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SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

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# BIBLIOGRAPHY

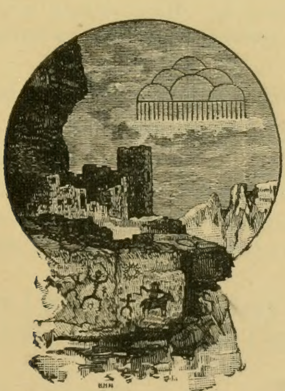
OF THE

# CHINOOKAN LANGUAGES

(*INCLUDING THE CHINOOK JARGON*)

BY

JAMES CONSTANTINE PILLING



WASHINGTON
GOVERNMENT PRINTING OFFICE
1893

# LINGUISTIC BIBLIOGRAPHIES ISSUED BY THE BUREAU OF ETHNOLOGY.

Smithsonian institution—Bureau of ethnology. Catalogue of linguistic manuscripts in the library of the Bureau of ethnology. By James C. Pilling.

In Bureau of ethnology first annual report; half-title as above p. 553, text pp. 555–577, Washington, 1881, royal 8°.

Issued separately with cover title as follows:

Catalogue | of | linguistic manuscripts | in the | library of the Bureau of ethnology | by | James C. Pilling | (Extracted from the first annual report of the Bureau | of ethnology) | [Vignette] |

Washington | Government printing office | 1881

Cover title as above, no inside title, half-title as under entry next above p. 553, text pp. 555–577, royal 8°. One hundred copies issued.

Smithsonian institution—Bureau of ethnology | J. W. Powell director | Proof-sheets | of a | bibliography | of | the languages | of the | North American Indians | by | James Constantine Pilling | (Distributed only to collaborators) |

Washington | Government printing office | 1885

Title verso blank 1 l. notice (signed J. W. Powell) p. iii, preface (November 4, 1884) pp. v–viii, introduction pp. ix–x, list of authorities pp. xi–xxxvi, list of libraries referred to by initials pp. xxxvii–xxxviii, list of fac-similes pp. xxxix–xl, text pp. 1–839, additions and corrections pp. 841–1090, index of languages and dialects pp. 1091–1135, plates, 4°. Arranged alphabetically by name of author, translator, or first word of title. One hundred and ten copies printed, ten of them on one side of the sheet only.

Smithsonian institution | Bureau of ethnology: J. W. Powell, director | Bibliography | of the | Eskimo language | by | James Constantine Pilling | [Vignette] |

Washington | Government printing office | 1887

Cover title as above, title as above verso blank 1 l. preface (April 20, 1887) pp. iii–v, text pp. 1–109, chronologic index pp. 111–116, 8 fac-similes, 8°. An edition of 100 copies issued in royal 8°.

Smithsonian institution | Bureau of ethnology: J. W. Powell, director | Bibliography | of the | Siouan languages | by | James Constantine Pilling | [Vignette] |

Washington | Government printing office | 1887

Cover title as above, title as above verso blank 1 l. preface (September 1, 1887) pp. iii–v, text pp. 1–82, chronologic index pp. 83–87, 8°. An edition of 100 copies issued in royal 8°.

Smithsonian institution | Bureau of ethnology: J. W. Powell, director | Bibliography | of the | Iroquoian languages | by | James Constantine Pilling | [Vignette] |
Washington | Government printing office | 1888

Cover title as above, title as above verso blank 1 l. preface (December 15, 1888) pp. iii–vi, text pp. 1–180, addenda pp. 181–189, chronologic index pp. 191–208, 9 fac-similes, 8°. An edition of 100 copies issued in royal 8°.

Smithsonian institution | Bureau of ethnology: J. W. Powell, director | Bibliography | of the | Muskhogean languages | by | James Constantine Pilling | [Vignette] |
Washington | Government printing office | 1889

Cover title as above, title as above verso blank 1 l. preface (May 15, 1889) pp. iii–v, text pp. 1–103, chronologic index pp. 105–114, 8°. An edition of 100 copies issued in royal 8°.

Bibliographic notes | on | Eliot's Indian bible | and | on his other translations and works in the | Indian language of Massachusetts | Extract from a "Bibliography of the Algonquian languages" | [Vignette] |
Washington | Government printing office | 1890

Cover title as above, title as above verso blank 1 l. text pp. 1–58, 21 fac-similes, royal 8°. Forms pp. 127–184 of the Bibliography of the Algonquian languages, title of which follows. Two hundred and fifty copies issued.

Smithsonian institution | Bureau of ethnology: J. W. Powell, director | Bibliography | of the | Algonquian languages | by | James Constantine Pilling | [Vignette] |
Washington | Government printing office | 1891

Cover title as above, title as above verso blank 1 l. preface (June 1, 1891) pp. iii–iv, introduction p. v, index of languages pp. vii–viii, list of fac-similes pp. ix–x, text pp. 1–549, addenda pp. 551–575, chronologic index pp. 577–614, 82 fac-similes, 8°. An edition of 100 copies issued in royal 8°.

Smithsonian institution | Bureau of ethnology: J. W. Powell, director | Bibliography | of the | Athapascan languages | by | James Constantine Pilling | [Vignette] |
Washington | Government printing office | 1892

Cover title as above, title as above verso blank 1 l. [list of] linguistic bibliographies issued by the Bureau of Ethnology pp. iii–iv, preface (June 15, 1892) pp. v–vii, introduction p. ix, index of languages pp. xi–xii, list of fac-similes p. xiii, text pp. 1–112, addenda pp. 113–115, chronologic index pp. 117–125, 4 fac-similes, 8°. An edition of 100 copies issued in royal 8°.

# PREFACE.

The designation given the family of languages treated of in this bibliography is based upon the name of a tribe living near the mouth of the Columbia River, from whom a vocabulary was obtained by Gabriel Franchère, of the Pacific Fur Company, about 1812, and published in his "Relation"[1] in 1820, under the name Chinouque ou Tchinouk. This vocabulary, consisting of thirty-three words, thirteen numerals, and eleven phrases, is given by Gallatin in his "Synopsis"[2] with the spelling of the name anglicized to Chinook; and, though based upon the speech of but a single tribe, it was adopted by him as the name of a family of languages.

The family includes a number of tribes whose habitat, to quote from Major Powell,[3] "extended from the mouth of the river up its course for some 200 miles, or to The Dalles. According to Lewis and Clarke, our best authorities on the pristine home of this family, most of their villages were on the banks of the river, chiefly upon the northern bank, though they probably claimed the land upon either bank for several miles back. Their villages also extended on the Pacific coast northward nearly to the northern extension of Shoalwater Bay, and to the south to about Tilamook Head, some 20 miles from the mouth of the Columbia."

As will be seen by reference to the list of tribal names given on a subsequent page, the number of languages embraced within the family is small; and the amount of material recorded under "Chinook" will be found to more than equal that given under the names of all the other divisions of the family combined.

As a matter of fact, but little, comparatively, has been done in the collection of linguistic material relating to this family, a fact all the more surprising when it is considered that they have been long in contact with the whites. There has been no grammar of the language published, and until lately none has been compiled; there is but one printed dictionary—that of Gibbs—and the vocabularies are neither great in length nor wide in scope. There is hope of a better state of affairs, however; for Dr. Franz Boas, the latest and most thorough worker in the Chinookan field, has his grammar, dictionary, and texts in an advanced state of preparation for publication by the Bureau of Ethnology. His material, collected during 1890 and 1891, was gathered none too soon, for, as will be seen by the extract from the introduction to his legends, which he has kindly permitted me to make and which is given on page 7 of this paper, the opportunity for so doing would soon have passed.

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[1] Relation d'un voyage à la côte nord-ouest de l'Amérique Septentrionale dans les années 1810, 1811, 1812, 1813 et 1814. Montreal, 1820.

[2] Synopsis of the Indian tribes within the United States east of the Rocky Mountains, and in the British and Russian possessions in North America. Cambridge, 1836.

[3] Indian linguistic families of America, north of Mexico. Washington, 1891.

It needs but a glance through the accompanying pages to show the preponderance of material, both published and in manuscript, relating to the Jargon over that of the Chinookan languages proper, a preponderance so great that, were it proper to speak of the Jargon as an American language, a change of title to this bibliography would be necessary. Made up as it is from several Indian tongues, the Chinookan, Salishan, Wakashan, and Shahaptian principally, and from at least two others, the English and the French, the Chinook Jargon might with almost equal propriety have been included in a bibliography of any one of the other native languages entering into its composition. It is made a part of the Chinookan primarily because of its name and secondarily from the fact that that family has contributed a much greater number of words to its vocabulary than has any one of the others.

Under various authors herein—Blanchet, Demers, Gibbs, Hale, Le Jeune, and others—will be found brief notes relating to the Jargon, trade language, or international idiom, as it is variously called; and the following succinct account of its origin from Dr. George Gibbs,[1] the first to attempt its comprehensive study, completes its history:

> The origin of this Jargon, a conventional language similar to the Lingua Franca of the Mediterranean, the Negro-English-Dutch of Surinam, the Pigeon English of China, and several other mixed tongues, dates back to the fur droguers of the last century. Those mariners, whose enterprise in the fifteen years preceding 1800 explored the intricacies of the northwest coast of America, picked up at their general rendezvous, Nootka Sound, various native words useful in barter, and thence transplanted them, with additions from the English, to the shores of Oregon. Even before their day, the coasting trade and warlike expeditions of the northern tribes, themselves a seafaring race, had opened up a partial understanding of each other's speech; for when, in 1792, Vancouver's officers visited Gray's Harbor they found that the natives, though speaking a different language, understood many words of the Nootka.
>
> On the arrival of Lewis and Clarke at the mouth of the Columbia, in 1806, the new language, from the sentences given by them, had evidently attained some form. It was with the arrival of Astor's party, however, that the Jargon received its principal impulse. Many more words of English were then brought in, and for the first time the French, or rather the Canadian and Missouri patois of the French, was introduced. The principal seat of the company being at Astoria, not only a large addition of Chinook words was made, but a considerable number was taken from the Chihalis, who immediately bordered that tribe on the north, each owning a portion of Shoalwater Bay. The words adopted from the several languages were,

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[1] Dictionary of the Chinook Jargon. Washington, 1863.

naturally enough, those most easily uttered by all, except, of course, that objects new to the natives found their names in French or English, and such modifications were made in pronunciation as suited tongues accustomed to different sounds. Thus the gutturals of the Indians were softened or dropped and the *f* and *r* of the English and French, to them unpronounceable, were modified into *p* and *l*. Grammatical forms were reduced to their simplest expression and variations in mood and tense conveyed only by adverbs or by the context. The language continued to receive additions and assumed a more distinct and settled meaning under the Northwest and Hudson's Bay Companies, who succeeded Astor's party, as well as through the American settlers in Oregon. Its advantage was soon perceived by the Indians, and the Jargon became to some extent a means of communication between natives of different speech as well as between them and the whites. It was even used as such between Americans and Canadians. It was at first most in vogue upon the Lower Columbia and the Willamette, whence it spread to Puget Sound and with the extension of trade found its way far up the coast, as well as the Columbia and Fraser rivers; and there are now few tribes between the 42d and 57th parallels of latitude in which there are not to be found interpreters through its medium. Its prevalence and easy acquisition, while of vast convenience to traders and settlers, has tended greatly to hinder the acquirement of the original Indian languages; so much so that, except by a few missionaries and pioneers, hardly one of them is spoken or understood by white men in all Oregon and Washington Territory. Notwithstanding its apparent poverty in number of words and the absence of grammatical forms, it possesses much more flexibility and power of expression than might be imagined and really serves almost every purpose of ordinary intercourse.

The number of words constituting the Jargon proper has been variously stated. Many formerly employed have become in great measure obsolete, while others have been locally introduced. Thus, at The Dalles of the Columbia, various terms are common which would not be intelligible at Astoria or on Puget Sound. In making the following selection, I have included all those which, on reference to a number of vocabularies, I have found current at any of these places, rejecting on the other hand such as individuals partially acquainted with the native languages have employed for their own convenience. The total number falls a little short of five hundred words.

This international idiom, as it is called by Mr. Hale, is yet a live language, and, though lapsing into disuse—being superseded by the English—in the land of its birth, is gradually extending along the northwest coast, adding to its vocabulary as it travels, until it has become the means of intertribal communication between the Indians speaking different languages and between them and the white dwellers in British Columbia and portions of Alaska. Indeed, there seems to be almost a revival of the early interest shown in it, if we may judge from the amount of manuscript material relating to it now being made ready to put into print.

One of the most curious and interesting of all the curious attempts which have been made to instruct and benefit the Indians by means of written characters, is that known as the Kamloops Wawa, a periodical described herein at some length under the name of its founder, Père Le Jeune. Written in an international language, "set up" in stenographic characters, and printed on a mimeograph by its inventor, editor, reporter, printer, and publisher all in one, this little weekly seems to leave nothing in the way of novelty to be desired. The account of the reverend father's methods and purposes, quoted on page 48 from one of his papers, will well repay perusal.

The present volume embraces 270 titular entries, of which 229 relate to printed books and articles and 41 to manuscripts. Of these, 253 have been seen and described by the compiler (222 of the prints and 31 of the manuscripts), leaving 17 as derived from outside sources (7 of the prints and 10 manuscripts). Of those unseen by the writer, titles and descriptions have been received in all cases from persons who have actually seen the works and described them for him.

So far as possible, direct comparison has been made with the works themselves during the proof-reading. For this purpose, besides his own books, the writer has had access to those in the libraries of Congress, the Bureau of Ethnology, the Smithsonian Institution, Georgetown University, and to several private collections in the city of Washington. Mr. Wilberforce Eames has compared the titles of works contained in his own library and in the Lenox, and recourse has been had to a number of librarians throughout the country for tracings, photographs, etc.

I am indebted to the Director of the Bureau, Major Powell, for the unabated interest shown in my bibliographic work, for the opportunities he has afforded me to prosecute it under the most favorable circumstances, and for his continued advice and counsel.

Many items of interest have been furnished me by Dr. Franz Boas; the Rev. Myron Eells, Union City, Wash.; Mr. John K. Gill, Portland, Oregon; Hon. Horatio Hale, Clinton, Ontario; Father Le Jeune, Kamloops, B. C.; Maj. Edmond Mallet, Washington, D. C.; Father St. Onge, Troy, N. Y., and Dr. T. S. Bulmer, Cedar City, Utah. It gives me pleasure to make record of my obligations to these gentlemen.

James C. Pilling

WASHINGTON, D. C., *March 10, 1893.*

# INTRODUCTION.

In the compilation of this catalogue the aim has been to include everything, printed or in manuscript, relating to the Chinookan language and to the Chinook jargon—books, pamphlets, articles in magazines, tracts, serials, etc., and such reviews and announcements of publications as seemed worthy of notice.

The dictionary plan has been followed to its extreme limit, the subject and tribal indexes, references to libraries, etc., being included in one alphabetic series. The primary arrangement is alphabetic by authors, translators of works into the native languages being treated as authors. Under each author the arrangement is, first, printed works, and second, manuscripts, each group being given chronologically; and in the case of printed books each work is followed through its various editions before the next in chronologic order is taken up.

Anonymously printed works are entered under the name of the author, when known, and under the first word of the title, not an article or preposition, when not known. A cross-reference is given from the first words of anonymous titles when entered under an author and from the first words of all titles in the Indian languages, whether anonymous or not. Manuscripts are entered under the author when known, under the dialect to which they refer when he is not known.

Each author's name, with his title, etc., is entered in full but once, i. e., in its alphabetic order; every other mention of him is by surname and initials only.

All titular matter, including cross-references thereto, is in brevier, all collations, descriptions, notes, and index matter in nonpareil.

In detailing contents and in adding notes respecting contents, the spelling of proper names used in the particular work itself has been followed, and so far as possible the language of the respective writers is given. In the index entries of the tribal names the compiler has adopted that spelling which seemed to him the best.

As a general rule initial capitals have been used in titular matter in only two cases: first, for proper names, and, second, when the word actually appears on the title-page with an initial capital and with the remainder in small capitals or lower-case letters. In giving titles in the German language the capitals in the case of all substantives have been respected.

In those comparatively few cases of works not seen by the compiler the fact is stated or the entry is followed by an asterisk within curves, and in either case the authority is usually given.

# INDEX OF LANGUAGES.

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Title-page of Le Jeune's Jargon Primer ........................ 52

# BIBLIOGRAPHY OF THE CHINOOKAN LANGUAGES.

BY JAMES C. PILLING.

(An asterisk within parentheses indicates that the compiler has seen no copy of the work referred to.)

## A.

**Allen** (*Miss* A. J.) Ten years in Oregon. | Travels and adventures | of | doctor E. White and lady | west of the Rocky mountains; | with | incidents of two sea voyages via Sandwich | Islands around Cape Horn; | containing also a | brief history of the missions and settlements of the country—origin of | the provisional government—number and customs of the Indians— | incidents witnessed while traversing and residing in the | territory—description of the soil, production and | climate of the country. | Compiled by miss A. J. Allen. |

Ithaca, N. Y.: | Mack, Andrus & co. printers. | 1848.

Title verso copyright (1848) 1 l. introduction pp. v-vi, contents pp. vii-xvi, text pp. 17-399, 8°.

A few Chinook jargon sentences (from Lee and Frost, Ten years in Oregon), pp. 395-396.

*Copies seen:* Boston Athenæum.

A later edition with title-page as follows:

—— Ten years | in | Oregon. | Travels and adventures | of | doctor E. White and lady, | west of the Rocky mountains; | with | incidents of two sea voyages via Sandwich | Islands around Cape Horn; | containing, also, a | brief history of the missions and settlement of the country—or- | igin of the provisional government—number and customs of | the Indians—incidents witnessed while traversing | and residing in the territory—description of | the soil production and climate. | Compiled by miss A. J. Allen. |

Ithaca, N. Y.: | press of Andrus, Gauntlett & Co. | 1850.

Title verso copyright 1 l. preface pp. v-vi, contents pp. vii-xvi, text pp. 17-430, 12°.

**Allen** (A. J.) — Continued.

Linguistic contents as under title next above, pp. 395-396.

*Copies seen:* Astor, British Museum, Congress, Dunbar.

A later edition with title-page as follows:

—— Thrilling adventures, | travels and explorations | of | doctor Elijah White, | among the | Rocky mountains | and in the | far west. | With | incidents of two sea voyages via Sand- | wich Islands around Cape Horn; | containing also a brief history of the missions and settlement of the country | —origin of the provisional governments of the western | territories—number and customs of the Indians— | incidents witnessed while traversing and re- | siding in the territories—description of | the soil, productions and climate. | Compiled by miss A. J. Allen. |

New York: | J. W. Yale. | 1859.

Title verso copyright 1 l. preface pp. v-vi, contents pp. vii-xvi, text pp. 17-430, 12°.

Linguistic contents as under titles above, pp. 395-396.

*Copies seen:* Bancroft, Congress.

**Anderson** (Alexander Caulfield). Price one dollar and fifty cents. | Hand-book | and | map | to | the gold region | of | Frazer's and Thompson's rivers, | with | table of distances. | By Alexander C. Anderson, | late chief trader Hudson bay co.'s service. | To which is appended | Chinook Jargon—language used etc., etc. |

Published by J. J. Lecount, | San Francisco. | Entered [&c. two lines.] [1858.]

Cover title, text pp. 1-31, map, 32°.

Vocabulary of the Chinook Jargon, pp. 25-31.

**Anderson** (A. C.) — Continued.

In the only copy of this work I have seen, Mr. Anderson has appended a manuscript note as follows: "This vocabulary, procured by the publisher from some one in S. F., is a miserable affair, and was appended without my knowledge. A. C. A."

*Copies seen:* Bancroft.

—— Vocabulary of the Chinook language.

Manuscript, 14 pages folio; in the library of the Bureau of Ethnology. Forwarded to Dr. Geo. Gibbs, Nov. 7, 1857.

Contains about 200 words and phrases.

**Armstrong** (A. N.) Oregon: | comprising a | brief history and full description | of the territories of | Oregon and Washington, | embracing the | cities, towns, rivers, bays, | harbors, coasts, mountains, valleys, | prairies and plains; together with remarks | upon the social position, productions, resources, and | prospects of the country, a dissertation upon | the climate, and a full description of | the Indian tribes of the Pacific | slope, their manners, etc. | Interspersed with | incidents of travel and adventure. | By A. N. Armstrong, | for three years a government surveyor in Oregon. |

Chicago: | published by Chas. Scott & co. | 1857.

Title verso copyright 1 l. copy of correspondence pp. iii-iv, index pp. v-vi, text pp. 7-147, 12°.

Chinook Jargon vocabulary (75 words and numerals 1-10, 20, 100, 1000), pp. 145-146.

*Copies seen:* Astor, Boston Athenæum, Congress.

**Astor**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the Astor Library, New York City.

**Authorities**:

See Dufossé (E.)
Eells (M.)
Field (T. W.)
Gibbs (G.)
Leclerc (C.)
Ludewig (H. E.)
Pilling (J. C.)
Pott (A. F.)
Quaritch (B.)
Sabin (J.)
Steiger (E.)
Trübner & co.
Trumbull (J. H.)
Vater (J. S.)

## B.

**Bancroft**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Mr. H. H. Bancroft, San Francisco, Cal.

**Bancroft** (Hubert Howe). The | native races | of | the Pacific states | of | North America. | By | Hubert Howe Bancroft. | Volume I. | Wild tribes[-V. | Primitive history]. |

New York: | D. Appleton and company. | 1874[-1876].

5 vols. maps and plates, 8°. Vol. I. Wild tribes; II. Civilized nations; III. Myths and languages; IV Antiquities; V. Primitive history.

Some copies of vol. 1 are dated 1875. (Eames, Lenox.)

About one-third of vol. 3 of this work is devoted to the languages of the west coast.

Brief reference to the Chinook Jargon and its derivation, pp. 556-557.—Classification of the aboriginal languages of the Pacific states (pp. 562-573) includes the Chinook, p. 565.—"The Chinook language" (pp. 626-629) includes a general discussion, pp. 626-628; Personal pronouns in the Watlala dialect, p. 628; Conjugation of the verbs *to be cold* and *to kill*, pp. 628-629.—Short comparative vocabulary of the Columbian and Mexican tongues includes seven words of the Waiilatpu, Molale, Watlala, Chinook, Calapooya, Aztec, and Sonora, p. 631.—The Chinook Jargon (pp. 631-635) includes a general discussion, pp. 631-634; Lord's prayer with interlinear English translation, p. 635.

*Copies seen:* Astor, Bancroft, Brinton, British Museum, Bureau of Ethnology, Eames, Georgetown, Powell.

Priced by Leclerc, 1878, no. 49, 150 fr. Bought by Quaritch at the Ramirez sale, no. 957, for 5*l.* 15*s.* and priced by him, no. 29917, 5*l.*

—— The | native races | of | the Pacific states | of | North America. | By | Hubert Howe Bancroft. | Volume I. | Wild tribes[-V. | Primitive history]. |

Author's Copy. | San Francisco. 1874 [-1876].

5 vols. 8°. Similar, except on title-page, to previous edition. One hundred copies issued.

*Copies seen:* Bancroft, British Museum, Congress.

In addition to the above the work has been issued with the imprint of Longmans, London; Maisonneuve, Paris; and Brockhaus, Leipzig; none of which have I seen.

—— The works | of | Hubert Howe Bancroft. | Volume I[-V]. | The native

**Bancroft** (H. H.) — Continued.
races. | Vol. I. Wild tribes[-V. Primitive history]. |
San Francisco: | A. L. Bancroft & company, publishers. | 1882.

5 vols. 8°. This series will include the History of Central America, History of Mexico, etc., each with its own system of numbering, and also numbered consecutively in the series.

Of these works there have been published vols. 1-39. The opening paragraph of vol. 39 gives the following information: "This volume closes the narrative portion of my historical series; there yet remains to be completed the biographical section."

*Copies seen:* Bancroft, British Museum, Bureau of Ethnology, Congress.

**Bates** (Henry Walton). Stanford's | compendium of geography and travel | based on Hellwald's 'Die Erde und ihre Völker' | Central America | the West Indies | and | South America | Edited and extended | By H. W. Bates, | assistant-secretary of the Royal geographical society; | author of 'The naturalist on the river Amazons' | With | ethnological appendix by A. H. Keane, B. A. | Maps and illustrations |
London | Edward Stanford, 55, Charing cross, S. W. | 1878

Half-title verso blank 1 l. frontispiece 1 l. title verso blank 1 l. preface pp. v-vi, contents pp. vii-xvi, list of illustrations pp. xvii-xviii, list of maps p. xix, text pp. 1-441, appendix pp. 443-561, index pp. 563-571, maps and plates, 8°.

Keane (A. H.), Ethnography and philology of America, pp. 443-561.

*Copies seen:* British Museum. Congress, Eames, Geological Survey, National Museum.

—— Stanford's | Compendium of geography and travel | based on Hellwald's 'Die Erde und ihre Völker' | Central America | the West Indies | and | South America | Edited and extended | By H. W. Bates, | Author of [&c. two lines] | With | ethnological appendix by A. H. Keane, M. A. J. | Maps and illustrations | Second and revised edition |
London | Edward Stanford, 55, Charing cross, S. W. | 1882

Half-title verso blank 1 l. title verso blank 1 l. preface pp. v-vi, contents pp. vii-xvi, list of illustrations pp. xvii-xviii, list of maps p. xix, text pp. 1-441, appendix pp. 443-561, index pp. 563-571, maps and plates, 8°.

Linguistic contents as under title next above, pp. 443-561.

*Copies seen:* British Museum, Harvard.

—— Stanford's | compendium of geography and travel | based on Hellwald's 'Die Erde und ihre Völker' | Central America | the West Indies | and | South America | Edited and extended | By H. W. Bates, | assistant-secretary[&c. two lines] | With | ethnological appendix by A. H. Keane, M. A. I. | Maps and illustrations | Third edition |
London | Edward Stanford, 55, Charing cross, S. W. | 1885

Collation and contents as in second edition, title and description of which are given above.

*Copies seen:* Geological Survey.

**Beach** (William Wallace). The | Indian miscellany; | containing | Papers on the History, Antiquities, Arts, Languages, Religions, Traditions and Superstitions | of | the American aborigines; | with | Descriptions of their Domestic Life, Manners, Customs, | Traits, Amusements and Exploits; | travels and adventures in the Indian country; | Incidents of Border Warfare; Missionary Relations, etc. | Edited by W. W. Beach. |
Albany: | J. Munsell, 82 State street. | 1877.

Title verso blank 1 l. dedication verso blank 1 l. advertisement verso blank 1 l. contents pp. vii-viii, text pp. 9-477, errata p. 478, index pp. 479-490, 8°.

Gatschet (A. S.), Indian languages of the Pacific states and territories, pp. 416-447.

*Copies seen:* Astor, Brinton, British Museum, Congress, Eames, Geological Survey, Georgetown, Massachusetts Historical Society, Pilling, Wisconsin Historical Society.

Priced by Leclerc, 1878 catalogue, no. 2663, 20 fr.; the Murphy copy, no. 197, brought $1.25; priced by Clarke & co. 1886 catalogue, no. 6271, $3.50, and by Littlefield, Nov. 1887, no. 50, $4.

**Belden** (*Lieut.* George P.) [Vocabulary of the Chinook Jargon.]

Manuscript, pp. 1-44, 12°, in the library of the Bureau of Ethnology, Washington, D. C. Recorded in a blank book.

Explanatory, p. 1.—Vocabulary, alphabetically arranged by English words, pp. 2-37.—Numerals 1-10, 20, 30, 100, 1000, p. 38.—Explanatory notes, pp. 39-44.

A copy of the manuscript titled as follows:

—— Vocabulary of the Chinook Jargon. | Collected by | Lieut. G. P. Belden. | Arranged by | J. Curtin.

Manuscript; title verso blank 1 l. text pp. 1-53, sm. 4°; in the library of the Bureau of Ethnology. Recorded in a blank book.

The material is the same as in the original, but more systematically arranged, and the spelling is changed to more modern usage.

**Berghaus** (*Dr.* Heinrich). Allgemeiner | ethnographischer Atlas | oder | Atlas der Völker-Kunde. | Eine Sammlung | von neünzehn Karten, | auf denen die, um die Mitte des neünzehnten Jahrhunderts statt findende | geographische Verbreitung aller, nach ihrer Sprachverwandtschaft geord- | neten, Völker des Erdballs, und ihre Vertheilung in die Reiche und Staaten | der alten wie der neüen Welt abgebildet und versinnlicht worden ist. | Ein Versuch | von | Dr Heinrich Berghaus. |

Verlag von Justus Perthes in Gotha. | 1852.

Title of the series (Dr. Heinrich Berghaus' physikalischer Atlas, etc.) verso l. 1 recto blank, title as above verso blank 1 l. text pp. 1-68, 19 maps, folio.

No. 17. "Oregon-Völker" treats of the habitat and linguistic relations of the peoples of that region, among others the Tshinuk and its dialects, p. 56.—Map no. 17 is entitled: "Ethnographische Karte von Nordamerika" "Nach Alb. Gallatin, A. von Humboldt, Clavigero, Hervas, Hale, Isbester, &c."

*Copies seen:* Bureau of Ethnology.

**Bergholtz** (Gustaf Fredrik). The Lord's Prayer | in the | Principal Languages, Dialects and | Versions of the World, | printed in | Type and Vernaculars of the | Different Nations, | compiled and published by | G. F. Bergholtz. |

Chicago, Illinois, | 1884.

Title verso copyright 1 l. contents pp. 3-7, preface p. 9, text pp. 11-200, 12°.

The Lord's prayer in a number of American languages, among them the Chinook, p. 36.

*Copies seen:* Congress.

Bible history:

| | |
|---|---|
| Chinook Jargon | See Le Jeune (J. M. R.) |
| Chinook Jargon | St. Onge (L. N.) |

Bible stories:

| | |
|---|---|
| Chinook Jargon | See Le Jeune (J. M. R.) |

[**Blanchet** (*Rt. Rev.* Francis Norbert).] A Complete Dictionary of the Chinook Jargon (English-Chinook and Chinook-English); to which are added numerous Conversations, thereby enabling any person to speak the Chinook correctly. Third edition, published by S. J. M'Cormick.

Portland, O. T. 1856. (*)

24 pp. 24°. Title from Trübner's *Bibliographical Guide to American Literature* (1859), p. 249.

I put this and following titles under this author's name upon information furnished by Mr. J. K. Gill, the compiler of the editions subsequent to the seventh.

**Blanchet** (F. N.) — Continued.

[——] A Complete Dictionary of the Chinook Jargon. English-Chinook, and Chinook-English. To which is added numerous conversations, &c. Third edition.

Portland, Oregon: published by S. J. McCormick. [1862?] (*)

24 pp. 24°. The above title, omitting the date, is from Gibbs's Dictionary of the Chinook Jargon, where he says: "Several editions of this work have been published; the last which I have seen, in 1862."

[——] Dictionary | of the | Chinook Jargon, | to which is added | numerous conversations, | thereby enabling any person to | speak Chinook correctly. | Fourth Edition. |

Portland, Oregon: | published by S. J. McCormick. | Franklin book store, Front-st. | 1868.

Cover title as above, inside title as above verso name of printer 1 l. preface and rules for pronunciation p. [3], text pp. 4-21, 18°.

Vocabulary, part I.—English and Chinook (alphabetically arranged, double columns), pp. 4-13.—Numerals 1-1000, p. 13.—Vocabulary, part I. [*sic*]—Chinook and English (alphabetically arranged, double columns), pp. 14-18.—Conversations (English and Chinook, parallel columns), pp. 19-21.

*Copies seen:* Eames.

[——] Dictionary | of the | Chinook Jargon, | to which is added | Numerous Conversations, | thereby enabling any person to | speak Chinook correctly. | Sixth edition. |

Portland, Oregon: | published by S. J. M'Cormick, 19 First st. | Franklin book store. [1873?]

Cover title as above verso advertisement, title as above verso preface and rule for pronunciation 1 l. text pp. 3-24, 24°.

Vocabulary. Part first. English-Chinook, (alphabetically arranged, double columns), pp. 3-15.—Numerals, p. 15.—Part second. Chinook and English (alphabetically arranged, double columns), pp. 16-21. — Conversations, English-Chinook, pp. 22-24.—Lord's prayer in Jargon, with interlinear English translation, p. 24.

*Copies seen:* Ford.

[——] Dictionary | of the | Chinook Jargon | to which is added | numerous conversations, | thereby enabling any person | to speak Chinook correctly. | Sixth edition. |

Portland, Oregon: | F. L. McCormick, publisher, 63 First street. | 1878.

Title verso preface 1 l. text pp. 3-26, 24°.

**Blanchet** (F. N.) — Continued.

English-Chinook vocabulary, pp. 3-10.—Chinook-English vocabulary, pp. 17-23.—Conversations in English-Chinook, pp. 24-26.—Lord's prayer in Jargon, p. 26.

*Copies seen:* Bancroft.

[——] Dictionary | of the | Chinook Jargon, | to which is added | numerous conversations, | thereby enabling any person | to speak Chinook correctly. | Seventh edition. |
Portland, Oregon. | F. L. McCormick, publisher, 91 Second street. | 1879.

Cover title as above, title as above verso preface 1 l. text pp. 3-26, 24°.

English-Chinook vocabulary, pp. 3-16.—Chinook-English vocabulary, pp. 17-23.—Conversations in English-Chinook, pp. 24-26.—Lord's prayer in Jargon, p. 26.

*Copies seen:* Congress, Georgetown, Wellesley.

For later editions, see **Gill** (J. K.)

—— [Writings in the Chinook Jargon.]

In the preface to the Chinook Dictionary, &c., by Father Demers and others, is a statement concerning the origin of the Chinook Jargon and those who have written therein, from which I make the following extract:

"The Chinook Jargon was invented by the Hudson Bay Company traders, who were mostly French-Canadians. Having to trade with the numerous tribes inhabiting the countries west of the Rocky Mountains, it was necessary to have a language understood by all. Hence the idea of composing the Chinook Jargon. Fort Vancouver being the principal post, the traders of the twenty-nine forts belonging to the company, on the western slope, and the Indians from every part of that immense country, had to come to Vancouver for the trading season. They used to learn the Chinook [Jargon], and then teach it to others. In this manner, it became universally known.

"The two first missionaries to Oregon, Rev. F. N. Blanchet, V. G., and his worthy companion, Rev. Mod. Demers, arrived from Canada to Vancouver, on the 24th of November, 1838. They had to instruct numerous tribes of Indians, and the wives and children of the whites, who spoke only the Chinook. The two missionaries set to work to learn it, and in a few weeks Father Demers had mastered it, and began to preach.

"He composed a vocabulary which was very useful to other missionaries. He composed several canticles which the Indians learned and sang with taste and delight. He also translated all the Christian prayers in the same language.

"Such is the origin of the Chinook Jargon, which enabled the two first missionaries in the country to do a great deal of good among the Indians and half-breeds. The invention of the Catholic-Ladder, in April, 1839, by Very Rev. Blanchet, and its [oral] explanation in Chinook, had a marvelous success, and gave the Catholic missionaries a great superiority and preponderance much envied by the missionaries belonging to other denominations.

"Father Demers, afterwards Bishop of Vancouver's Island, has now gone to enjoy the reward of his great labours and apostolic zeal. It would be too bad to lose his dictionary and other Chinook works. So Archbishop Blanchet, who has himself made a compendium of the Christian Doctrine in the same language, has had the good inspiration to get the whole published with his corrections and additions."—*St. Onge, in Demers' Chinook Dictionary.*

Referring to the Catholic Ladder, "and its explanation in Chinook," mentioned in the above extract, Father St. Onge writes me as follows: "The Catholic Ladder, of which I sent you a copy, was, as you suggest, published by Father Lacombe; but it is only an embellished edition of the Ladder invented by Archbishop Blanchet, in April, 1839. The archbishop never printed any Chinook explanation of it, and in my preface to the Chinook Dictionary the word *oral* should have been inserted."

—— See **Demers** (M.), **Blanchet** (F. N.) and **St. Onge** (L. N.)

Bishop Blanchet was born at St. Pierre, Rivière-du-Sud, Quebec, Canada, September 5, 1795; was educated in the Petit Séminaire, Quebec, and was ordained July 18, 1819, by Archbishop Plessis. In 1811 the Pacific Fur Company established a trading post, called Astoria, at the mouth of the Columbia River. After came the Hudson's Bay Company, employing many Canadians, most of whom were Catholics. Many of them settled and intermarried with the Indians of the territory, and with these there was a demand for Catholic priests and Catholic worship.

Application was first made to the Rt. Rev. J. N. Provencher, Bishop of Juliopolie (Red River). The demand for Catholic priests was earnestly indorsed by Sir George Simpson, governor of the Hudson Bay Company, writing from the British capital (1838). He applied to the Mt. Rev. Joseph Signay, then Archbishop of Quebec. At once, in April, 1838, Bishop Signay instructed two of his missionaries, the Very Rev. F. N. Blanchet and the Rev. Modeste Demers, to take charge of the mission "situated between the Pacific Ocean and the Rocky Mountains"—a mighty charge for two men; but the men were apostles, and, therefore, as full of practical zeal as of practical faith. Father Blanchet was vicar-general, with Father Demers as assistant.

The journey of the devoted missionaries to their new mission was a long and most laborious one, familiar enough in early Catholic American history, though almost incomprehensible to us in these days of rapid and easy transit. They labored on their route, baptizing and confirming in the faith many Indians, who, at various forts, thronged to meet the long-looked-for *black*

**Blanchet** (F. N.) — Continued.

*gowns.* Their destination was Fort Vancouver, which they reached November 24, 1838.

Vancouver was at this time the principal fort of the Hudson Bay Company, and this the missionaries made their headquarters while for four years they toiled unaided up and down the wide domain of their mission. The letters of the fathers describing their work and surroundings are full of interest and afford valuable material for history. They learned the Indian tongue and taught the natives the simple prayers and doctrines of the church in their own language; Father Demers attending more to the Indians, and Father Blanchet to the Canadians.

With the rapid growth of the missions the Holy See, at the request of the Bishops of Quebec and Baltimore, erected Oregon into a vicariate-apostolic (December 1, 1843), appointing Father Blanchet its vicar-apostolic. The papal briefs arrived on November 4, and Father Blanchet, setting out for Canada, received his consecration in Montreal at the hands of the Archbishop of Quebec. Thence he went to Rome, which he reached in January, 1846, and set before the Pope the great wants of his vicariate.

At his intercession, in July, 1846, after the accession of Pius IX., the vicariate of Oregon was erected into an ecclesiastical province, with the three sees of Oregon City, Walla Walla (now Wallula), and Vancouver's Island. The Rt. Rev. F. N. Blanchet was appointed to Oregon City; the Rt. Rev. A. M. A. Blanchet, his brother, to Walla Walla, and the Rt. Rev. M. Demers to Vancouver Island. The necessity of this division may be judged from the result of the missionaries' labors at the end of 1844. Most of the Indian tribes of the Sound, Caledonia, and several of the Rocky Mountains and of Lower Oregon, had been won over to the faith. Nine missions had been founded—five in Lower Oregon and four at the Rocky Mountains. Eleven churches and chapels had been erected—five in Lower Oregon, two in Caledonia, and four at the Rocky Mountains. There were two educational establishments—one for boys and the other for girls. There were fifteen priests, secular and regular, besides the sisters. These figures may not look large to-day, but they were large at the time, and of great significance in a rapidly populating and growing region.

Meanwhile the archbishop of Oregon City had been very active abroad in aid of his new province and its dioceses. He sought help on all sides, and returned in August, 1847, accompanied by a colony of twenty persons, comprising seven sisters of Notre Dame de Namur, three Jesuit fathers, three lay brothers, five secular priests, two deacons, and one cleric.

In 1855 the archbishop started for South America to collect for his needy diocese. He traversed Chile, Bolivia, and Peru, returning in 1857 after a successful expedition. Two years later he departed for Canada, returning the same year with twelve sisters of the Holy Names of Jesus and Mary for Portland, two Sisters of St. Ann for Victoria, some others for Vancouver, and three priests.

In 1866 the archbishop attended the second Plenary Council of Baltimore, and, ever watchful for the cares of his diocese, returned with one priest and eight sisters. On July 18, 1869, he celebrated the fiftieth anniversary of his ordination to the priesthood, and four months later left for Rome to assist at the Vatican council, where he met his early brother missionaries. He returned to Portland in 1870.

On July 1, 1879, Archbishop Seghers, the coadjutor, arrived at Portland, and was received by the venerable founder of the diocese, surrounded by his clergy and faithful flock. In a few words of touching simplicity and sweetness the aged prelate received and welcomed his youthful colaborer to the field where he had planted and sowed and reaped so well. After initiating Archbishop Seghers into the work of the diocese, the venerable man chose wholly to retire from the scene of his active labors, and published his farewell pastoral on the 27th day of February, 1881.—*Mallet.*

**Boas** (*Dr.* Franz). Chinook [Jargon] songs.

In Journal of Am. Folk-lore, vol. 1, pp. 220–226, Boston and New York, 1888, 8°. (Pilling.)

Thirty-eight songs, one verse each, with English translation, pp. 221–224.—Three songs with music, p. 225.—One song in Chinook, except the last line, which is in Tlingit, p. 225.—Glossary of Chinook words (74), alphabetically arranged, pp. 225–226.

—— Notes on the Chinook language. By Franz Boas.

In American Anthropologist, vol. 6, pp. 55–63, Washington, 1893, 8°. (Pilling.)

Tribal divisions, p. 55.—Characters used to render the sounds of the Chinook language, pp. 55–56.—Discussion of the language, p. 57.—Genders, with examples, pp. 57–58.—Plurals, with examples, pp. 58–59.—Cases, with examples, pp. 59–60.—Numerals, p. 60.—Verbs, pp. 60–62.—Word composition, pp. 62–63.

—— [Myths, legends, and texts in the Chinookan languages.]

Manuscripts, four note books, sm. 4°; in the library of the Bureau of Ethnology.

Note book no. 1. Texts, etc., in the Chinook dialect: Cikla, a creation myth, p. 1; Ckulkulotl, the salmon spear, p. 15; The panther and the stick, p. 26.—Wasko text: Coyote and eagle, p. 32.—Clackamas text, p. 33.—Katlamat texts: Ak'asqēnāqēna, p. 34; The flood, p. 48; Tiāpeqōqōt, p. 54.—Clatsop vocabulary, pp. 68–91.

Note book no. 2. Explanation of Chinook texts, pp. 1–19.—Sentences and vocabulary, Chinook dialect, pp. 19–33.—Explanation of Katlamat texts, pp. 33–57.—Clackamas vocabulary, pp. 1–11.—Wasko vocabulary, pp. 1–11.

**Boas** (F.) — Continued.

Note book no. 3. Chinook texts with interlinear translations left-hand pages, grammatic and lexicographic explanations on right-hand pages: Cikla, concluded, p. 34; Okulā'm, p 38; Ēntsq, p. 58; Crow and eagle, p. 70; The child of the West Wind, p. 75; Cāqatl, p. 105; The salmon, p. 113; Customs referring to war, p. 145; War between the Kwileyut and Clatsōp, p. 146; The first visit of a ship, p. 150; The sea-lion hunters, p. 155; Raven and gull, p. 170; The skunk, p. 174; Bluejay and his sister go visiting (1), p. 180; Marriage, p. 193; Bluejay and robin, p. 197; Marriage, continued, p. 201; Bluejay and his sister (2), p. 203; Bluejay and his sister (3), p. 214; Souls and Shamans, p. 228; Adolescence of girls, p. 262; Birth, p. 267; Death and sickness, p. 269; Whaling, p. 282; The elk hunter, p. 288; The coyote and the salmon, p. 295; Potlatch, p. 313; Gitla'unatlq, p. 318; The crane, p. 331.—Katlamat texts. Visit to the sun, p. 31; The raccoon, p. 40; Coyote and badger, p. 55; Panther and lynx, p. 68; Emogoālek, p. 76; The seal, p. 87; Visit to the world of the souls, p. 92; Tlgu'lak, p. 98; The mink, p. 103; Robin and salmon berry, p. 119; Panther and owl, p. 131; The coyote, p. 146; The famine, p. 151.

Note book no. 4. Chinook explanations of texts, pp. 1–19.—Notes on Chinook dialect from the explanations of the Katlamet texts, pp. 19–32.—Katlamet explanations of texts, pp. 33–48.—Katlama; taken from explanations of Chinook texts, pp. 48–54.

Since the above was put in type I have seen a portion of this material in a more advanced state of preparation for the press. It still requires about one hundred pages to make it complete. It is headed as follows:

—— Chinook Texts | Told by Charles Cultee; | Recorded and translated | by | Franz Boas.

Manuscript, ll. i–iv, 1–252 folio, written on one side only; in possession of its author.

Introduction, ll. i–ii.—[Sounds of] letters, ll. iii–iv.—Cikla, their myth, with literal interlinear translation into English, ll. 1–13; a free English translation, ll. 14–20.—Ōkulā'm, her myth, with literal interlinear translation into English, ll. 21–33; a free English translation, ll. 34–42.—Anēktiyō'lemiy, her myth, with interlinear English translation, ll. 43–59; English translation, ll. 59–70.—The salmon, his myth, with interlinear English translation, ll. 72–90; English translation, ll. 91–102.—Raven and gull, their myth, with interlinear English translation, ll. 104–106; English translation, ll. 107–108.—Coyote, his myth, with interlinear English translation, ll. 109–119; English translation, ll. 119–123.—The crane, his myth, with interlinear English translation, ll. 125–128; English translation, ll. 129–130.—Ēnstiy, his myth, with interlinear English translation, ll. 131–137; English translation, ll. 137–142.—The crow, his story, with interlinear English translation, ll. 143–145;

**Boas** (F.) — Continued.

English translation, ll. 145–147.—Caxas, his myth, with interlinear English translation, ll. 148–152; English translation, 152–155.—Stikua, her myth, with interlinear English translation, ll. 156–164; English translation, ll. 164–168.—The skunk, his story, with interlinear English translation, ll. 169–172; English translation, ll. 172–173.—Robin, their myth, and Bluejays, with interlinear English translation, ll. 175–177; English translation, ll. 178–179.—Bluejay and Ioi, their myth (1), with interlinear English translation, ll. 180–186; English translation, ll. 186–190.—The same (2), ll. 191–199, 199–202.—The same (3), ll. 203–215 (ll. 209–214 missing).—Ll. 216–235 missing.—The soul, with interlinear English translation, ll. 236–247; English translation, ll. 248–252.

At the close of each myth will appear explanatory notes.

I copy the following notes from the Introduction:

The following texts were collected in the summers of 1890 and 1891. While studying the Salishan languages of Washington and Oregon I heard that the dialects of the Lower Chinook were on the verge of disappearing; that only a few individuals of the once powerful tribes of the Clatsop and Chinook survived who remembered their languages. This fact determined me to make an effort to collect what little remained of these languages. I first went to Clatsop, where a small band of Indians is located near Seaside, Clatsop County, Oregon. Although a number of them belonged to the Clatsop tribe, they had all adopted the Nehelim language, a dialect of the Salishan Tillamook. This change of language was brought about by frequent intermarriages with the Nehelim. I found one middle-aged man and two old women who still remembered the Clatsop language, but I found it impossible to obtain more than a vocabulary and a few sentences. The man had forgotten too great a part of the language, while the women were not able to grasp what I wanted. They claimed to have forgotten their myths and traditions, and could not or would not give me any connected texts. One old Clatsop woman, who had been married to a Mr. Smith, was too sick to be seen and died soon after my visit. The few remaining Clatsop had totally forgotten the history of their tribe and even maintained that no allied dialect was spoken north of Columbia River and on Shoalwater Bay. They assured me that the whole country was occupied by the Chihalis, another Salishan tribe. They told me, however, that a few of their relations, who still continued to speak Clatsop, lived on Shoalwater Bay among the Chihalis. I went to search for these people and found them located at Bay Center, Pacific County, Washington. They proved to be the last survivors of the Chinook, who at one time occupied the greater part of Shoalwater Bay and the northern bank of Columbia River as far as Grey's Harbor. The tribe has adopted the Chihalis language in the same way in which

**Boas** (F.) — Continued.

the Clatsop have adopted the Nehelim. The only ones who spoke Chinook were Joseph Cultee and Katharine. While I was unable to obtain anything from the latter, Cultee proved to be a veritable storehouse of information. His wife is a Chihalis and he speaks now-a-days exclusively Chihalis, which is also the language of his children. He has lived for a long time in Katlamat, his mother's town, and speaks for this reason the Katlamat dialect as well as the Chinook dialect. He uses this dialect in conversing with Samson, a Katlamat Indian, who is also located at Bay Center. Until a few years ago he spoke Chinook with one of his relations, while he uses it now only when conversing with Katharine, who lives a few miles from Bay Center.

Possibly this Chinook is to a certain extent mixed with Katlamat expressions, but from a close study of the material I have reached the conclusion that it is, on the whole, pure and trustworthy.

I have also obtained from Cultee a series of Katlamat texts, which I believe are not quite as good as the Chinook text, but nevertheless give a good insight into the differences of the two dialects. It may be possible to obtain material on this dialect from other sources.

My work of translating and explaining the texts was greatly facilitated by Cultee's remarkable intelligence. After he had once grasped what I wanted he explained to me the grammatical structure of the sentences by means of examples and elucidated the sense of difficult periods. This work was the more difficult as we conversed only by means of the Chinook Jargon.

The following pages contain nothing but the texts with notes and translations. The grammar and dictionary of the language will contain a comparison of all the dialects of the Chinookan stock. I have translated the first two texts almost verbatim, while in the latter texts I only endeavored to render the sense accurately, for which purposes short sentences have been inserted, others omitted.

—— [Grammar and dictionary of the Chinook language. By Dr. Franz Boas.] (*)

Manuscript, in possession of its author, who is preparing it for publication. See note above.

—— See **Bulmer** (T. S.)

Franz Boas was born in Minden, Westphalia, Germany, July 9, 1858. From 1877 to 1882 he attended the universities of Heidelberg, Bonn, and Kiel. The year 1882 he spent in Berlin preparing for an Arctic voyage, and sailed June, 1883, to Cumberland Sound, Baffin Land, traveling in that region until September, 1884, returning via St. Johns, Newfoundland, to New York. The winter of 1884–1885 he spent in Washington, preparing the results of his journey for publication and in studying in the National Museum. From 1885 to 1886 Dr. Boas was an assistant in the Royal Ethnographical Museum of Berlin, and Docent of Geography at the University of Berlin. In the winter of 1885–1886 he journeyed to British Columbia under the auspices of the British Association for the Advancement of Science, for the purpose of studying the Indians. During 1886–1888 Dr. Boas was assistant editor of "Science," in New York, and from 1888 to 1892 Docent of Anthropology at Clark University, Worcester, Mass. During these years he made repeated journeys to the Pacific coast with the object of continuing his researches among the Indians. In 1891 Kiel gave him the degree of Ph. D.

Dr. Boas's principal writings are: Baffin Land, Gotha, Justus Perthes, 1885; The Central Eskimo (in the 6th Annual Report of the Bureau of Ethnology); Reports to the British Association for the Advancement of Science on the Indians of British Columbia, 1888–1892; Volkssagen aus Britisch Columbien, Verh. der Ges. für Anthropologie, Ethnologie und Urgeschichte in Berlin, 1891.

**Bolduc:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Rev. J.-B. Z. Bolduc, Quebec, Canada.

**Bolduc** (*Père* Jean-Baptiste Zacarie). Mission | de la | Colombie. | Lettre et journal | de | Mr. J.-B. Z. Bolduc, | missionnaire de la Colombie. | [Picture of a church.] |

Quebec: | de l'imprimerie de J.-B. Fréchette, père, | imprimeur-libraire, No. 13, rue Lamontagne. [1843.]

Title verso blank 1 l. text pp. 3–95, 16°. The larger part of the edition of this work was burned in the printing office, and it is, in consequence, very scarce.

Lord's prayer in Tchinouc Jargon with interlinear French translation, p. 94.—Quelques mots [14], French, Tchinoucs [Jargon] et Sneomus, p. 95.

*Copies seen:* Bolduc, Mallet, Wellesley.

**Boston Athenæum:** These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, Boston, Mass.

**Boston Public:** These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in that library, Boston, Mass.

**Boulet** (*Rev.* Jean-Baptiste), *editor.* See **Youth's Companion.**

**Brinton:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Dr. D. G. Brinton, Philadelphia, Pa.

**Brinton** (*Dr.* Daniel Garrison). The language of palæolithic man.

In American Philosoph. Soc. Proc. vol. 25, pp. 212–225, Philadelphia, 1888, 8°.

Terms for *I*, *thou*, *man*, *divinity*, in Chinook, p. 216.

Issued separately as follows:

— The language | of | palæolithic man. | By | Daniel G. Brinton, M. D., | Professor of American Linguistics and Archæology in the University of Pennsylvania. | Read before the American Philosophical Society, | October 5, 1888. |
Press of MacCalla & co., | Nos. 237–9 Dock Street, Philadelphia. | 1888.

Cover title as above, title as above verso blank 1 l. text pp. 3–16, 8°.

Linguistic contents as under title next above, p. 7.

*Copies seen:* Eames, Pilling.

This article reprinted in the following:

— Essays of an Americanist. | I. Ethnologic and Archæologic. | II. Mythology and Folk Lore. | III. Graphic Systems and Literature. | IV. Linguistic. | By | Daniel G. Brinton, A.M., M.D., | Professor [&c. nine lines.] |
Philadelphia: | Porter & Coates. | 1890.

Title verso copyright 1 l. preface pp. iii–iv, contents pp. v–xii, text pp. 17–467, index of authors and authorities pp. 469–474, index of subjects pp. 475–489, 8°. A collected reprint of some of Dr. Brinton's more important essays.

The earliest form of human speech as revealed by American tongues (read before the American Philosophical Society in 1885 and published in their proceedings under the title of "The language of palæolithic man"), pp. 390–409.

Linguistic contents as under titles next above, p. 401.

*Copies seen:* Bureau of Ethnology, Eames, Pilling.

— The American Race: | A Linguistic Classification and Ethnographic | Description of the Native Tribes of | North and South America. | By | Daniel G. Brinton, A.M., M.D., | Professor [&c. ten lines.] |
New York: | N. D. C. Hodges, Publisher, | 47 Lafayette Place. | 1891.

Title verso copyright notice 1 l. dedication verso blank 1 l. preface pp. ix–xii, contents pp. xiii–xvi, text pp. 17–332, linguistic appendix pp. 333–364, additions and corrections pp. 365–368, index of authors pp. 369–373, index of subjects pp. 374–392, 8°.

A brief discussion of the north Pacific coast stocks (pp. 103–117) includes a list of the divisions of the Chinook linguistic stock, p. 108.

**Brinton** (D. G.) — Continued.

*Copies seen:* Bureau of Ethnology, Eames, Pilling.

Daniel Garrison Brinton, ethnologist, born in Chester County, Pa., May 13, 1837. He was graduated at Yale in 1858 and at the Jefferson Medical College in 1861, after which he spent a year in Europe in study and in travel. On his return he entered the army, in August, 1862, as acting assistant surgeon. In February of the following year he was commissioned surgeon and served as surgeon-in-chief of the second division, eleventh corps. He was present at the battles of Chancellorsville, Gettysburg, and other engagements, and was appointed medical director of his corps in October, 1863. In consequence of a sunstroke received soon after the battle of Gettysburg he was disqualified for active service, and in the autumn of that year he became superintendent of hospitals at Quincy and Springfield, Ill., until August, 1865, when, the civil war having closed, he was brevetted lieutenant-colonel and discharged. He then settled in Philadelphia, where he became editor of "The Medical and Surgical Reporter," and also of the quarterly "Compendium of Medical Science." Dr. Brinton has likewise been a constant contributor to other medical journals, chiefly on questions of public medicine and hygiene, and has edited several volumes on therapeutics and diagnosis, especially the popular series known as "Napheys's Modern Therapeutics," which has passed through many editions. In the medical controversies of the day, he has always taken the position that medical science should be based on the results of clinical observation rather than on physiological experiments. He has become prominent as a student and a writer on American ethnology, his work in this direction beginning while he was a student in college. The winter of 1856–'57, spent in Florida, supplied him with material for his first published book on the subject. In 1884 he was appointed professor of ethnology and archæology in the Academy of Natural Sciences, Philadelphia. For some years he has been president of the Numismatic and Antiquarian Society of Philadelphia, and in 1886 he was elected vice-president of the American Association for the Advancement of Science, to preside over the section on anthropology. During the same year he was awarded the medal of the "Société Américaine de France" for his "numerous and learned works on American ethnology," being the first native of the United States that has been so honored. In 1885 the American publishers of the "Iconographic Encyclopædia" requested him to edit the first volume, to contribute to it the articles on "Anthropology" and "Ethnology," and to revise that on "Ethnograhy," by Professor Gerland, of Strpasburg. He also contributed to the second volume of the same work an essay on the "Prehistoric Archæology of both Hemispheres." Dr. Brinton has established a library and publishing house of aboriginal American literature, for the purpose

**Brinton** (D. G.) — Continued.

of placing within the reach of scholars authentic materials for the study of the languages and culture of the native races of America. Each work is the production of native minds and is printed in the original. The series, most of which were edited by Dr. Brinton himself, includes "The Maya Chronicles" (Philadelphia, 1882); "The Iroquois Book of Rites" (1883); "The Güegüence: A Comedy Ballet in the Nahuatl Spanish Dialect of Nicaragua" (1883); "A Migration Legend of the Creek Indians" (1884); "The Lenape and Their Legends" (1885); "The Annals of the Cakchiquels" (1885). ["Ancient Nahuatl Poetry" (1887); "Rig Veda Americanus (1890).] Besides publishing numerous papers, he has contributed valuable reports on his examination of mounds, shell-heaps, rock inscriptions, and other antiquities. He is the author of "The Floridian Peninsula: Its Literary History, Indian Tribes, and Antiquities" (Philadelphia, 1859); "The Myths of the New World: A Treatise on the Symbolism and Mythology of the Red Race of America" (New York, 1868); "The Religious Sentiment: A Contribution to the Science and Philosophy of Religion" (1876) "American Hero Myths: A Study in the Native Religions of the Western Continent" (Philadelphia, 1882); "Aboriginal American Authors and their Productions, Especially those in the Native Languages" (1883); and "A Grammar of the Cakchiquel Language of Guatemala" (1884).—*Appleton's Cyclop. of Am. Biog.*

**British Museum**: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, London, Eng.

**Bulmer** (*Dr.* Thomas Sanderson). Chinook Jargon | grammar and dictionary | compiled by | T. S. Bulmer, M.D., C. M., F. S. A., London, | Surgeon-Accoucheur, Royal College of Surgeons, England. | Author of [&c. four lines.] (*)

Manuscript in possession of its author, Cedar City, Utah, who furnished me the above transcript of the title-page, and who writes me, October, 1891, concerning it as follows: "I shall issue it on Hall's typewriter, and then duplicate copies with another special machine, and use various types on the machine, testing the uses of each. . . . Fifty pages will be devoted to the origin of the language from all sources. Examples of hymns from various languages will be given.

—— Chinook Jargon language. | Part II. | [Two lines Chinook Jargon.] | To be completed in IX parts. | compiled by | T. S. Bulmer, M. D., C. M., F. S. A. Sc. A., London. | Ably assisted by | Rev'd M. Eells, D. D., and Rev'd Père N. L. St. Onge, (formerly missionary to the | Yakama Indians).

Manuscript; title as above verso blank 1 l. text ll. 1–124, 4°. In possession of Dr. Bulmer.

Preface in English, ll. 1–3; in Jargon, with interlinear English translation, ll. 4–12.—Eulogy of the Chinook Jargon, in English, ll. 13–15; in Jargon (with interlinear translation into English) by Mr. Eells, ll. 16–19.—The Chinook Jargon (general remarks, with interlinear English translation), ll. 20–22.—Special notes on the Chinook, ll. 23–24.—Bibliography of the Chinook Jargon, ll. 24*a*–24*b*.—Origin of certain Indian words, l. 25.—Remarks on onomatopœia, ll. 26–27.—Rise and progress of the written language of the Chinook Jargon, l. 28.—Changes in the language, with vocabulary, ll. 28–35.—Some words in Yakama, with a resemblance to the Jargon, ll. 36–40.—Words in the Niskwalli having some resemblance to the Chinook Jargon, l. 41.—Some words from the Cree, l. 42.—A list of verbs found in the Jargon, alphabetically arranged, l. 42.—Adverbs, prepositions, conjunctions, and interjections, ll. 51–54.—List of the principal adjectives, ll. 55–59.—Grammatical construction of the Chinook Jargon, ll. 61–63.—Comparison of languages (20 words and phrases) in Tlaoquatch and Nootka, with the Columbian and Chinook, ll. 63½–64.—Cree words in the Jargon, ll. 65–74.—On the position of words, l. 75.—Remarks on the translation of abstract words, ll. 76–79.—The alphabet, ll. 80–85.—Partial list of compound words, alphabetically arranged, ll. 86–92.—Inflections, ll. 93–96—Adjectives, ll. 96–98.—General rules on tenses, ll. 98–112.—Personal pronouns, ll. 113–122.—Numerals, ll. 123–124.

—— The Chee-Chinook language | or | Chinook Jargon. In | IX | parts. | Part III. | English-Chinook dictionary. | First edition. | By T. S. Bulmer, ably assisted by | the Revd. M. Eells, D.D., & the Revd Père Saint Onge, both missionaries to the Indians in Washington & Oregon states.

Manuscript; title verso blank, 1 l. preface verso blank 1 l. special note for readers verso blank 1 l. "memos to guide the reader" 2 ll. text alphabetically arranged by English words ll. 1–189, written on one side only, folio. In possession of its author, who kindly loaned it to me for examination. In his "memos" the author gives a list of letters used to indicate the origin of the respective words *C, N, I, E, F, Ch. Yak.*, Chinook, Nootka, Indian, English, French, Chihalis, and Yakama; and a second list of persons from whom the words were obtained and localities in which they were used.

"In my selection of the term *Chee-Chinook* I merely intend to convey to students that it has its principal origin in the Old or Original Chinook language; and although it contains many other Indian words, as well as French

**Bulmer (T. S.)**—Continued.

and English, yet it came forth from its mother as an hybrid, and as such has been bred and nourished as a nursling from the parent stem. I therefore designate it a *chee* or new Chinook—the word *chee* being a Jargon word for *lately, just now, new*."

[——] Chinook Jargon dictionary. Part III. Chinook-English.

Manuscript; 121 leaves, folio, written on one side only, interspersed with 40 blank leaves inserted for additions and corrections. In possession of its author.

The dictionary occupies 106 leaves, and many of the words are followed by their equivalents in the languages from which they are derived, and the authority therefor. Following the dictionary are the following: Original Indian names of town-sites, rivers, mountains, etc., in the western parts of the State of Washington: Skokomish, 2 ll.; Chemakum, Lower Chihalis, Duwamish, 1 l.; Chinook, 2 ll.; miscellaneous, 2 ll.—Names of various places in the Klamath and Modoc countries, 3 ll.—Camping places and other localities around the Upper Klamath Lake, 5 ll.

[——] Appendix to Bulmer's Chinook Jargon grammar and dictionary.

Manuscript, ll. 1–70, 4°, in possession of its author.

General phrases, as literal as possible, Chinook and English, ll. 6–26.—Detached sentences, ll. 27–29.—Prayer in English, ll. 30–31; same in Jargon, ll. 32–33.—"History" in English, ll. 34–36; same in Jargon (by Mr. Eells), with interlinear English translation, ll. 37–43.—An address, in English, ll. 44–46; same in Jargon, with interlinear English translation, ll. 47–53.—A sermon in English, ll. 54–55; same in Jargon, with interlinear English translation, ll. 56–61.—Address in Jargon to the Indians of Puget Sound, by Mr. Eells, with interlinear English translation, ll. 62–66.—Address "On Man," in English, l. 67; same in Jargon, with interlinear English translation, ll. 68–70.

[——] Part II | of | Bulmer's Appendix | to the Chee-Chinook | Grammar and Dictionary.

Manuscript, 57 ll. 4°, in possession of its author.

Form of marriage, ll. 2–3.—Solemnization of the marriage service, ll. 4–10. These two articles are in Jargon, with interlinear English translation.—Address, in English, ll. 11–12; the same in Jargon, with interlinear English translation, ll. 13–17.—"From Addison," in Jargon, with interlinear English translation, ll. 18–19.—An oration in English, l. 20; the same in Twana by Mr. Eells, with interlinear English translation, ll. 21–22.—A Twana tradition, by Mr. Eells, with interlinear English translation, l. 23; the same in English, ll. 24–25.—Legends in Jargon, by Père L. N. St. Onge, with interlinear English translation, ll. 26–57.

**Bulmer (T. S.)**—Continued.

[——] Special scientific notes.

Manuscript, ll. 1–77, 4°, in possession of its author.

General remarks on Indian languages, ll. 1–3.—Origin of languages, ll. 4–11.—Scientific notes on the European and Asiatic languages, ll. 12–35.—American Indian languages, ll. 35–63, includes remarks upon and examples in the Iroquois, Cherokee, Sahaptin, Algonkin, Nahuatl, Shoshone, Cree, Sioux, and Jargon.—List of words in the Chinook Jargon the same as in Nitlakapamuk, ll. 64–67.—Selish numerals 1–18, l. 65.—List of tribes of Alaska and its neighborhood, l. 66.—Twana verbs, l. 67.—Niskwally verbs, l. 68.—Clallam verbs, l. 69.—Remarks on the Yakama, ll. 70–77.

[——] The Christian prayers | in Chinook [Jargon].

Manuscript; 61 ll. 4°, in the possession of its author.

Prayers in Chinook Jargon, ll. 1–5.—Lessons 1–17 in Chinook Jargon, with English headings, ll. 6–23.—List of special words adopted by Fathers Blanchet and Demers in connection with the service of the mass, ll. 24–25.—Translation of the Chinook prayers into English, ll. 26–38.—Copy of a sermon preached by Rev. Dr. Eells to the Indians at Walla-Walla, with interlinear English translation, ll. 39–46. "Of the 97 words used, 46 are of Chinook origin, 17 Nootka, 3 Selish, 23 English, 2 Jargon, and 6 in French.—Articles of faith of the Congregational church at Skokomish, Washington, in the Jargon with interlinear English translation, ll. 47–52.—Oration in Chinook Jargon with interlinear English translation, ll. 53–54.—Prayers to God in English blank verse, ll. 55–56; the same in Jargon with interlinear English translation, ll. 57–61.

—— [Hymns, songs, etc., in the Chinook Jargon and other languages.]

Manuscript; no title-page; text 77 leaves, 4°, in possession of its author.

Songs, l. 1.—Song with music, ll. 2–3.—School songs by Mr. Eells, ll. 4–5.—Songs from Dr. Boas, ll. 6–12.—Hymns by Mr. Eells, ll. 13–32. All the above are in Jargon with English translations.—Hymns in Niskwalli by Mr. Eells, l. 33.—Hymns in Jargon by Père St. Onge, ll. 34–45.—Hymn in Yakama, by Père St. Onge, ll. 45–46; the same in English, ll. 57–64.—Yakama prose song by Father Pandosy, with French translation, ll. 65–69.—Hymns in Jargon by Mr. Eells, ll. 70–71.—Hymn in Yakama with interlinear English translation, ll. 72–73.—Song in English, l. 74; same in Siwash, ll. 75–77.

—— [The Lord's prayer in various Indian languages.]

Manuscript; no title-page; text 24 unnumbered leaves, written on one side only, 4°.

The Lord's prayer in Chinook Jargon, l. 1; in Yakama, l. 2; in Micmac, l. 3.—Ave Maria in Micmac, l. 3.—Lord's prayer in Penobscot, l. 4;

**Bulmer (T. S.)** — Continued.

in Mareschite, l. 5; in Passamaquoddy (two versions) l. 5; Micmac (ancient), l. 6; Montagnais, l. 6; Abenaki, ll. 6–7; pure Mareschite, l. 7; Snohomish, l. 7; Niskwalli, * l. 8; Clallam,* l. 9; Twana,* l. 10; Sioux, l. 11; Flathead,* l. 12; Cascade, * l. 12; Tlallam, l. 13; Huron, l. 13; Blackfoot, l. 13; Abenaki, l. 14; Choctaw, l. 14; Ottawa, l. 14; Assiniboine, l. 15; Seneca, l. 15; Caughnawaga, l. 15; other Micmac, l. 16; Totonac, l. 16; Cora, l. 16; Mistek, * l. 17; Maya, * l. 17; Algonquin, * l. 22.—Hymn in Snohomish, ll. 23–24.

Those prayers marked with an asterisk are accompanied by an interlinear English translation.

The compiler of this paper informs me it is his intention to add one hundred other versions of the Lord's prayer, from the Californian and Mexican languages.

In addition to the above papers, Dr. Bulmer is also the author of a number of articles appearing in Father Le Jeune's *Kamloops Wawa*, *q. v.*

I am indebted to Dr. Bulmer for the notes upon which is based the following account:

Thomas Sanderson Bulmer was born in 1834, in Yorkshire, England. He was educated at Preston grammar school, Stokesley, and at Newton under Brow, was advanced under Rev. C. Cator and Lord Beresford's son at Stokesley, and afterwards was admitted a pupil of the York and Ripon diocesan college. He was appointed principal of Doncaster union agricultural schools, but soon after emigrated to New York. There he took charge, as head master, of General Hamilton's free school. Thence he went to Upper Canada and was appointed one of the professors in L'Assomption Jesuit College. From there he went to Rush Medical College and Lind University, Chicago; thence to the École Normale, Montreal; thence to Toronto University, medical department. Later he continued his studies in the École de Médecine and McGill University, Montreal, and graduated in medicine at Victoria University. In 1868 he crossed to London, whence he proceeded to New Zealand, and was appointed superintendent of quarantine at Wellington. In Tasmania and Australia he held similar positions. His health failing, he went to Egypt, and later returned to England. The English climate not agreeing with him, he took a tour of the Mediterranean ports. Returning to London, the Russian grippe attacked him, and he was warned to seek a new climate. He returned to Montreal, en route for the Rocky Mountains, where he sought Indian society for a considerable time. Finding winter disastrous to him, he proceeded to Utah in search of health. For the last two years he has been engaged in writing up his Chinook books, as well as completing his Egyptian Rites and Ceremonies, in which he has been assisted by English Egyptologists. Dr. Bulmer is a member of several societies in England and America and the author of a number of works on medical and scientific subjects.

Bureau of Ethnology: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of the Bureau of Ethnology, Washington, D. C.

**Buschmann (Johann Carl Eduard).** Die Völker und Sprachen Neu-Mexiko's und der Westseite des britischen Nordamerika's, dargestellt von Hrn. Buschmann.

In Königliche Akad. der Wiss. zu Berlin, Abhandlungen, aus dem Jahre 1857, pp. 209–414, Berlin, 1858, 4°.

A few words of Chinook and Cathlascon (from Scouler), pp. 373–374.—Vocabulary of several Indian languages compared with the pseudo-Chinook (Cathlascon?) from Scouler, pp. 375–378.

Issued separately with title-page as follows:

—— Die Völker und Sprachen | Neu-Mexico's | und | der Westseite | des | britischen Nordamerika's | dargestellt | von | Joh. Carl Ed. Buschmann. | Aus den Abhandlungen der königl. Akademie der Wissenschaften | zu Berlin 1857. |

Berlin | gedruckt in der Buchdruckerei der königl. Akademie | der Wissenschaften | 1858. | In Commission bei F. Dümmler's Verlags-Buchhandlung.

Cover title as above, title as above verso notice 1 l. text pp. 209–404, Inhalts-Übersicht pp. 405–413, Verbesserungen p. 414, 4°.

Linguistic contents as under title next above.

*Copies seen:* Astor, Congress, Eames, Pilling, Trumbull.

The copy at the Fischer sale, catalogue no. 270, brought 14*s.*; at the Field sale, catalogue no. 235, 75 cents; priced by Leclerc, 1878, no. 3012, 12 fr. and by Trübner, 1882, 15*s*.

—— Die Spuren der aztekischen Sprache im nördlichen Mexico und höheren amerikanischen Norden. Zugleich eine Musterung der Völker und Sprachen des nördlichen Mexico's und der Westseite Nordamerika's von Guadalaxara an bis zum Eismeer. Von Joh. Carl Ed. Buschmann.

In Königliche Akad. der Wiss. zu Berlin, Abhandlungen aus dem Jahre 1854, zweiter Supp.-Band, pp. 1–819 (forms the whole volume), Berlin, 1859, 4°.

List of words in the Waiilatpa, Molele, Watlala, two dialects of the Chinook, and Calapuya, pp. 620–625.—Supplementary vocabulary of the Chinuk and Calapuya (from Parker, Scouler, Rafinesque, and Gallatin), pp. 625–626.—Lord's prayer in Chinook (from Duflot de Mofras), p. 626.

Issued separately with title-page as follows:

**Buschmann** (J. C. E.) — Continued.

—— Die | Spuren der aztekischen Sprache | im nördlichen Mexico | und höheren amerikanischen Norden. | Zugleich | eine Musterung der Völker und Sprachen | des nördlichen Mexico's | und der Westseite Nordamerika's | von Guadalaxara an bis zum Eismeer. | Von | Joh. Carl Ed. Buschmann. |

Berlin. | Gedruckt in der Buchdruckerei der Königl. Akademie | der Wissenschaften. | 1859.

Half-title verso blank 1 l. general title of the series verso blank 1 l. title as above verso blank 1 l. abgekürtze Inhalts-übersicht pp. vii-xii, text pp. 1-713, Einleitung in das geographische Register pp. 714-718, geographische Register pp. 718-815, vermischte Nachweisungen pp. 816-818, Verbesserungen, p. 819, 4°.

Linguistic contents as under title next above.

*Copies seen:* Astor, Brinton, Eames, Maisonneuve, Pilling, Quaritch, Smithsonian, Trumbull.

Published at 20 Marks. An uncut half-morocco copy was sold at the Fischer sale, catalogue no. 269, to Quaritch, for 2*l.* 11*s.*; the latter prices two copies, catalogue no. 12552, one 2*l.* 2*s.* the other 2*l.* 10*s.*; the Pinart copy, catalogue no. 178, brought 9 fr.; Koehler, catalogue no. 440, prices it 13 M. 50 pf.; priced again by Quaritch, no. 30037, 2*l.*

# C.

**Cascade:**

| | |
|---|---|
| Hymns | See Lee (D.) and Frost (J. H.) |
| Sentences | Lee (D.) and Frost (J. H.) |
| Lord's prayer | Youth's. |
| Prayer | Lee (D.) and Frost (J. H.) |

**Catechism:**

| | |
|---|---|
| Chinook Jargon | See Demers (M.) *et al.* |

**Cathlascon:**

| | |
|---|---|
| Vocabulary | See Buschmann (J. C. E.) |
| Vocabulary | Scouler (J.) |
| Vocabulary | Tolmie (W. F.) |
| Words | Buschmann (J. C. E.) |
| Words | Latham (R. G.) |

**Catlin** (George). A descriptive catalogue | of | Catlin's Indian collection, | containing | portraits, landscapes, costumes, &c., | and | representations of the manners and customs | of the | North American Indians. | Collected and painted entirely by Mr. Catlin, during eight years' travel amongst | forty-eight tribes, mostly speaking different languages. | Also | opinions of the press in England, France, and the United States. |

London: | published by the author, | at his Indian collection, No. 6, Waterloo place. | 1848.

Title verso names of printers 1 l. note and certificates pp. 3-7, text pp. 8-92, 8°.

Proper names of a number of individuals in various North American languages, among them a few of the Chinook.

*Copies seen:* Harvard, Wellesley.

Priced by Maisonneuve & co. in 1889, 2 fr.

The descriptive catalogue is reprinted in the various editions of Catlin's Notes of eight years' travel and residence in Europe, for titles of which see below.

—— North and South American Indians. | Catalogue | descriptive and instructive | of | Catlin's | Indian Cartoons. | Portraits, types, and customs [*sic*]. | 600 paintings in oil, | with | 20,000 full length figures | illustrating their various games, religious ceremonies, and | other customs, | and | 27 canvas paintings | of | Lasalle's discoveries. |

New York: | Baker & Godwin, Printers, | Printing-house square, | 1871.

Abridged title on cover, title as above verso blank 1 l. remarks verso note 1 l. text pp. 5-92, certificates pp. 93-99, 8°.

Linguistic contents as in edition of 1848, titled next above.

*Copies seen:* Astor, Congress, Eames, Wellesley, Wisconsin Historical Society.

—— The Catlin Indian collection, containing portraits, landscapes, costumes, &c., and representations of the manners and customs of the North American Indians. Presented to the Smithsonian Institution by Mrs. Thomas Harrison, of Philadelphia, in 1879. A descriptive catalogue. By George Catlin, the artist.

In Rhees (W. J.), Visitor's guide to the Smithsonian Institution and United States National Museum, in Washington, pp. 70-89, Washington, 1887, 8°.

Linguistic contents as under title next above, p. 76.

*Copies seen:* Pilling, Powell.

—— Part V. The George Catlin Indian gallery in the National Museum (Smithsonian Institution), with memoir and statistics. By Thomas Donaldson.

In Annual Report of the Board of Regents of the Smithsonian Institution * * * July, 1885, part 2 (half-title 1 l. pp. i-vii, 3-939), Washington, 1886, 8°.

**Catlin (G.)**—Continued.

Descriptive catalogue of Indian portraits (pp. 13–230) includes the Chinook, p. 99.

Issued separately, with title-page as follows:

—— The | George Catlin Indian gallery | in the | U. S. National Museum |(Smithsonian Institution), | with | memoir and statistics. | By | Thomas Donaldson. | From the Smithsonian report for 1885. |

Washington: | Government printing office. | 1887.

Title verso blank 1 l. contents pp. i–iii. illustrations pp. v–vii, text pp. 3–915, index pp. 917–939, 8°.

Linguistic contents as under title next above.

*Copies seen:* Eames, Pilling, Smithsonian.

Issued also with title-page as follows:

—— The | George Catlin | Indian gallery, | in the | U. S. National Museum, | (Smithsonian Institution.) | With memoir and statistics. | By Thomas Donaldson. |

Washington, D. C. | W. H. Lowdermilk & Co. | 1888.

Title verso blank 1 l. contents pp. i–iii, illustrations pp. v–vii, text pp. 3–915, index pp. 917–939, 8°.

Linguistic contents as under titles above.

*Copies seen:* Lowdermilk.

—— Catlin's notes | of | eight years' travels and residence | In Europe, | with his | North American Indian collection: | with anecdotes and incidents of the travels and adventures of three | different parties of American Indians whom he introduced | to the courts of | England, France and Belgium. | In two volumes octavo. | Vol. I[–II]. | With numerous illustrations. |

New-York: | Burgess, Stringer & co., 222 Broadway. | 1848.

2 vols.: half-title verso blank 1 l. title verso copyright 1 l. preface pp. v–ix, contents pp. xi–xvi, text pp. 1–296; half-title verso blank 1 l. title verso copyright 1 l. contents pp. v–xii, text pp. 1–325, appendix pp. 327–336, 8°.

A descriptive catalogue of Catlin's Indian collection (vol. 1, pp. 248–296) includes proper names in a number of Indian languages, among them a few of the Chinook, p. 264.

*Copies seen:* Bureau of Ethnology, Powell, Watkinson.

At the Fischer sale a copy, no. 350, brought 2*s.*; the Field copy, no. 305, sold for $2.50.

—— Catlin's notes | of | eight years' travels and residence | In Europe, | with his | North American Indian collection: | with anecdotes and incidents of the travels and adventures of three | different parties of American Indians whom he introduced | to the courts of | England, France, and Belgium. | In two volumes octavo. | Vol. I[–II]. | With numerous illustrations. |

New York: | published by the author. | To be had at all the bookstores. | 1848.

2 vols.: pp. i–xvi, 1–296; i–xii, 1–336; plates, 8°.

Linguistic contents as under title next above.

*Copies seen:* Congress.

—— Catlin's notes | of | eight years' travels and residence | in Europe, | with his | North American Indian collection. | With | anecdotes and incidents of the travels and adventures of | three different parties of American Indians whom he | introduced to the courts of | England, France, and Belgium. | In two volumes, octavo. | Vol. I[–II]. | With numerous illustrations. | Second edition. |

London: | published by the author, | at his Indian collection, No. 6, Waterloo place. | 1848.

2 vols.: half-title verso blank 1 l. frontispiece 1 l. title verso names of printers 1 l. preface pp. v–ix, contents pp. xi–xvi, text pp. 1–202, appendix pp. 203–247, catalogue pp. 248–296; half-title verso blank 1 l. title verso names of printers 1 l. contents pp. v–xii, text pp. 1–325, appendix pp. 327–336, plates, 8°.

Linguistic contents as under titles above.

*Copies seen:* British Museum, Congress, Lenox, Wisconsin Historical Society.

Some copies, otherwise as above, have "Third edition" (Congress); others "Fourth edition" (Bureau of Ethnology, Lenox), both with the same date.

—— Adventures | of the | Ojibbeway and Ioway Indians | in | England, France, and Belgium; | being notes of | eight years' travels and residence in Europe | with his | North American Indian collection, | by Geo. Catlin. | In two volumes. | Vol. I[–II]. | With numerous Engravings. | Third edition. |

London: | published by the author, | at his Indian collection, no. 6, Waterloo place. | 1852.

2 vols.: half-title verso blank 1 l. title verso blank 1 l. preface pp. v–ix, contents pp. xi–xvi, text pp. 1–296; half-title verso blank 1 l. title verso names of printers 1 l. contents pp. v–xii, text pp. 1–325, appendices pp. 327–336, 8°.

A reprint of Notes of eight years' travels in Europe.

**Catlin** (G.) — Continued.

Linguistic contents as under titles above.

*Copies seen:* Astor, Boston Athenæum, Bureau of Ethnology, Wisconsin Historical Society.

George Catlin, painter, born in Wilkesbarre, Pa., in 1796, died in Jersey City, N. J., December 23, 1872. He studied law at Litchfield, Conn., but after a few years' practice went to Philadelphia and turned his attention to drawing and painting. As an artist he was entirely self-taught. In 1832 he went to the Far West and spent eight years among the Indians of Yellowstone River, Indian Territory, Arkansas, and Florida, painting a unique series of Indian portraits and pictures, which attracted much attention on their exhibition both in this country and in Europe. Among these were 470 full-length portraits and a large number of pictures illustrative of Indian life and customs, most of which are now preserved in the National Museum, Washington. In 1852–1857 Mr. Catlin traveled in South and Central America, after which he lived in Europe until 1871, when he returned to the United States. One hundred and twenty-six of his drawings illustrative of Indian life were at the Philadelphia exposition of 1876.—*Appleton's Cyclop. of Am. Biog.*

**Chaltin** (*Rev.* W. C.) See **Gill** (J. K.)

**Chamberlain** (Alexander Francis). Words of Algonkian origin [in the Chinook Jargon].

In Science, vol. 18, pp. 260–261, New York, 1891, 4°. (Pilling.)

A list of words found in the Jargon vocabularies of Winthrop, Gibbs, and Hale, which are of Algonquian origin.

—— The Eskimo race and language. Their origin and relations. By A. F. Chamberlain, B. A.

In Canadian Inst. Proc. third series, vol. 6, pp. 261–337, Toronto, 1889, 8°.

Comparative Eskimo and Indian vocabularies (pp. 318–322) contain a number of Chinook and Watlala words (from Tolmie and Dawson, and from Hale), pp. 318–320.

—— Notes on the Chinook Jargon as spoken in the Kootenay District, South Eastern British Columbia, by A. F. Chamberlain, M. A. Ph. D.

Manuscript, 7 unnumbered pages, written on one side only; in possession of its author, who has kindly sent it to me for inspection.

A vocabulary of 150 Jargon words.

Alexander Francis Chamberlain was born at Kenninghall, Norfolk, England, Jan. 12, 1865, and came to New York with his parents in 1870, removing with them to Canada in 1874. He matriculated from the Collegiate Institute, Peterboro, Ontario, into the University of Toronto, in 1882, from which institution he graduated with honors in modern languages and ethnology in 1886. From 1887 to 1890 he was fellow in modern languages in University College, Toronto, and in 1889 received the degree of M. A. from his alma mater. In 1890 he was appointed fellow in anthropology in Clark University, Worcester, Mass., where he occupied himself with studies in the Algonquian languages and the physical anthropology of America. In June, 1890, he went to British Columbia, where, until the following October, he was engaged in studying the Kootenay Indians under the auspices of the British Association for the Advancement of Science. A summary of the results of these investigations appears in the proceedings of the association for 1892. A dictionary and grammar of the Kootenay language, together with a collection of texts of myths, are also being proceeded with. In 1892 Mr. Chamberlain received from Clark University the degree of Ph. D. in anthropology, his thesis being: "The Language of the Mississagas of Skūgog: A contribution to the Linguistics of the Algonkian Tribes of Canada," embodying the results of his investigations of these Indians.

Mr. Chamberlain, whose attention was, early in life, directed to philologic and ethnologic studies, has contributed to the scientific journals of America, from time to time, articles on subjects connected with linguistics and folklore, especially of the Algonquian tribes. He has also been engaged in the study of the Low-German and French Canadian dialects, the results of which will shortly appear. Mr. Chamberlain is a member of several of the learned societies of America and Canada and fellow of the American Association for the Advancement of Science.

In 1892 he was appointed lecturer in anthropology at Clark University.

**Charencey** (*Comte* Charles Félix Hyacinthe Gouhier de). [Review of] An international idiom, a manual of the Oregon trade languages or Chinook Jargon, by Mr. Horatio Hale.

In Le Muséon, vol. 10, pp. 273–274, Louvain, 1891, 8°.

**Chase** (Pliny Earle). On the radical significance of numerals.

In American Philosoph. Soc. Proc. vol. 10, pp. 18–23, Philadelphia, 1869, 8°.

Examples in several Indian languages, among them the Chinook Jargon (from Gibbs).

**Chinook.** The Chinook Jargon, and English and French equivalent forms.

In the Steamer Bulletin, San Francisco, June 21, 1858. (*)

Contains an unarranged vocabulary of 354 words and phrases.

Title and note from Gibbs's Dictionary of the Chinook Jargon.

For notice of a reprint see **Hazlitt** (W. C.)

**Chinook** [Jargon] dictionary. See **Coones** (S. F.)

**Chinook.** [Vocabularies of some of the Indian languages of northwest America.]

Manuscript, 2 vols. 82 pages folio. Bought for the Library of Congress, Washington, D. C., at the sale of the library of the late Mr. Geo. Brinley, the catalogue of which says they came "from the library of Dr. John Pickering, to whom, probably, they were presented by Mr. Duponceau. They were presented 'to Peter S. Duponceau, esq., with J. K. Townshend's respects. Fort Vancouver, Columbia River, September, 1835.'"

Contains linguistic material relating to a number of the peoples in the vicinity of Puget Sound, amongst them a Chinook vocabulary of 194 words and phrases, and a Chinook Jargon vocabulary, "used as the means of communication between the Indians and whites on Columbia River," of 146 words.

**Chinook:**

| | |
|---|---|
| Classification | See Bates (H. W.) |
| Classification | Domenech (E. H. D.) |
| Classification | Gairdner (—) |
| Classification | Gallatin (A.) |
| Classification | Keane (A. H.) |
| Classification | Jehan (L. F.) |
| Classification | Latham (R. G.) |
| Classification | Priest (J.) |
| Classification | Powell (J. W.) |
| Classification | Rafinesque (C. S.) |
| Classification | Sayce (A. H.) |
| Dictionary | Boas (F.) |
| Dictionary | Gibbs (G.) |
| General discussion | Bancroft (H. H.) |
| General discussion | Beach (W. W.) |
| General discussion | Berghaus (H.) |
| General discussion | Brinton (D. G.) |
| General discussion | Duncan (D.) |
| General discussion | Eells (M.) |
| General discussion | Featherman (A.) |
| General discussion | Gallatin (A.) |
| General discussion | Hale (H.) |
| General discussion | Sproat (G. M.) |
| General discussion | Whymper (F.) |
| Geographic names | Gibbs (G.) |
| Grammar | Boas (F.) |
| Grammatic comments | Gallatin (A.) |
| Grammatic comments | Hale (H.) |
| Grammatic treatise | Boas (F.) |
| Grammatic treatise | Müller (F.) |
| Hymns | Blanchet (F. N.) |
| Hymns | Tate (C. M.) |
| Legends | Boas (F.) |
| Lord's prayer | Bergholtz (G. F.) |
| Lord's prayer | Duflot de Mofras (E.) |
| Numerals | Boas (F.) |
| Numerals | Duflot de Mofras (E.) |
| Numerals | Eells (M.) |
| Numerals | Haldeman (S. S.) |
| Numerals | Ross (A.) |
| Prayers | Blanchet (F. N.) |
| Proper names | Catlin (G.) |
| Proper names | Stanley (J. M.) |
| Sentences | Franchère (G.) |
| Songs | Boas (F.) |

**Chinook** — Continued.

| | |
|---|---|
| Songs | See Eells (M.) |
| Texts | Boas (F.) |
| Tribal names | Boas (F.) |
| Tribal names | Douglass (J.) |
| Tribal names | Haines (E. M.) |
| Vocabulary | Anderson (A. C.) |
| Vocabulary | Buschmann (J. C. E.) |
| Vocabulary | Chinook. |
| Vocabulary | Domenech (E. H. D.) |
| Vocabulary | Dunn (J.) |
| Vocabulary | Franchère (G.) |
| Vocabulary | Gallatin (A.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Knipe (C.) |
| Vocabulary | Montgomerie (J. E.) |
| Vocabulary | Pinart (A. L.) |
| Vocabulary | Priest (J.) |
| Vocabulary | Rafinesque (C. S.) |
| Vocabulary | Ross (A.) |
| Vocabulary | Scouler (J.) |
| Vocabulary | Shortess (R.) |
| Vocabulary | Tolmie (W. F.) |
| Vocabulary | Tolmie (W. F.) and Dawson (G. M.) |
| Vocabulary | Wabass (W. G.) |
| Words | Bancroft (H. H.) |
| Words | Brinton (D. G.) |
| Words | Buschmann (J. C. E.) |
| Words | Chamberlain (A. F.) |
| Words | Daa (L. K.) |
| Words | Grasserie (R. de la). |
| Words | Haines (E. M.) |
| Words | Latham (R. G.) |
| Words | Platzmann (J.) |
| Words | Pott (A. F.) |
| Words | Smith (S. B.) |
| Words | Tylor (E. B.) |
| Words | Youth's. |

**Chinook Jargon.**

In American Homes, illustrated, vol. 4, pp. 338–339, Chicago, 1873, 8°. (Lenox.)

Contains specimens of a dialogue and the Lord's prayer with English word for word translation.

**Chinook Jargon:**

| | | |
|---|---|---|
| Bible history | | See Durieu (P.) |
| Bible history | | St. Onge (L. N.) |
| Bible stories | | LeJeune (J. M. R.) |
| Catechism | | Demers (M.) *et al.* |
| Dictionary | (3d ed. 1856) | Blanchet (F. N.) |
| Dictionary | (3d ed. 1862?) | Blanchet (F. N.) |
| Dictionary | (4th ed. 1868) | Blanchet (F. N.) |
| Dictionary | (6th ed. 1873?) | Blanchet (F. N.) |
| Dictionary | (6th ed. 1878) | Blanchet (F. N.) |
| Dictionary | (7th ed. 1879) | Blanchet (F. N.) |
| Dictionary | (Mss. 1891) | Bulmer (T. S.) |
| Dictionary | (1891) | Coones (S. F.) |
| Dictionary | (1871) | Demers (M.) *et al.* |
| Dictionary | (1862) | Dictionary. |
| Dictionary | (1865) | Dictionary. |
| Dictionary | (1871?) | Dictionary. |
| Dictionary | (1873) | Dictionary. |
| Dictionary | (1877?) | Dictionary. |
| Dictionary | (1883) | Dictionary. |
| Dictionary | (1887) | Dictionary. |

**Chinook Jargon — Continued.**

| | | |
|---|---|---|
| Dictionary | (1887) | Dictionary. |
| Dictionary | (1889) | Dictionary. |
| Dictionary | (1886) | Durieu (P.) |
| Dictionary | (1892) | Durieu (P.) |
| Dictionary | (Mss. 1893) | Eells (M.) |
| Dictionary | (Mss. 1884) | Everette (W. E.) |
| Dictionary | (Wash., 1863) | Gibbs (G.) |
| Dictionary | (N. Y., 1863, 8°) | Gibbs (G.) |
| Dictionary | (N. Y., 1863, 4°) | Gibbs (G.) |
| Dictionary | (9th ed. 1882) | Gill (J. K.) |
| Dictionary | (10th ed. 1884) | Gill (J. K.) |
| Dictionary | (11th ed. 1887) | Gill (J. K.) |
| Dictionary | (12th ed. 1889) | Gill (J. K.) |
| Dictionary | (13th ed. 1891) | Gill (J. K.) |
| Dictionary | (1880) | Good (J. B.) |
| Dictionary | (1858) | Guide. |
| Dictionary | (1890) | Hale (H.) |
| Dictionary | (1872) | Langvein (H. L.) |
| Dictionary | (1886) | Le Jeune (J. M. R.) |
| Dictionary | (1892) | Le Jeune (J. M. R.) |
| Dictionary | (1853) | Lionnet (—) |
| Dictionary | (1888) | Probsch (T. W.) |
| Dictionary | (Mss. 1893) | St. Onge (L. N.) |
| Dictionary | (1865) | Stuart (G.) |
| Dictionary | (1889) | Tate (C. M.) |
| Dictionary | (1860) | Vocabulary. |
| General discussion | | Bancroft (H. H.) |
| General discussion | | Beach (W. W.) |
| General discussion | | Clough (J. C.) |
| General discussion | | Drake (S. G.) |
| General discussion | | Eells (M.) |
| General discussion | | Gatschet (A. S.) |
| General discussion | | Haines (E. M.) |
| General discussion | | Hale (H.) |
| General discussion | | Nicoll (E. H.) |
| General discussion | | Reade (J.) |
| General discussion | | Sproat (G. M.) |
| General discussion | | Swan (J. G.) |
| General discussion | | Western. |
| General discussion | | Wilson (D.) |
| Grammar | | Bulmer (T. S.) |
| Grammatic comments | | Crane (A.) |
| Grammatic comments | | Eells (M.) |
| Grammatic comments | | Hale (H.) |
| Grammatic treatise | | Demers (M.) *et al.* |
| Grammatic treatise | | Hale (H.) |
| Hymn book | | Eells (M.) |
| Hymn book | | Le Jeune (J. M. R.) |
| Hymns | | Bulmer (T. S.) |
| Hymns | | Demers (M.) *et al.* |
| Hymns | | Everette (W. E.) |
| Hymns | | Eells (M.) |
| Hymns | | Hale (H.) |
| Hymns | | Macleod (X. D.) |
| Hymns | | St. Onge (L. N.) |
| Legends | | St. Onge (L. N.) |
| Lord's prayer | | Bancroft (H. H.) |
| Lord's prayer | | Bolduc (J. B. Z.) |
| Lord's prayer | | Bulmer (T. S.) |
| Lord's prayer | | Chinook. |
| Lord's prayer | | Dictionary. |
| Lord's prayer | | Eells (M.) |
| Lord's prayer | | Everette (W. E.) |
| Lord's prayer | | Gibbs (G.) |
| Lord's prayer | | Gill (J. K.) |

**Chinook Jargon — Continued.**

| | |
|---|---|
| Lord's prayer | Good (J. B.) |
| Lord's prayer | See Hale (H.) |
| Lord's prayer | Marietti (P.) |
| Lord's prayer | Nicoll (E. F.) |
| Numerals | Cox (R.) |
| Numerals | Dictionary. |
| Numerals | Gill (J. K.) |
| Numerals | Good (J. B.) |
| Numerals | Haines (E. M.) |
| Numerals | Hale (H.) |
| Numerals | Hazlitt (W. C.) |
| Numerals | Montgomerie (J. E.) |
| Numerals | Nicoll (E. H.) |
| Numerals | Palmer (J.) |
| Numerals | Parker (S.) |
| Numerals | Richardson (A. D.) |
| Numerals | Stuart (G.) |
| Numerals | Swan (J. G.) |
| Periodical | Le Jeune (J. M. R.) |
| Prayers | Bulmer (T. S.) |
| Prayers | Demers (M.) *et al.* |
| Prayers | Tate (C. M.) |
| Primer | Le Jeune (J. M. R.) |
| Review | Charencey (H. de). |
| Review | Crane (A.) |
| Review | Leland (C. G.) |
| Review | Reade (J.) |
| Review | Western. |
| Sermons | Eells (M.) |
| Sermons | Hale (H.) |
| Sermons | New. |
| Sentences | Allen (A.) |
| Sentences | Chinook. |
| Sentences | Dictionary. |
| Sentences | Eells (M.) |
| Sentences | Green (J. S.) |
| Sentences | Hale (H.) |
| Sentences | Leland (C. G.) |
| Sentences | Macfie (M.) |
| Sentences | Macdonald (D. G. F.) |
| Sentences | Stuart (G.) |
| Songs | Bulmer (T. S.) |
| Songs | Crane (A.) |
| Ten commandments | Everette (W. E.) |
| Text | Bulmer (T. S.) |
| Text | Demers (M.) *et al.* |
| Text | Dictionary. |
| Text | Eells (M.) |
| Vocabulary | Anderson (A. C.) |
| Vocabulary | Armstrong (A. N.) |
| Vocabulary | Belden (G. P.) |
| Vocabulary | Bolduc (J. B. Z.) |
| Vocabulary | Chamberlain (A. F.) |
| Vocabulary | Chinook. |
| Vocabulary | Cox (R.) |
| Vocabulary | Dictionary. |
| Vocabulary | Eells (M.) |
| Vocabulary | Everette (W. E.) |
| Vocabulary | Gallatin (A.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Guide. |
| Vocabulary | Haines (E. M.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Hazlitt (W. C.) |
| Vocabulary | Le Jeune (J. M. R.) |

**Chinook Jargon** — Continued.

| | |
|---|---|
| Vocabulary | See Lionnet (—) |
| Vocabulary | Macdonald (D. G. F.) |
| Vocabulary | Palmer (J.) |
| Vocabulary | Parker (S.) |
| Vocabulary | Richardson (A. D.) |
| Vocabulary | Ross (A.) |
| Vocabulary | Schoolcraft (H. R.) |
| Vocabulary | Scouler (J.) |
| Vocabulary | Sproat (G. M.) |
| Vocabulary | Swan (J. G.) |
| Vocabulary | Vocabulary. |
| Vocabulary | Winthrop (T.) |
| Words | Chamberlain (A. F.) |
| Words | Chase (P. E.) |
| Words | Crane (A.) |
| Words | Eells (M.) |
| Words | Latham (R. G.) |
| Words | Leland (C. G.) |
| Words | Norris (P. W.) |
| Words | Tylor (E. B.) |
| Words | Wilson (D.) |

**Clakama:**

| | |
|---|---|
| Proper names | See Stanley (J. M.) |
| Sentences | Gatschet (A. S.) |
| Vocabulary | Gatschet (A. S.) |

**Classification:**

| | |
|---|---|
| Chinook | See Bates (H. W.) |
| Chinook | Domenech (E. H. D.) |
| Chinook | Gairdner (—) |
| Chinook | Gallatin (A.) |
| Chinook | Jehan (L. F.) |
| Chinook | Keane (A. H.) |
| Chinook | Latham (R. G.) |
| Chinook | Priest (J.) |
| Chinook | Powell (J. W.) |
| Chinook | Rafinesque (C. S.) |
| Chinook | Sayce (A. H.) |

**Clatsop:**

| | |
|---|---|
| Vocabulary | See Emmons (G. F.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Lee (D.) and Frost (J. H.) |
| Vocabulary | Semple (J. E.) |

**Clough** (James Cresswell). On | the | existence | of | mixed languages | being | an examination of the fundamental axioms of the | foreign school of | modern philology, more | especially as | applied to the English | Prize Essay | by | James Cresswell Clough | fellow of | the Royal historical society | member of the English dialect society; assistant at Huddersfield college | late modern | master at Liverpool college | [Greek quotation, one line] |

London | Longmans, Green, and co | 1876 | All rights reserved

Half-title verso names of printers 1 l. title verso blank 1 l. preface p. [v], statements etc. p. [vi], contents pp. [vii]–viii, text pp. 1–125, postscript p. [126], 8°.

**Clough** (J. C.) — Continued.

Some account of the Chinook Jargon, with specimen words (from Wilson's *Prehistoric man*), pp. 7–9.

*Copies seen:* Eames.

**Complete** Chinook Jargon. See **Probsch** (T. W.)

**Complete** dictionary of the Chinook Jargon. (1856–1862.) See **Blanchet** (F. N.)

**Complete** dictionary of the Chinook Jargon. (1882.) See **Gill** (J. K.)

**Congress**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the Library of Congress, Washington, D. C.

[**Coones** (S. F.)] Dictionary | of the | Chinook Jargon | as spoken on | Puget sound and the northwest, | with | original Indian names for prominent places | and localities with their meanings, | historical sketch, etc. |

Published by | Lowman & Hanford stationery & printing co., | Seattle, Wash. [1891.]

*Cover title:* Chinook Dictionary | and | original Indian names | of | western Washington. | [Picture.] |

Lowman & Hanford | stationery & | printing company. [1891.]

Cover title, title verso blank 1 l. preface pp. [3–4], p. 5 blank, key to pronunciation p. [6], numerals p. [7], text pp. 9–38, 24°.

Numerals, p. [7].—Chinook-English dictionary alphabetically arranged, pp. 9–32.—English conversation and interrogatories, answered in Chinook, pp. 33–34.—The oath, p. 34.

*Copies seen:* Eames, Pilling.

**Cornell**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler, belonging to the library of that university, Ithaca, N. Y.

**Cox** (Ross). Adventures | on the | Columbia river, | including | the narrative of a residence | of six years on the western side of | the Rocky mountains, | among | various tribes of Indians | hitherto unknown: | together with | a journey across the American continent. | By Ross Cox. | In two volumes. | Vol. I[–II]. |

London: | Henry Colburn and Richard Bentley, | New Burlington street. | 1831.

2 vols.: title verso name of printer 1 l. dedication verso blank 1 l. preface pp. vii–ix, introduction pp. xi–xx, contents of vol. 1 pp. xxi–xxiv, text pp. 1–388; title verso name of printer

**Cox** (R.) — Continued.

1 l. contents pp. v–viii; text pp. 1–393, appendix pp. 395–400, 8°.

Numerals 1–12, 20, and a short vocabulary (7 words and 3 phrases) in Chinook Jargon, vol. 2, p. 134.

*Copies seen:* Astor, Boston Athenæum, British Museum, Congress.

Sabin's Dictionary, no. 17267, mentions a "second edition, London, 1832, 8°".

—— The | Columbia river; | or, | scenes and adventures | during | a residence of six years on the western | side of the Rocky mountains | among | various tribes of Indians | hitherto unknown; | together with | a journey across the American continent. | By Ross Cox. | In two volumes. | Vol. I[–II]. | Third edition. |

London: | Henry Colburn and Richard Bentley. | New Burlington street. | 1832.

2 vols.: title verso names of printers 1 l. dedication verso blank 1 l. preface pp. v–vi, introduction pp. vii–xvi, contents pp. xvii–xx. text pp. 1–333; title verso names of printers 1 l. contents pp. iii–vi, text pp. 1–350, 8°.

Linguistic contents as under title next above, vol. 2, pp. 117–118.

*Copies seen:* Greely.

—— Adventures | on the | Columbia river, | including | the narrative of a residence | of six years on the western side of | the Rocky mountains, | among | various tribes of Indians | hitherto unknown: | together with | a journey across the American continent. | By Ross Cox. |

New York: | printed and published by J. & J. Harper, 82 Cliff-street. | And sold by the principal booksellers throughout the United States. | 1832.

Title verso blank 1 l. preface pp. v–vi, introduction pp. vii–x, contents pp. xi–xv, text pp. 25–331, appendix pp. 333–335, 8°.

Linguistic contents as under titles above, pp. 225–226.

*Copies seen:* Bancroft, Congress, Harvard, Mallet, Pilling.

**Crane** (Agnes). The Chinook Jargon.

In the Brighton Herald, no. 4883, p. 4, Brighton, England, July 12, 1890, folio. (Pilling.)

A review of **Hale** (H.), Manual of the Oregon trade language. It occupies a column and a half of the Herald and contains a number of Jargon words with their derivations, a brief outline of phonetics and grammar of the language, and one verse of a song, with English translation.

**Curtin** (Jeremiah). [Words, phrases, and sentences in the Wasko language.]

Manuscript, pp. 77–228, 4°, in the library of the Bureau of Ethnology. Recorded at Warm Spring, Oregon, in 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition. The Bureau alphabet is used.

Of the schedules, nos. 1–4, 6–8, 16, 18–29 are well filled; nos. 5, 10, 12–14, and 17 partially so; and nos. 9, 11, 15, and 30 have no entries.

Jeremiah Curtin was born in Milwaukee, Wis., about 1835. He had little education in childhood, but at the age of twenty or twenty-one prepared himself to enter Phillips Exeter Academy, made extraordinary progress, and soon entered Harvard College, where he was graduated in 1863. By this time he had become noted among his classmates and acquaintances for his wonderful facility as a linguist. On leaving college he had acquired a good knowledge of French, Spanish, Portuguese, Italian, Roumanian, Dutch, Danish, Swedish, Icelandic, Gothic, German, and Finnish, besides Greek and Latin. He had also made considerable progress in Hebrew, Persian, and Sanskrit, and was beginning to speak Russian. When Admiral Lissofsky's fleet visited this country, in 1864, Curtin became acquainted with the officers and accompanied the expedition on its return to Russia. In St. Petersburg he obtained employment as a translator of polyglot telegraphic dispatches, but he was presently appointed by Mr. Seward to the office of secretary of the United States legation, and he held this place till 1868. During this period he became familiar with the Polish, Bohemian, Lithuanian, Lettish, and Hungarian languages, and made a beginning in Turkish. From 1868 till 1877 he traveled in eastern Europe and in Asia, apparently in the service of the Russian government. In 1873, at the celebration at Prague of the 500th anniversary of the birth of John Huss, he delivered the oration, speaking with great eloquence in the Bohemian language. During his travels in the Danube country he learned to speak Slavonian, Croatian, Servian, and Bulgarian. He lived for some time in the Caucasus, where he learned Mingrelian, Abkasian, and Armenian. At the beginning of the Russo-Turkish war in 1877, he left the Russian dominions, and, after a year in London, returned to his native country. Since then he has been studying the languages of the American Indians and has made valuable researches under the auspices of Maj. John W. Powell and the Bureau of Ethnology. He is said to be acquainted with more than fifty languages.—*Appleton's Cyclop. of Am. Biog.*

## D.

**Daa** (Ludwig Kristensen). On the affinities between the languages of the northern tribes of the old and new continents. By Lewis Kr. Daa, Esq., of Christiania, Norway. (Read December the 20th.)

In Philological Soc. [of London] Trans. 1856, pp. 251-294, London [1857], 8°. (Congress.)

Comparative tables showing affinities between Asiatic and American languages, pp. 264-285, contain words from many North American languages, among them a few of the Tschinuk.

**Dawson** (*Dr.* George Mercer). See **Tolmie** (W. F.) and **Dawson** (G. M.)

George Mercer Dawson was born at Pictou, Nova Scotia, August 1, 1849, and is the eldest son of Sir William Dawson, principal of McGill University, Montreal. He was educated at McGill College and the Royal School of Mines; held the Duke of Cornwall's scholarship, given by the Prince of Wales; and took the Edward Forbes medal in palæontology and the Murchison medal in geology. He was appointed geologist and naturalist to Her Majesty's North American Boundary Commission in 1873, and at the close of the commission's work, in 1875, he published a report under the title of "Geology and Resources of the Forty-ninth Parallel." In July, 1875, he received an appointment on the geological survey of Canada. From 1875 to 1879 he was occupied in the geological survey and exploration of British Columbia, and subsequently engaged in similar work both in the Northwest Territory and British Columbia. Dr. Dawson is the author of numerous papers on geology, natural history, and ethnology, published in the Canadian Naturalist, Quarterly Journal of the Geological Society, Transactions of the Royal Society of Canada, etc. He was in 1887 selected to take charge of the Yukon expedition.

**Definitio** Dogmatis . . . Jargon Tchinook. See **Demers** (M.)

**De Horsey** (*Lieut.* Algernon Frederick Rous). See **Montgomerie** (J. E.) and **De Horsey** (A. F. R.)

[**Demers** (*Bishop* Modeste).] Definitio Dogmatis Immaculatæ Conceptionis Beatissimæ Virginis Mariæ | a SS. D. N. Pio PP. IX.

*Second heading:* Eadem in eam Linguam translata quæ vulgo Jargon Tchinook | dicitur, quæque obtinet in tota Oregonensi Provincia; | auctore Episcopo Vancouveriensis Insulæ.

*Colophon:* Typis Joannis Mariæ Shea, Neo Eboracensis. [1860?]

No title-page, headings only; text 1 leaf verso blank, 12°.

**Demers** (M.) — Continued.

The dogma is first given in Latin, followed by the translation into the Chinook Jargon.

*Copies seen:* Georgetown, Pilling.

—— **Blanchet** (F. N.) and **St. Onge** (L. N.) J. M. J. | Chinook [Jargon] | Dictionary, Catechism, | prayers and hymns. | Composed in 1838 & 1839 by | rt. rev. Modeste Demers. | Revised, corrected and completed, | in 1867 by | most rev. F. N. Blanchet. | With modifications and additions by | Rev. L. N. St. Onge Missionary | among the Yakamas and other Indian Tribes. | Montreal. | 1871.

*Cover title:* The | missionary's companion | on the | Pacific coast. | [Picture.] | [Three lines of scripture—Mat. xxiii. 19.]

Cover title, frontispiece verso blank 1 l. title verso blank 1 l. plate 1 l. preface (by Father St. Onge, unsigned) pp. 7-9, text pp. 9-65, addenda p. 66, table [of contents] p. 67, errata p. 68. 16°.

Short account of the origin of the Chinook Jargon, pp. 7-8.—Rules of the language, pp. 9-10.—Of the nouns, pp. 11-12.—Orthography, p. 12.—Chinook [Jargon] dictionary (pp. 13-32) in double columns, under the following heads, each alphabetically arranged by Jargon words: Nouns, pp. 13-22; Adjectives, pp. 23-25; Numbers, pp. 25-26; Pronouns, p. 26; Verbs, pp. 26-29; Adverbs, prepositions, conjunctions, and interjections, pp. 30-31.—Appendix, pp. 31-32.—The Christian prayers in Chinook [Jargon], pp. 33-38.—Hymns (in Jargon with French headings), pp. 39-46.—Catechism (in Jargon with English headings), pp. 47-65.—Addenda [a short vocabulary], p. 66.

"The Chinook Jargon was invented by the Hudson Bay Company traders, who were mostly French Canadians. Having to trade with the numerous tribes inhabiting the countries west of the Rocky Mountains, it was necessary to have a language understood by all. Hence, the idea of composing the Chinook Jargon. Fort Vancouver being the principal post, the traders of the twenty-nine forts belonging to the company, on the western slope, and the Indians from every part of that immense country, had to come to Vancouver for the trading season. They used to learn the Chinook and then teach it to others. In this manner it became universally known.

"The two first missionaries to Oregon, Rev. F. N. Blanchet, V. G., and his worthy companion, Rev. Mod. Demers, arrived from Canada to Vancouver on the 24th of November, 1838. They had to instruct numerous tribes of Indians, and the wives and children of the whites, who spoke only the Chinook. The two missionaries set to work to learn it, and in a few weeks Father Demers had mastered it and began to preach

**Demers** (M.) — Continued.

"He composed a vocabulary which was very useful to other missionaries. He composed several canticles, which the Indians learned and sang with taste and delight. He also translated all the Christian prayers in the same language.

"Such is the origin of the Chinook Jargon, which enabled the two first missionaries in the country to do a great deal of good among the Indians and half-breeds. The invention of the Catholic Ladder, in April, 1839, by Very Rev. Blanchet, and its [oral] explanation in Chinook, had a marvelous success and gave the Catholic missionaries a great superiority and preponderance much envied by the missionaries belonging to other denominations.

"Father Demers, afterwards Bishop of Vancouvers Island, has now gone to enjoy the reward of his great labours and apostolic zeal. It would be too bad to lose his Dictionary and other Chinook works. So, Archbishop Blanchet, who has himself made a compendium of the Christian doctrine in the same language, has had the good inspiration to get the whole published with his corrections and additions."—*Preface by Father St. Onge.*

Concerning the preparation and publication of this work, Father St. Onge writes me as follows:

"Bishop Demers's little book, which was corrected by Archbishop Blanchet, was never printed. The archbishop gave me the manuscript, which I arranged. I made the spelling uniform and overhauled it completely. I was in the hospital at Montreal at the time, where my bishop had sent me because of ill health. When I got a little stronger, time being hard to pass, I procured a small press, went to work and printed this Chinook book and the Yakama catechism. It was hard work for an invalid, and I made the dictionary as short as possible.

"The Catholic Ladder, of which I send you a copy, was, as you suggest, published by Father Lacombe; but it is only an embellished edition of the Ladder invented by Archbishop Blanchet in April, 1839. The archbishop never printed any Chinook explanation of it, and in my preface to the Chinook Dictionary the word *oral* should have been included.

*Copies seen:* Eames, Pilling, Trumbull, Wellesley.

Modeste Demers, R. C. bishop, born in Canada, died in Vancouver's Island in 1871. He went to the Northwest Territory in 1838 and was engaged in missionary duty among the Indians until 1847, when he was consecrated bishop of Vancouver's Island.—*Appleton's Cyclop. of Am. Biog.*

**Dickinson** (—). See **Everette** (W. E.)

**Dictionary** | of | Indian Tongues | containing most of the words and terms | used in the | Tsimpsean, Hydah, & Chinook, | with their meaning or equivalent | in the | English Language. |

**Dictionary** — Continued.

Published by Hibben & Carswell, | Victoria, V. I. | Printed at the office of the Daily Chronicle, | Government Street. | 1862. (*)

Title 1 l. text pp. 1-15, 16°.

Hydah vocabulary, pp. 1-3.—Tsimpsean vocabulary, grammatic notes and phrases, pp. 3-10.—Chinook Jargon, pp. 11-15.

Title from Dr. Franz Boas from copy in his possession.

**Dictionary** | of | Indian tongues, | containing | Most of the Words and Terms | used in the | Tshimpsean, Hydah, and Chinook, | with their meaning or equivalent | in the | English language. |

Published by | Hibben & Carswell, | Victoria, V. I. | Printed at the British colonist office. | 1865.

Cover title verso advertisement, no inside title, text pp. 1-14, sq. 16°.

Chinook Jargon-English vocabulary, double columns, pp. 1-4.—Chinook examples (phrases and sentences), p. 5.—Hydah-English vocabulary, double columns, pp. 6-7.—English-Tshimshean [*sic*] vocabulary, verbal conjugations, phrases and sentences, double columns, pp. 8-14.

*Copies seen:* Astor, Eames.

**Dictionary.** A | dictionary | of the | Chinook Jargon, | or | Indian Trade Language, | Of the North Pacific Coast. | [Picture of an Indian.] |

Published by T. N. Hibben & Co., | Victoria, B. C. | Colonist print—Victoria, B. C. [1871?]

Cover title as above, no inside title, text pp. 1-29, advertisement on back cover, 8°.

Chinook-English, pp. 1-18.—English-Chinook, pp. 19-29.—Lord's prayer in Jargon with interlinear English translation, p. 29.

*Copies seen:* Bancroft, Cornell, Eames, Trumbull, Wellesley.

For the most part a reprint, with omissions, of Gibbs (G.), Dictionary of the Chinook Jargon.

Reprinted in: British Columbia; Report of the Hon. H. L. Langvein, C. B. Minister of Public Works, pp. 161-182, Ottawa, 1872, 8°. (Georgetown.)

**Dictionary** | of the | Chinook Jargon, | or, | Indian Trade Language | of the | north Pacific coast. |

Victoria, B. C.: | T. N. Hibben & co., publishers, | Government street. [1877?]

*Cover title:* Dictionary | of the | Chinook Jargon, | or | Indian Trade Language | of the | north Pacific coast. | [Picture.] |

Victoria, B. C.: | Published by T. N. Hibben & Co., | Government Street. [1877?]

**Dictionary** — Continued.

Cover title, title verso copyright notice (1877) and name of printer 1 l. text pp. 5–33, 8°.

Part I. Chinook-English, alphabetically arranged, pp. 5–23.—Part II. English Chinook, double columns, alphabetically arranged, pp. 23–33.—Lord's prayer in Jargon, with interlinear English translation, p. 33.

*Copies seen:* Pilling.

**Dictionary** | of the | Chinook Jargon, | or | Indian Trade Language | of the | north Pacific coast. |

Victoria, B. C. | T. N. Hibben & Co., publishers, | Government Street. | 1883.

*Cover title:* New Edition. | Dictionary | of the | Chinook Jargon, | or | Indian Trade Language | of the | north Pacific coast. | [Picture.] |

Victoria, B. C.: | Published by T. N. Hibben & Co. | Government street. [1883.]

Cover title, title verso copyright notice (1877) and name of printer 1 l. text pp. 5–35, 8°.

Part I. Chinook-English, pp. 5–24.—Part II. English-Chinook, pp. 24–34. — Lord's prayer in Jargon with English interlinear translation, p. 35.

*Copies seen:* Pilling.

**Dictionary** | of the | Chinook Jargon, | or | Indian Trade Language | of the | north Pacific coast. |

Victoria, B. C. | T. N. Hibben & co., Publishers, | Government Street. | 1887.

*Cover title:* New Edition. | Dictionary | of the | Chinook Jargon, | or | Indian Trade Language | of the | north Pacific coast. | [Picture.] |

Victoria, B. C.: | Published by T. N. Hibben & Co. | Government street. [1887.]

Cover title verso advertisement, title verso copyright notice (1887) and name of printer 1 l. text pp. 3–33, 8°.

Part I. Chinook-English, alphabetically arranged, pp. 3–21.—Part II. English-Chinook, alphabetically arranged, pp. 22–32. — Lord's prayer in Jargon with interlinear English translation, p. 33.

*Copies seen:* Ford.

**Dictionary** | of the | Chinook Jargon, | or | Indian Trade Language | of the | north Pacific coast. |

Victoria, B. C. | B. C. stationery co., Publishers, | Government Street, | 1887.

*Cover title:* Dictionary | of the | Chinook Jargon, | or | Indian Trade Language | of the | north Pacific coast. | New edition. |

B. C. stationery co., Publishers, | Government Street, | Victoria, B. C. | 1887.

Cover title, title verso copyright notice (1877, by T. N. Hibben) and name of printer 1 l. text pp. 3–33, 8°.

Part I. Chinook-English, alphabetically arranged, pp. 3–21.—Part II. English-Chinook, double columns, alphabetically arranged, pp. 22–32.—Lord's prayer in Jargon, with interlinear English translation, p. 33.

**Dictionary** — Continued.

*Copies seen:* Pilling.

**Dictionary** | of the | Chinook Jargon, | or | Indian Trade Language, | of the | north Pacific coast. | [Vignette.] |

Victoria, B. C. | T. N. Hibben [&] co., Publishers. | Government Street, | 1889.

*Cover title:* New Edition. | Dictionary | of the | Chinook Jargon, | or | Indian Trade Language | of the | north Pacific coast. | [Picture.] |

Victoria, B. C. | Published by T. N. Hibben & co. | Government street. [1889.]

Cover title, title verso copyright (1877) and name of printer 1 l. text pp. 3–32, 8°.

Part I. Chinook-English, alphabetically arranged, pp. 3–21.—Part II. English-Chinook, alphabetically arranged, double columns, pp. 21–32.—Lord's prayer in Jargon with interlinear English translation, p. 32.

*Copies seen:* Pilling.

**Dictionary** | of the | Chinook Jargon | or | Indian trade language | now in general use on | the north-west coast. | Adapted for general business. |

Olympia, W. T. | T. G. Lowe & co., publishers and stationers. | 1873. | Printed at the Courier job rooms, Olympia, W. T.

Title verso blank 1 l. text pp. 1–32, 12°.

Part I. Chinook-English, pp. 1–20.—Part II. English-Chinook, pp. 21–32.

*Copies seen:* Bancroft.

**Dictionary** of the Chinook Jargon. (1868–1879.) See **Blanchet** (F. N.)

**Dictionary** of the Chinook Jargon. (1891.) See **Coones** (S. F.)

**Dictionary** of the Chinook Jargon. (1882–1887.) See **Gill** (J. K.)

**Dictionary** of the Chinook . . . trade language. See **Probsch** (T. W.)

**Dictionary:**

| | | |
|---|---|---|
| Chinook | | See Boas (F.) |
| Chinook | | Gibbs (G.) |
| " Jargon | (3d ed. 1856) | Blanchet (F. N.) |
| " Jargon | (3d ed. 1862?) | Blanchet (F. N.) |
| " Jargon | (4th ed. 1868) | Blanchet (F. N.) |
| " Jargon | (6th ed. 1873?) | Blanchet (F. N.) |
| " Jargon | (6th ed. 1878) | Blanchet (F. N.) |
| " Jargon | (7th ed. 1879) | Blanchet (F. N.) |
| " Jargon | (Mss. 1891) | Bulmer (T. S.) |
| " Jargon | (1891) | Coones (S. F.) |
| " Jargon | (1871) | Demers (M.) *et al.* |
| " Jargon | (1862) | Dictionary. |
| " Jargon | (1865) | Dictionary. |
| " Jargon | (1871?) | Dictionary. |
| " Jargon | (1873) | Dictionary. |
| " Jargon | (1877?) | Dictionary. |

**Dictionary** — Continued.

Chinook—Continued.

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|---|---|---|
| " Jargon | (1883) | Dictionary. |
| " Jargon | (1887) | Dictionary. |
| " Jargon | (1887) | Dictionary. |
| " Jargon | (1889) | Dictionary. |
| " Jargon | (1886) | Durieu (P.) |
| " Jargon | (1892) | Durieu (P.) |
| " Jargon | (Mss. 1893) | Eells (M.) |
| " Jargon | (Mss. 1884) | Everette (W. E.) |
| " Jargon | (Wash., 1863) | Gibbs (G.) |
| " Jargon | (N. Y., 1863,8°) | Gibbs (G.) |
| " Jargon | (N. Y., 1863,4°) | Gibbs (G.) |
| " Jargon | (9th ed. 1882) | Gill (J. K.) |
| " Jargon | (10th ed. 1884) | Gill (J. K.) |
| " Jargon | (11th ed. 1887) | Gill (J. K.) |
| " Jargon | (12th ed. 1889) | Gill (J. K.) |
| " Jargon | (13th ed. 1891) | Gill (J. K.) |
| " Jargon | (1880) | Good (J. B.) |
| " Jargon | (1858) | Guide. |
| " Jargon | (1890) | Hale (H.) |
| " Jargon | (1872) | Langvein (H. L.) |
| " Jargon | (1886) | Le Jeune (J. M. R.) |
| " Jargon | (1892) | Le Jeune (J. M. R.) |
| " Jargon | (1853) | Lionnet (—) |
| " Jargon | (1888) | Probsch (T. W.) |
| " Jargon | (Mss. 1893) | St. Onge (L. N.) |
| " Jargon | (1865) | Stuart (G.) |
| " Jargon | (1889) | Tate (C. M.) |
| " Jargon | (1860) | Vocabulary. |

**Domenech** (*Abbé* Emanuel Henri Dieudonné). Seven years' residence | in the great | deserts of North America | by the | abbé Em. Domenech | Apostolical Missionary: Canon of Montpellier: Member of the Pontifical Academy Tiberina, | and of the Geographical and Ethnographical Societies of France, &c. | Illustrated with fifty-eight woodcuts by A. Joliet, three | plates of ancient Indian music, and a map showing the actual situation of | the Indian tribes and the country described by the author. | In Two Volumes | Vol. I[-II]. |

London | Longman, Green, Longman, and Roberts | 1860 | The right of translation is reserved.

2 vols.: half-title verso names of printers 1 l. title verso blank 1 l. dedication pp. v-vi, preface pp. vii-xiii, contents pp. xv-xxi, list of illustrations pp. xxiii-xxiv, text pp. 1-445; half-title verso names of printers 1 l. title verso blank 1 l. contents pp. v-xii, text pp. 1-465, colophon p. [466], map, plates, 8°.

List of Indian tribes of North America, vol. 1, pp. 440-445.—Vocabularies, etc. vol. 2, pp. 164-189, contain 84 words of the Chinook.

*Copies seen:* Astor, Boston Athenæum, British Museum, Congress, Watkinson.

At the Field sale a copy, no. 550, brought $2.37, and at the Pinart sale, no. 328, 6 fr. Clarke & co. 1886, no. 5415, price a copy $5.

**Domenech** (E. H. D.) — Continued.

Emanuel Henri Dieudonné Domenech, French author, was born in Lyons, France, November 4, 1825; died in France in June, 1886. He became a priest in the Roman Catholic church, and was sent as a missionary to Texas and Mexico. During Maximilian's residence in America, Domenech acted as private chaplain to the emperor, and he was also almoner to the French army during its occupation of Mexico. On his return to France he was made honorary canon of Montpellier. His "Manuscrit pictographique américain, précédé d'une notice sur l'idéographie des Peaux Rouges" (1860) was published by the French government, with a facsimile of a manuscript in the library of the Paris arsenal, relating, as he claimed, to the American Indians; but the German orientalist, Julius Petzholdt, declared that it consisted only of scribbling and incoherent illustrations of a local German dialect. Domenech maintained the authenticity of the manuscript in a pamphlet entitled "La vérité sur le livre des sauvages" (1861), which drew forth a reply from Petzholdt, translated into French under the title of "Le livre des sauvages au point de vue de la civilisation française" (Brussels, 1861). During the latter part of his life he produced several works pertaining to religion and ancient history.—*Appleton's Cyclop. of Am. Biog.*

**Douglass** (*Sir* James). Private papers | of Sir James Douglass. | Second series.

Manuscript, pp. 1-36, folio; in the Bancroft Library, San Francisco, Cal.

Contains lists of native tribes from Puget Sound northward to Cross Sound, Alaska, with traders' and native tribal names, grouped according to languages, pp. 7-33. Between pp. 33 and 34 are 14 blank pages.

This manuscript was copied from the original papers in Sir James's possession; in Indian names the copyist has universally substituted an initial *R* for the initial *K*.

**Drake** (Samuel Gardner). The | Aboriginal races | of | North America; | comprising | biographical sketches of eminent individuals, | and | an historical account of the different tribes, | from | the first discovery of the continent | to | the present period | with a dissertation on their | Origin, Antiquities, Manners and Customs, | illustrative narratives and anecdotes, | and a | copious analytical index | by Samuel G. Drake. | Fifteenth edition, | revised, with valuable additions, | by Prof. H. L. Williams. | [Quotation, six lines.] |

New York. | Hurst & company, publishers. | 122 Nassau Street. [1882.]

Title verso copyright 1 l. preface pp. 3-4, contents pp. 5-8, Indian tribes and nations pp.

**Drake** (S. G.) — Continued.

9–16, half-title verso blank 1 l. text pp. 19–767, index pp. 768–787, 8°.

Gatschet (A. S.), Indian languages of the Pacific States, pp. 748–763.

*Copies seen:* Astor, Congress, Wisconsin Historical Society.

Clarke & co. 1886, no. 6377, price a copy $3.

**Duflot de Mofras** (Eugène). Exploration | du territoire | de l'Orégon, | des Californies | et de la mer Vermeille, | exécutée pendant les années 1840, 1841 et 1842, | par | M. Duflot de Mofras, | Attaché à la légation de France à Mexico; | ouvrage publié par ordre du roi, | sous les auspices de M. le maréchal Soult, duc de Dalmatie, | Président du Conseil, | et de M. le ministre des affaires étrangères. | Tome premier[–second]. |

Paris, | Arthus Bertrand, éditeur, | libraire de la Société de géographie, | Rue Hautefeuille, nº 23. | 1844.

2 vols.: frontispiece 1 l. half-title verso names of printers 1 l. title verso blank 1 l. dedication verso blank 1 l. avant-propos pp. vii–xii, avertissement verso note 1 l. nota verso blank 1 l. text pp. 1–518, table des chapitres pp. 519–521, table des cartes pp. 523–524; half-title verso names of printers 1 l. title verso blank 1 l. text pp. 1–500, table des chapitres pp. 501–504, table des cartes pp. 505–506, table alphabétique et analytique des matières pp. 507–514, 8°, atlas folio.

Chapitre xiii, Philologie, diversités de langues, etc. (vol. 2, pp. 387–484), includes the Lord's prayer in langue Tchinouk du Rio Colombia, p. 390; numerals 1–10 of the Tchinooks, p. 401.

*Copies seen:* Astor, Bancroft, Boston Athenæum, British Museum, Congress, Geological Survey.

**Dufossé** (E.) Americana | Catalogue de livres | relatifs à l'Amérique | Europe, Asie, Afrique | et Océanie | [&c. thirty-four lines] |

Librairie ancienne et moderne de E. Dufossé | 27, rue Guénégaud, 27 | près le Pont-neuf | Paris [1887]

Cover title as above, no inside title, table des divisions 1 l. text pp. 175–422, 8°.

Contains, passim, titles of a few works relating to the Chinookan languages.

*Copies seen:* Eames, Pilling.

This series of catalogues was begun in 1876.

Dunbar: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Mr. John B. Dunbar, Bloomfield, N. J., which is now dispersed.

**Duncan** (David). American races. Compiled and abstracted by Professor Duncan, M. A.

**Duncan** (D.) — Continued.

Forms Part 6 of Spencer (H.), Descriptive sociology, London, 1878, folio. (Congress.)

Under the heading "Language," pp. 40–42, there are given comments and extracts from various authors upon native tribes, including examples of the Chinook, p. 42.

Some copies have the imprint: New York, D. Appleton & co. [n. d.] (Powell.)

**Dunn** (John). History | of | the Oregon territory | and British North-American | fur trade; | with | an account | of the habits and customs of the principal native | tribes on the northern continent. | By John Dunn, | late of the Hudson's bay company; | eight years a resident in the | country. |

London: | Edwards and Hughes, Ave Maria lane. | 1844.

Title verso name of printer 1 l. preface pp. iii–vi, contents pp. vii–viii, text pp. 1–359, map, 8°.

A vocabulary (32 words and 9 phrases) of the language of the Chinook tribe, p. 359.

*Copies seen:* British Museum, Congress.

There is an edition of this work: Philadelphia, Zeiber & co., 1845, which does not contain the vocabulary. (Boston Athenæum, British Museum, Harvard.)

Reprinted, omitting the linguistics, in Smith's Weekly Volume, vol. 1, pp. 382–416, Philadelphia, 1845, 4°. (Mallet.)

—— History | of | the Oregon territory | and British North-American | fur trade; | with | an account | of the habits and customs of the principal native | tribes on the northern continent. | By John Dunn, | late of the Hudson bay company, | eight years a resident in the country. | Second edition. |

London: | Edwards and Hughes, Ave-Maria lane. | 1846.

Title verso name of printer 1 l. preface pp. iii–vi, contents pp. vii–viii, text pp. 1–359, map, 8°.

Linguistic contents as under title next above, p. 359.

*Copies seen:* Astor.

[**Durieu** (*Bishop* Paul).] Bible history | containing the most | remarkable events | of the | old and new testament. | To which is added a compendium of | church history. | For the use of the Catholic schools | in the United States. | By | right rev. Richard Gilmour, D. D., | Bishop of Cleveland. [Translated into the Chinook Jargon by right rev. Paul Durieu, Bishop of British Columbia.] | [Vignette.] |

**Durieu** (P.) — Continued.

New-York, Cincinnati, and Chicago: | Benziger brothers, | printers to the holy apostolic see. [n. d.] [Kamloops, B. C.: 1893.]

Frontispiece verso l. 1 recto blank, title verso letter from Pope Leo XIII and copyright notice (1869) 1 l. "approbations to Bishop Gilmour's bible history" 3 ll. preface pp. v–vi, text in English, pp. 7–56+, in Chinook Jargon, stenographic characters, pp. 1–60+, 12°. In course of publication, and will contain 330 pages in English and about 400 in Jargon.

This work is an outcome of the enterprise of Father Le Jeune, of Kamloops, British Columbia, who has transcribed Bishop Durieu's Jargon translation of the bible history into the characters adopted by him for teaching his Indian charges to read and write; a description of which will be found in this bibliography under his name. His notes have been reproduced by him, with the aid of the mimeograph, on sheets the size of those in the edition of the bible history in English, with which they have been interleaved. When finished it will be issued in an edition of 200, that number of copies of the edition in English having been furnished by Father St. Onge, of Troy, N. Y.

*Copies seen:* Pilling.

I have in my library a copy of each of two editions of a "Chinook Vocabulary," with imprints of 1886 and 1892, on the respective title pages of which appears the name of Bishop Durieu. These I had placed under his name, but in a letter to me, dated November 16, 1892, the bishop modestly disclaims their authorship, which he attributes to Father J. M. R. Le Jeune, under whose name, with accompanying explanations, they will be found in this bibliography.

—— See **Le Jeune** (J. M. R.)

The Rev. A. G. Morice, of Stuart's Lake Mission, British Columbia, a famous Athapascan scholar, has kindly furnished me the following brief account of this writer:

"Bishop Paul Durieu was born at St. Pal-de-Mons, in the diocese of Puy, France, December 3, 1830. After his course in classics he entered the novitiate of the Oblates at Notre Dame de l'Ozier in 1847 and made his religious profession in 1849. He was ordained priest at Marseilles March 11, 1854, and was sent to the missions of Oregon, where he occupied, successively, several posts. At the breaking out of the rebellion among the Yakama Indians he had to leave for the Jesuit mission at Spokane. He was afterwards sent to Victoria and then to Okanagan by his superiors. Thence he was sent as superior of the Fort Rupert Mission, and when, on June 2, 1875, he was appointed coadjutor bishop of British Columbia, he was superior of St. Charles House at New Westminster. On June 3, 1890, he succeeded Bishop L. Y. D'Herbainez as vicar apostolic of British Columbia.

"He understands but does not speak several Salishan dialects, and he is especially noted for his unqualified success among the Indians."

## E.

**Eames**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Mr. Wilberforce Eames, New York City.

**Eells**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been loaned to me for collation and description by Rev. Myron Eells, Union City, Mason County, Washington.

**Eells** (*Rev.* Myron). How languages grow.

In the Advance, March 25 and July 8, 1875, Chicago, 1875, folio. (*)

Relates wholly to the Chinook Jargon.

Title and note furnished by Mr. Eells.

—— Art. IV. The Twana Indians of the Skokomish reservation. By Rev. M. Eells, Missionary among these Indians.

In **Hayden** (F. V.), Bulletin, vol. 3, pp. 57–114, Washington, 1877, 8°. (Pilling.)

Four songs in Chinook, with English translations, pp. 91–92.

Issued separately with cover title as follows:

—— Author's edition. | Department of the interior. | United States geological and geographical survey. | F. V. Hayden, U. S. Geologist-in-Charge. | The | Twana Indians | of the | Skokomish reservation in Washington territory. | By | rev. M. Eells, | missionary among these Indians. | Extracted from the bulletin of the survey, Vol. III, No. 1. | Washington, April 9, 1877.

**Eells** (M.) — Continued.

Cover title as above, no inside title, text pp. 57–114, 8°.

Linguistic contents as under title next above.

*Copies seen:* Brinton, Eames, National Museum, Pilling.

—— Hymns | in the | Chinook Jargon Language | compiled by | rev. M. Eels[*sic*], | Missionary of the American Missionary Association. | [Vignette.] | Portland, Oregon: | publishing house of Geo. H. Himes. | 1878.

Cover title as above, title as above verso copyright notice (1878) 1 l. note p. 3, text pp. 4–30, sq. 16°.

Hymns (alternate pages Jargon, with English headings, and English translation), pp. 4–

**Eells (M.)**—Continued.

27.—Lord's prayer, with interlinear English translation, pp. 28–29.—Blessing before meals, with interlinear English translation, p. 30.

*Copies seen:* Dunbar, Eames, Georgetown, Pilling, Wellesley.

—— Hymns | in the | Chinook+Jargon+ Language | compiled by | rev. M. Eells | Missionary of the American Missionary Association. | Second edition. | Revised and Enlarged. |

Portland, Oregon: | David Steel, successor to Himes the printer, | 169–171 Second Street, | 1889.

Cover title as above verso note, title as above verso copyright notice (1878 and 1889) 1 l. note p. 3, text pp. 4–40, sq. 16°.

Hymns (alternate pages Jargon, with English headings and English translation), pp. 4–31.—Hymn in the Twana or Skokomish language, p. 32; English translation, p. 33.—Hymn in the Clallam language, p. 34; English translation, p. 35.—Hymn in the Nisqually language, p. 36; English translation, p. 37.—Medley in four languages (Jargon, Skokomish, Clallam, and English), p. 36; English translation, p. 37.—Lord's prayer in Jargon, with interlinear English translation, pp. 38–39.—Blessing before meals, in Jargon, with interlinear English translation, p. 40.

*Copies seen:* Eames, Pilling, Wellesley.

——The Twana language of Washington territory. By rev. M. Eells.

In American Antiquarian, vol. 3, pp. 296–303. Chicago, 1880–1881, 8°. (Bureau of Ethnology.)

A grammatic treatise upon several Indian languages of Washington Territory, among them the Chinook Jargon, p. 303.

—— The Chinook Jargon.

In the Seattle Weekly Post-Intelligencer, vol. 1, no. 52, p. 4, column 8, Seattle, Washington Ty., September 29, 1882. (Pilling.)

Explains the origin of "that miserable Chinook," defends it as a useful intertribal language and for intercourse between the Indians and white men, gives the derivation of several words of the language and some grammatic notes.

—— History of | Indian missions | on the Pacific coast. | Oregon, Washington and Idaho. | By | rev. Myron Eells, | Missionary of the American Missionary Association. | With | an introduction | by | rev. G. H. Atkinson, D.D. |

Philadelphia: | the American Sunday-school union, | 1122 Chestnut Street. | 10 Bible house, New York. [1882.]

Frontispiece, title verso copyright (1882) 1 l. dedication verso blank 1 l. contents pp. v–vi, introduction by G. H. Atkinson pp. vii–xi, preface (dated October, 1882) pp. xiii–xvi, text pp. 17–270, 12°.

**Eells (M.)**—Continued.

Chapter v, Literature, science, education, morals, and religion (pp. 202–226), contains a short list of books, papers, and manuscripts relating to the Indians of the northwest coast, among them the Chinook and Chinook Jargon, pp. 203–207, 209–211.

*Copies seen:* Congress, Pilling.

—— Ten years | of | missionary work | among the Indians | at | Skokomish, Washington territory. | 1874–1884. | By Rev. M. Eells, | Missionary of the American Missionary Association. |

Boston: | Congregational Sunday-School Publishing Society, | Congregational house, | Corner Beacon and Somerset Streets. [1886.]

Half-title (Ten years at Skokomish) verso blank 1 l. frontispiece 1 l. title verso copyright (1886) and names of printers 1 l. preface 1 l. dedication verso note 1 l. contents pp. vii–x, introduction pp. 11–13, text pp. 15–271, 12°.

Hymn (three verses) in Chinook Jargon, with English translation, pp. 248–249.—Specimen lines of a Jargon hymn, pp. 253–254.

*Copies seen:* Congress, Pilling.

—— Indians of Puget Sound. (Sixth paper.) Measuring and valuing.

In American Antiquarian, vol. 10, p. 174–178, Chicago, 1888, 8°. (Bureau of Ethnology.)

Numerals, and remarks concerning the numeral system of quite a number of the languages of Washington Territory, among them the Chinook.

The preceding articles of the series, all of which appeared in the American Antiquarian, contain no linguistic material. It was the intention of the editor of the Antiquarian, when the series should be finished, to issue them in book form. So far as they were printed in the magazine they were repaged and perhaps a number of signatures struck off. The sixth paper, for instance, titled above, I have in my possession, paged 44–48.

——The Twana, Chemakum, and Klallam Indians of Washington Territory. By Rev. Myron Eells.

In Smithsonian Institution, Annual Rept. of the Board of Regents for 1887, part i, pp. 605–681, Washington, 1889, 8°. (Pilling.)

Numerals 1–10 of a number of Indian languages of Washington Territory, among them the Chinook Jargon, p. 644.—Remarks on the same, p. 645.—Three words of the Chinook Jargon not found in Gibbs's dictionary, p. 652.—Word for *God* in Twana, Nisqually, Klallam, and Chinook, p. 679.

"The Chinook Jargon has been ably compiled by Hon. G. Gibbs. I know of but three words in this locality of Indian origin which are not in his dictionary. . . Out of about 800 words and phrases which answer for words

**Eells** (M.) — Continued.

given by him, only about 470 are used here' which shows how the same language will vary in different localities."

This article was issued separately, also, without change. And again as follows:

—— The Twana, Chemakum, and Klallam Indians of Washington territory. By Rev. Myron Eells.

In Smithsonian Institution, Misc. Papers relating to anthropology, from the Smithsonian report for 1886-'87, pp. 605-681, Washington, 1889, 8°. (Eames, Pilling.)

Linguistic contents as under title next above.

—— Aboriginal geographic names in the state of Washington. By Myron Eells.

In American Anthropologist, vol. 5, pp. 27-35, Washington. 1892, 8°. (Pilling.)

Arranged alphabetically and derivations given. The languages represented are: Chinook, Chinook Jargon, Nez Percé, Chehalis, Clallam, Twana, Calispel, Cayuse. Puyallup, and Spokane.

—— [Dictionary of the Chinook Jargon.] (*)

Under date of January 9, 1893, Mr. Eells writes me, concerning this work, as follows:

"I have been at work for the last ten months, as I have had spare time, on a Chinook Jargon-English and English-Chinook Jargon Dictionary, with introduction, remarks about the language, and grammar. I am gathering all the words I can find, whether obsolete or not, from about fifteen Chinook dictionaries which have been issued since 1838 with the various spellings, marking, as far as I can, all those now in use; also introducing all which have been adopted into the language of late years from the English and all phrases which can be used as words. I have gone through with the English-Chinook part and have nearly three thousand words; have gone through with the Chinook-English part except *S* and *T* and have about two thousand; I hope to finish it this winter, though it is much more of a task than I supposed it would be when I began. I hardly expect it will ever be published, but will keep it in manuscript, having done it largely to preserve the language in its present transitional form, which is quite different from what it was thirty or forty years ago.

"I hardly know whether it is worth while for you to mention this, as it is in such an unfinished state; still I have even now put far more work on it than I have on all my other Chinook Jargon writings."

—— [Words, phrases and sentences in the Chinook Jargon.] (*)

Manuscript in possession of its author. Recorded in a copy of Powell's Introduction to the study of Indian languages, second edition, pp. 77-103, 105, 109-111, 113-125, 127, 129, 132-188, 189-227. On p. 228 is a translation of John iii, 16.

**Eells** (M.) — Continued.

—— [Sermons in the Chinook Jargon.] (*)

Manuscript, 26 pages, 8°, in possession of its author.

"About 16 years ago, in 1875, when I was learning to talk the language, I wrote four sermons in the Chinook Jargon which I still have. Since that time I have preached a great deal in the language, but do it so easily that I simply make a few headings in English and talk extempore. On looking over these sermons I find that were I to use them again I should need to revise them and to change many expressions so as to make them clearer."

Titles and notes of these three manuscripts furnished me by Mr. Eells.

—— See **Bulmer** (T. S.)

Rev. Myron Eells was born at Walker's Prairie, Washington Territory, October 7, 1843; he is the son of Rev. Cushing Eells, D. D., and Mrs. M. F. Eells, who went to Oregon in 1838 as missionaries to the Spokane Indians. He left Walker's Prairie in 1848 on account of the Whitman massacre at Wallawalla and Cayuse war, and went to Salem, Oregon, where he began to go to school. In 1849 he removed to Forest Grove, Oregon; in 1851 to Hillsboro, Oregon, and in 1857 again to Forest Grove, at which places he continued his school life. In 1862 he removed to Wallawalla, spending the time in farming and the wood business until 1868, except the falls, winters, and springs of 1863-'64, 1864-'65, and 1865-'66, when he was at Forest Grove in college, graduating from Pacific University in 1866, in the second class which ever graduated from that institution. In 1868 he went to Hartford, Conn., to study for the ministry, entering the Hartford Theological Seminary that year, graduating from it in 1871, and being ordained at Hartford, June 15, 1871, as a Congregational minister. He went to Boisé City in October, 1871, under the American Home Missionary Society, organized the First Congregational church of that place in 1872, and was pastor of it until he left in 1874. Mr. Eells was also superintendent of its Sunday school from 1872 to 1874 and president of the Idaho Bible Society from 1872 to 1874. He went to Skokomish, Washington, in June, 1874, and has worked as missionary of the American Missionary Association ever since among the Skokomish or Twana, and Clallam Indians; pastor of Congregational church at Skokomish Reservation since 1876, and superintendent of Sunday school at Skokomish since 1882. He organized a Congregational church among the Clallams in 1882, of which he has since been pastor, and another among the whites at Seabeck in 1880, of which he was pastor until 1886. In 1887 he was chosen trustee of the Pacific University, Oregon; in 1885 was elected assistant secretary and in 1889 secretary of its board of trustees. He delivered the address before the Gamma Sigma society of that institution in

**Eells** (M.) — Continued.

1876, before the alumni in 1890, and preached the baccalaureate sermon in 1886. In 1888 he was chosen trustee of Whitman College, Washington, delivered the commencement address there in 1888, and received the degree of D.D. from that institution in 1890. In 1888 he was elected its financial secretary, and in 1891 was asked to become president of the institution, but declined both.

He was elected an associate member of the Victoria Institute of London in 1881, and a corresponding member of the Anthropological Society at Washington in 1885, to both of which societies he has furnished papers which have been published by them. He was also elected vice-president of the Whitman Historical Society at Wallawalla in 1889. From 1874 to 1886 he was clerk of the Congregational Association of Oregon and Washington.

Mr. Eells at present (1893) holds the position of superintendent of the department of ethnology for the State of Washington at the World's Columbian Exposition.

**Emmons** (George Falconer). Replies to inquiries respecting the Indian tribes of Oregon and California. By George Falconer Emmons, U. S. N.

In Schoolcraft (H. R.), Indian Tribes, vol. 3, pp. 200–225, Philadelphia, 1853, 4°.

Vocabulary of the Clatsop dialect (about 40 words), pp. 223–224.

"Many words in this language, I presume, are common to the Chinook language, and perhaps to the Chickeelis and Kilamukes, who mix with and appear to understand each other."

**Everette** (*Dr.* Willis Eugene). Comparative literal translation of the "Lord's Prayer" in the T¢ĭńuk or Chinook Jargon with English. (*)

Manuscript; recorded "from personal knowledge of the language. Written at Chilcat, Alaska, 1884. Corrected word by word by Sitka and Chilcat Indians."

—— Comparative literal translation of the Ten Commandments in the T¢ĭńuk or Chinook Jargon with English. (*)

Manuscript; recorded "from personal knowledge of the language. Written at Pyramid Harbor, Alaska, in May, 1884, and corrected word by word by repeating to Chilcat, Sitka, and British Columbia Indians until they were thoroughly satisfied with each word and its meaning, as well as a full understanding of each sentence."

—— A Dictionary of the Language of the "Klinkit" (Klĭñgĭ′t) or Chilcat Indians of Alaska, together with that of the T¢ĭńuk, or Chinook Trade Jargon used on the North American Pacific Coast compared with English. (*)

**Everette** (W. E.) — Continued.

Manuscript; 1,000 words, alphabetically arranged. Recorded "from personal knowledge of the language, and corrected word by word by the Indian trader, Mr. Dickinson, and Chilcat and Sitka Indians, during April, 1884, at Pyramid Harbor, Alaska."

Titles and notes concerning the above manuscripts furnished by the author.

—— Hymn in the Chinook Jargon as sung by the Indians of Lake Chelan, Washington territory, U. S. A.

Manuscript, 1 leaf, 4°, in the library of the Bureau of Ethnology.

The hymn, which is written in black ink, is accompanied by an English interlinear translation in red.

—— The Lord's Prayer | in | Chinook Jargon | as spoken by the Indian Tribes that live on the Pacific coast of Western Oregon, U. S. A.

Manuscript, 1 leaf, 4°, in the library of the Bureau of Ethnology.

The prayer in Jargon is written in black, with an English interlinear translation in red.

The two last mentioned manuscripts were transmitted to the Bureau of Ethnology from the Yakama Indian Agency, August 15, 1883.

From notes kindly furnished me by the subject of this sketch, I have compiled the following:

Dr. Willis Eugene Everette was born in Brooklyn, New York, in 1855. He was placed under the care of tutors at an early age, and when his parents died, at the close of the war, he began to plan for his own education and future life work. After eight years of study under private tutors and in various schools of learning, he resolved to attempt to investigate the origin of the aboriginal races of North America. He went direct into the field among the Indians of the western shores of Hudson Bay, where he wintered. Here he began studying the languages, manners, and customs of the Cree, Athabasca, and Chippewa. Thence he journeyed amongst the Saulteux, Blood, Piegan, and Blackfeet; the Sioux, Gros-Ventres, Mandan, Assiniboine, and Crow; the Paiute and Klamath people; the Rogue River, Alzea, and Siletz Indians; the Umatilla and Nez Percé people; the Klikitat and Yakima tribes; the Indians of Puget Sound; thence up along the British Columbia coast to Chilcat, Alaska, where the Tlinkit, Sheetkah, and other Alaskan races were found; thence across the main range of Alaska into the headwaters of the Yukon River, and down the Yukon throughout the interior of Alaska to the Arctic sea coast, among the Kutcha-Kutchin, Kvichpatshi, and Yukoniyut people, of the valley of the Yukon River and seacoast of Norton Sound; and, finally, down to the Aleutian Archipelago, among the Aleuts of Unalaska, thus completing a chain of investigation from the

**Everette** (W. E.) — Continued.

northern extremities of the United States and along the Pacific coast to the northwestern part of North America. From time to time he returned to civilization for the purpose of making studies in geology, medicine, chemistry, law, and mineralogy.

He is now writing up his numerous explorations as fast as his mining and law practice will permit. He has several hundred manuscripts, personally collected, of the languages, manners, customs, and traditions of the North American aborigines, and is in hopes that some day he will have leisure enough to reduce them into a set of about ten quarto volumes. Although mining geology and mining law is his profession, his actual life work has been the study of the anthropology of our North American aborigines, and he devotes all his spare time to the latter. His present location is Tacoma, Washington.

## F.

**Featherman** (A.) Social history | of the | races of mankind. | First division: | Nigritians[-Third division: | Aoneo-Maranonians]. | By | A. Featherman. | [Two lines quotation.] |

London: | Trübner & co., Ludgate Hill. | 1885 [-1889]. | (All rights reserved.)

3 vols. 8°.

A general discussion of a number of North American families of speech occurs in volume 3, among them the Chinook, which occupies pp. 369–378, and which includes a brief account of their language on p. 373.

*Copies seen:* Congress.

**Field** (Thomas Warren). An essay | towards an | Indian bibliography. | Being a | catalogue of books, | relating to the | history, antiquities, languages, customs, religion, | wars, literature, and origin of the | American Indians, | in the library of | Thomas W. Field. | With bibliographical and historical notes, and | synopses of the contents of some of | the works least known. |

New York: | Scribner, Armstrong, and co. | 1873.

Title verso names of printers 1 l. preface pp. iii–iv, text pp. 1–430, 8°.

Titles and descriptions of works in or relating to the Chinookan languages passim.

*Copies seen:* Congress, Eames, Pilling.

At the Field sale, no. 688, a copy brought $4.25; at the Menzies sale, no. 718, a "half-crushed, red levant morocco, gilt top, uncut copy," brought $5.50. Priced by Leclerc, 1878, 18 fr.; by Quaritch, no. 11996, 15*s.*; at the Pinart sale, no. 368, it brought 17 fr.; at the Murphy sale, no. 949, $4.50. Priced by Quaritch, no. 30224, 1*l.*

—— Catalogue | of the | library | belonging to | Mr. Thomas W. Field. | To be sold at auction, | by | Bangs, Merwin & co., | May 24th, 1875, | and following days. |

New York. | 1875.

Cover title 22 lines, title as above verso blank 1 l. notice etc. pp. iii–viii, text pp. 1–376, list of prices pp. 377–393, supplement pp. 1–59, 8°. Compiled by Mr. Joseph Sabin, mainly from Mr. Field's Essay, title of which is given above.

Contains titles of a number of works in and relating to the Chinookan languages.

*Copies seen:* Bureau of Ethnology, Congress, Eames.

At the Squier sale, no. 1178, an uncut copy brought $1.25.

**Ford**: This word following a title or inclosed within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler, belonging to the library of Mr. Paul L. Ford, Brooklyn, N. Y.

**Franchère** (Gabriel). Relation | d'un | voyage | a la côte du | nord-ouest | de | l'Amérique Septentrionale, | dans les années | 1810, 11, 12, 13, et 14. | Par G. Franchère, fils. |

Montreal: | de l'imprimerie de C. B. Pasteur. | 1820.

Half-title (Relation d'un voyage) verso blank 1 l. title verso blank 1 l. preface pp. 5–6, avant propos pp. 7–10, text pp. 11–284, 8°.

Quelques mots (46) de la langue Chinouque ou Tchinouk, pp. 204–205.—Eleven phrases in the same, p. 205.

*Copies seen:* Georgetown, Jacques Cartier School, Mallet.

—— Narrative | of a | voyage | to | the northwest coast of America | in the years 1811, 1812, 1813, and 1814 | or the | first American settlement on the Pacific | By Gabriel Franchère | Translated and edited by J. V. Huntington | [Vignette] |

Redfield | 110 and 112 Nassau street, New York | 1854.

Frontispiece 1 l. title verso copyright and name of stereotyper 1 l. preface to the second edition pp. 3–7, preface [in English] to the French edition pp. 9–10, contents pp. 11–16, introduction pp. 17–22, text pp. 23–376, 16°.

A brief reference to the Chinook language, p. 262. The vocabulary and phrases are omitted in this edition.

**Franchère** (G.) — Continued.

*Copies seen:* British Museum, Congress, Georgetown, Mallet, Pilling, Trumbull.

Gabriel Franchère was born on November 3, 1786, in Montreal, where his father had established himself as a merchant. His early life appears to have been spent at school and behind his father's counter.

In the spring of 1810 Franchère sought employment in the Pacific Fur Company, and on May 24 he signed articles of engagement with one of the company's partners. By this agreement he bound himself to the service of the company, as a clerk, for five years. In July he left home, with a number of his young compatriots, in canoes for New York.

The Pacific Fur Company was equipping two expeditions for the Columbia country—one overland, from St. Louis, and the other by sea, around Cape Horn, and Franchère was assigned to the party going by sea. September, 1810, the ship Tonquin, Jonathan Thorn, lieutenant U. S. Navy, master, set sail for the Pacific coast. On April 12 the party were landed on the south side of the Columbia, ten miles from its mouth, and the company's principal port, called Astoria, was founded.

Franchère exhibited a wonderful talent for acquiring the Indian languages of the country, and otherwise made himself so useful that he was retained at headquarters most of the time, although he made a number of excursions up the Columbia, the Cowlitz, and the Willamette.

After the disbandment of the Pacific Fur Company he entered temporarily into the service of the Northwest Company; but, although brilliant offers were made to him, as soon as opportunity offered he determined to return to Montreal by the Canadian overland route up the Columbia, across the Rocky Mountains through the Athabasca Pass, down the Athabasca, across the marshes, down the Saskatchewan, across Lake Winnipeg, up Winnipeg and Rainy rivers, down the Kaministiqua, across Lakes Superior and Huron, up the French River, across the height of lands at Lake Nipissing, down the Mattawan, and finally down the Ottawa to the St. Lawrence, a distance of five thousand miles, traveled in canoes and on foot. He appeared under the paternal roof on the evening of September 1, 1814, greatly to the surprise of his family, who had received no intelligence of him since he had left New York, four years previously, and who mourned him as dead, since they imagined he had perished in the ill-fated Tonquin, off the coast of New Caledonia.

Franchère removed to Sault Ste. Marie with his young family in 1834 and engaged in the fur trade. Later he became a partner in the noted commercial house of P. Choteau, Son & Co., of St. Louis, and later still he established himself in New York City as the senior partner in the firm of G. Franchère & Co.

He died at the residence of his son-in-law, Hon. John S. Prince, mayor of St. Paul, Minn., at the age of seventy years, the last survivor of the celebrated Astor expeditions.—*Mallet, in Catholic Annual, 1887.*

**Frost** (J. H.) See **Lee** (D.) and **Frost** (J. H.)

## G.

**Gairdner** (*Dr.* —). Notes on the Geography of the Columbia River. By the late Dr. Gairdner.

In Royal Geog. Soc. Jour. vol. 11, pp. 250–257, London, 1841, 8°. (Congress.)

Notes on the Indian tribes of the upper and lower Columbia, pp. 255–256, contains a list of the peoples of that locality, with their habitat, among them the divisions of the Chinook.

**Gallatin** (Albert). A synopsis of the Indian tribes within the United States east of the Rocky Mountains and in the British and Russian possessions in North America. By the Hon. Albert Gallatin.

In American Antiquarian Soc. Trans. (Archæologia Americana), vol. 2, pp. 1–422, Cambridge, 1836, 8°.

A vocabulary of 33 words, and the numerals 1-12, 20, in Chinook (mouth of the Columbia), p. 379.

**Gallatin** (A.) — Continued.

—— Hale's Indians of North-west America, and vocabularies of North America; with an introduction. By Albert Gallatin.

In American Ethnological Soc. Trans. vol. 2, pp. xxiii–clxxxviii, 1–130, New York, 1848, 8°.

General account of the Tsinuk, or Chinooks, pp. 15–17. — The Tshinuk family (pp. 56–58) includes pronunciation, p. 56; personal pronouns of the Watlala, p. 56; possessive pronouns, p. 57; partial conjugation of the verb *to be cold*, p. 57; transitive inflections, p. 58; pluralization of nouns in the Waiwaikum, p. 58.—The "Jargon" or trade language of Oregon (pp. 62–70) includes a general account of the language, pp. 62–64; Jargon words (41) derived from the English, p. 64; derived from the French (33), p. 65; formed by onomatopœia (12), p. 65; alphabetical English meaning of the words of the Jargon (165), p. 66; grammatic treatise, pp. 66–70.

"All the words thus brought together and combined in this singularly constructed speech

**Gallatin** (A.) — Continued.

[Jargon] are about two hundred and fifty in number. Of these, 110, including the numerals, are from the Tshinuk, 17 from the Nootkas, 38 from either the one or the other, but doubtful from which; 33 from the French, and 41 from the English. These two last are subjoined, as well as the words formed by onomatopœia; and an alphabetical English list of all the other words is added, which will show of what materials the scanty vocabulary consists."

Vocabulary of the lower Chinook (179 words), pp. 89-95.—Vocabulary of the Watlala (60 words), p. 121.

—— Table of generic Indian families of languages.

In **Schoolcraft** (H. R.), Indian tribes, vol. 3, pp. 397-402, Philadelphia, 1853, 4°.

Includes the Tshinook, p. 402.

Albert Gallatin was born in Geneva, Switzerland, January 29, 1761, and died in Astoria, L. I., August 12, 1849. He was descended from an ancient patrician family of Geneva, whose name had long been honorably connected with the history of Switzerland. Young Albert had been baptized by the name of Abraham Alfonse Albert. In 1773 he was sent to a boarding school and a year later entered the University of Geneva, where he was graduated in 1779. He sailed from L'Orient late in May, 1780, and reached Boston on July 14. He entered Congress on December 7, 1795, and continued a member of that body until his appointment as Secretary of the Treasury in 1801, which office he held continously until 1813. His services were rewarded with the appointment of minister to France in February, 1815; he entered on the duties of this office in January, 1816. In 1826, at the solicitation of President Adams, he accepted the appointment of envoy extraordinary to Great Britain. On his return to the United States he settled in New York City, where, from 1831 to 1839, he was president of the National Bank of New York. In 1842 he was associated in the establishment of the American Ethnological Society, becoming its first president, and in 1843 he was elected to hold a similar office in the New York Historical Society, an honor which was annually conferred on him until his death.—*Appleton's Cyclop. of Am. Biog.*

**Gatschet**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Mr. Albert S. Gatschet, Washington, D. C.

**Gatschet** (Albert Samuel). Indian languages of the Pacific states and territories.

In Magazine of American Hist. vol. 1, pp. 145-171, New York, 1877, sm. 4°. (Pilling.)

Short account of the Chinook language and its dialects, p. 167.—Same of the Chinook Jargon, p. 168.

Issued separately with half-title as follows:

**Gatschet** (A. S.) — Continued.

—— Indian languages | of the | Pacific states and territories | by | Albert S. Gatschet | Reprinted from March [1877] Number of The Magazine of American History

[New York: 1877.]

Half-title verso blank 1 l. text pp. 145-171, sm. 4°.

Linguistic contents as under title next above.

*Copies seen:* Astor, Eames, Pilling, Wellesley.

Reprinted in the following works:

**Beach** (W. W.), Indian Miscellany, pp. 416-447, Albany, 1877, 8°.

**Drake** (S. G.), Aboriginal races of North America, pp. 748-763, New York, 1882, 8°.

A supplementary paper by the same author and with the same title, which appeared in the Magazine of American History, vol. 8, contains no Chinookan material.

—— Vocabulary of the Clackama language.

Manuscript, 7 leaves, 4°, in the library of the Bureau of Ethnology. Collected at the Grande Ronde Reserve, Yamhill Co., Oregon, in December, 1877, from Frank Johnson, a Clackama Indian, and recorded on one of the Smithsonian forms (no. 170) of 211 words. About 150 words and phrases are given.

—— Words, phrases, and sentences in the Clackama language.

Manuscript; recorded in a copy of Introduction to the Study of Indian Languages, 1st edition. Material collected at Grande Ronde reservation, Yamhill County, Oregon, December, 1877.

—— Vocabulary of the Wasco and Wacanéssisi dialects of the Chinuk family.

Manuscript, 7 pp. folio. Taken at the Klamath Lake Agency, Oregon, in 1877.

Albert Samuel Gatschet was born in St. Beatenberg, in the Bernese Oberland, Switzerland, October 3, 1832. His propedeutic education was acquired in the lyceums of Neuchatel (1843-1845) and of Berne (1846-1852), after which he followed courses in the universities of Berne and Berlin (1852-1858). His studies had for their object the ancient world in all its phases of religion, history, language, and art, and thereby his attention was at an early day directed to philologic researches. In 1865 he began the publication of a series of brief monographs on the local etymology of his country, entitled "Ortsetymologische Forschungen aus der Schweiz" (1865-'67). In 1867 he spent several months in London pursuing antiquarian studies in the British Museum. In 1868 he settled in New York and became a contributor to various domestic and foreign periodicals, mainly on scientific subjects. Drifting into a more attentive study of the American Indians, he published several compositions upon their languages, the most

**Gatschet** (A. S.) — Continued.

important of which is "Zwölf Sprachen aus dem Südwesten Nordamerikas," Weimar, 1876. This led to his being appointed to the position of ethnologist in the United States Geological Survey, under Maj. John W. Powell, in March, 1877, when he removed to Washington, and first employed himself in arranging the linguistic manuscripts of the Smithsonian Institution, now the property of the Bureau of Ethnology, which forms a part of the Smithsonian Institution. Mr. Gatschet has ever since been actively connected with that bureau. To increase its linguistic collections and to extend his own studies of the Indian languages, he has made extensive trips of linguistic and ethnologic exploration among the Indians of North America. After returning from a six months' sojourn among the Klamaths and Kalapuyas of Oregon, settled on both sides of the Cascade Range, he visited the Kataba in South Carolina and the Cha'hta and Shetimasha of Louisiana in 1881–'82, the Kayowe, Comanche, Apache, Yattassee, Caddo, Naktche, Modoc, and other tribes in the Indian Territory, the Tonkawe and Lipans in Texas, and the Atakapa Indians of Louisiana in 1884–'85. In 1886 he saw the Tlaskaltecs at Saltillo, Mexicó, a remnant of the Nahua race, brought there about 1575 from Anahuac, and was tho first to discover the affinity of the Biloxi language with the Siouan family. He also committed to writing the Tuniχka or Tonica language of Louisiana, never before investigated and forming a linguistic family of itself. Excursions to other parts of the country brought to his knowledge other Indian languages: the Tuskarora, Caughnawaga, Penobscot, and Karankawa.

Mr. Gatschet has compiled an extensive report embodying his researches among the Klamath Lake and Modoc Indians of Oregon, which forms Vol. II of *Contributions to North American Ethnology*. Among the tribes and languages discussed by him in separate publications are the Timucua (Florida), Tońkawē (Texas), Yuma (California, Arizona, Mexico), Chúmĕto (California), Beothuk (Newfoundland), Creek, and Hitchiti (Alabama). His numerous papers are scattered through the publications of the various learned societies, the magazines, and government reports.

**General discussion:**

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| Chinook | See Bancroft (H. H.) |
| Chinook | Beach (W. W.) |
| Chinook | Berghaus (H.) |
| Chinook | Brinton (D. G.) |
| Chinook | Duncan (D.) |
| Chinook | Eells (M.) |
| Chinook | Featherman (A.) |
| Chinook | Gallatin (A.) |
| Chinook | Gatschet (A. S.) |
| Chinook | Hale (H.) |
| Chinook | Sproat (G. M.) |
| Chinook | Whymper (F.) |
| Chinook Jargon | Bancroft (H. H.) |
| Chinook Jargon | Beach (W. W.) |

**General discussion** — Continued.

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| Chinook Jargon | See Clough (J. C.) |
| Chinook Jargon | Drake (S. G.) |
| Chinook Jargon | Eells (M.) |
| Chinook Jargon | Gatschet (A. S.) |
| Chinook Jargon | Haines (E. M.) |
| Chinook Jargon | Hale (H.) |
| Chinook Jargon | Nicoll (E. H.) |
| Chinook Jargon | Reade (J.) |
| Chinook Jargon | Sproat (G. M.) |
| Chinook Jargon | Swan (J. G.) |
| Chinook Jargon | Western. |
| Chinook Jargon | Wilson (D.) |

**Geographic names:**

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| Chinook | See Gibbs (G.) |

**Geological Survey**: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of the United States Geological Survey, Washington, D. C.

**Georgetown**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Georgetown University, Washington, D. C.

**Gibbs** (*Dr.* George). Smithsonian miscellaneous collections. | 161 | A | dictionary | of the | Chinook Jargon, | or | trade language of Oregon. | Prepared for the Smithsonian institution. | By | George Gibbs. | [Seal of the institution.] |

Washington: | Smithsonian institution: | March, 1863.

Title verso advertisement 1 l. contents p. iii, preface pp. v–xi, bibliography pp. xiii–xiv, half-title (Part I. Chinook-English) verso note 1 l. text pp. 1–29, half-title (Part II. English-Chinook) p. 31, text pp. 33–44, 8°.

General discussion of the language and its derivation, pp. v–viii. — Short comparative vocabulary (eighteen words and phrases) of English, Tlaoquatch and Nutka, and Columbian, p. ix.—Analogies between the Chinook and other languages (Haeltzuk, Belbella, Clatsop, Nutka, Cowlitz, Kwantlen, Selish, Chihalis, Nisqually, Yakama and Klikatat), p. x.—Bibliography of the Chinook Jargon (sixteen entries), pp. xiii–xiv.—Dictionary of the Chinook Jargon: Chinook-English, pp. 1–29; English-Chinook, pp. 33–43.—The Lord's prayer in Jargon, with interlinear English translation, p. [44].

*Copies seen:* Astor, Bancroft, Dunbar, Eames, Pilling, Trumbull, Wellesley.

"Some years ago the Smithsonian Institution printed a small vocabulary of the Chinook Jargon, furnished by Dr. B. R. Mitchell, of the U. S. Navy, and prepared, as I afterwards learned, by Mr. Lionnet, a Catholic priest, for his own use while studying the language at Chinook Point. It was submitted by the Institution, for revision and preparation for the press, to the late Professor W. W. Turner.

**Gibbs** (G.) — Continued.

Although it received the critical examination of that distinguished philologist, and was of use in directing attention to the language, it was deficient in the number of words in use, contained many which did not properly belong to the Jargon, and did not give the sources from which the words were derived.

"Mr. Hale had previously given a vocabulary and account of this Jargon in his 'Ethnography of the United States Exploring Expedition,' which was noticed by Mr. Gallatin in the Transactions of the American Ethnological Society, vol. ii. He however fell into some errors in his derivation of the words, chiefly from ignoring the Chehalis element of the Jargon, and the number of words given by him amounted only to about two hundred and fifty.

"A copy of Mr. Lionnet's vocabulary having been sent to me with a request to make such corrections as it might require, I concluded not merely to collate the words contained in this and other printed and manuscript vocabularies, but to ascertain, so far as possible, the languages which had contributed to it, with the original Indian words. This had become the more important as its extended use by different tribes had led to ethnological errors in the classing together of essentially distinct families."—*Preface.*

Issued also with title-page as follows:

—— A | dictionary | of the | Chinook Jargon, | or, | trade language of Oregon. | By George Gibbs. |
New York: | Cramoisy press. | 1863.

Half-title (Shea's Library of American Linguistics. XII.) verso blank 1 l. title verso blank 1 l. preface pp. v–xi, bibliography of the Chinook Jargon pp. xiii–xiv, half-title of part I verso note 1 l. Chinook-English dictionary pp. 1–29, half-title of part II verso blank 1 l. English-Chinook dictionary pp. 33–43, the Lord's prayer in Jargon p. [44], 8°.

*Copies seen:* Astor, Boston Athenæum, Congress, Dunbar, Harvard, Lenox, Smithsonian, Trumbull, Wellesley.

Some copies (twenty-five, I believe) were issued in large quarto form with no change of title-page. (Pilling, Smithsonian.)

See **Hale** (H.)

—— Alphabetical vocabulary | of the | Chinook language. | By | George Gibbs. | [Small design, with motto in Irish and Latin.] |
New York: | Cramoisy press. | 1863.

Title verso blank 1 l. preface pp. iii–v, orthography p. vi, bibliography pp. vii–viii, text pp. 9–23, 8°.

Vocabulary (English-Chinook), pp. 9–20.—Local nomenclature, pp. 21–23.

*Copies seen:* Astor, Boston Athenæum, British Museum, Congress, Eames, Harvard, Lenox, Smithsonian, Trumbull, Wellesley.

**Gibbs** (G.) — Continued.

Some copies contain a loose half-title (Shea's | library of American linguistics. | VIII.) inserted afterwards. (Lenox.)

There was a small edition (twenty-five copies, I believe) issued in large quarto form, with title slightly changed, as follows:

—— Alphabetical vocabulary | of the | Chinook language. | By | George Gibbs. | Published under the auspices of the Smithsonian institution. |
New York: | Cramoisy press. | 1863.

Title verso blank 1 l. preface pp. iii–v, orthography p. vi, bibliography pp. vii–viii, text pp. 9–23, 4°.

Vocabulary alphabetically arranged by English words, double columns, pp. 9–20.—Local nomenclature, pp. 21–23.

*Copies seen:* Eames, Lenox, Pilling, Smithsonian.

—— Bibliography of the Chinook Jargon.

In Gibbs (G.), Dictionary of the Chinook Jargon, pp. xiii–xiv, Washington, 1863, 8°.

Contains sixteen titular entries, chronologically arranged.

Reprinted in the same work: New York, 1863, 8° and 4°, titled above.

—— Bibliography [of the Chinook language].

In Gibbs (G.), Alphabetical vocabulary of the Chinook language, pp. vii–viii, New York, 1863, 8° and 4°.

Contains six titular entries only.

—— Chinook Jargon Vocabulary. Compiled by Geo. Gibbs, Esq.

Manuscript, 38 pages, 8°, in the library of the Bureau of Ethnology. Recorded in a blank book; alphabetically arranged by Jargon words. Contains 481 entries.

George Gibbs, the son of Col. George Gibbs, was born on the 17th of July, 1815, at Sunswick, Long Island, near the village of Halletts Cove, now known as Astoria. At seventeen he was taken to Europe, where he remained two years. On his return from Europe he commenced the reading of law, and in 1838 took his degree of bachelor of law at Harvard University. In 1848 Mr. Gibbs went overland from St. Louis to Oregon and established himself at Columbia. In 1854 he received the appointment of collector of the port of Astoria, which he held during Mr. Fillmore's administration. Later he removed from Oregon to Washington Territory, and settled upon a ranch a few miles from Fort Steilacoom. Here he had his headquarters for several years, devoting himself to the study of the Indian languages and to the collection of vocabularies and traditions of the northwestern tribes. During a great part of the time he was attached to the United States Government Commission in laying the boundary, as the geologist or botanist of the expedition. He

**Gibbs** (G.) — Continued.

was also attached as geologist to the survey of a railroad route to the Pacific, under Major Stevens. In 1857 he was appointed to the northwest boundary survey under Mr. Archibald Campbell, as commissioner. In 1860 Mr. Gibbs returned to New York, and in 1861 was on duty in Washington in guarding the Capital. Later he resided in Washington, being mainly employed in the Hudson Bay Claims Commission, to which he was secretary. He was also engaged in the arrangement of a large mass of manuscript bearing upon the ethnology and philology of the American Indians. His services were availed of by the Smithsonian Institution to superintend its labors in this field, and to his energy and complete knowledge of the subject it greatly owes its success in this branch of the service. The valuable and laborious service which he rendered to the Institution was entirely gratuitous, and in his death that establishment as well as the cause of science lost an ardent friend and an important contributor to its advancement. In 1871 Mr. Gibbs married his cousin, Miss Mary K. Gibbs, of Newport, R. I., and removed to New Haven, where he died on the 9th of April, 1873.

[**Gill** (John Kaye).] Dictionary | of the | Chinook Jargon | with examples of | Use in Conversation. | (Compiled from all vocabularies, and greatly improved | by the addition of necessary words | never before published.) | Ninth edition. |

Portland, Oregon: | published by J. K. Gill & co. | 93 First Street. [1882.]

*Cover title:* A complete | dictionary | of the | Chinook Jargon. | English-Chinook and Chinook-English. | Ninth edition. | Revised, Corrected and Enlarged. |

Portland, Oregon. | J. K. Gill & co., publishers. | 1882. | Himes the printer.

Cover title, title verso blank 1 l. preface pp. 3-4, text pp. 5-62, 18°.

English and Chinook, double columns, alphabetically arranged, pp. 5-33.—Numerals 1-12, 20, 30, 100, 1000, p. 33.—Chinook and English, alphabetically arranged, pp. 34-57.—Conversations, pp. 58-60.—The Lord's prayer, with interlinear English translation, pp. 61-62.

*Copies seen:* Eames, Pilling.

In the preparation of this dictionary Mr. Gill had, he informs me, the assistance of Rev. W. C. Chaltin. An eighth edition was published in 1878, in continuation of those issued by the firm of S. J. McCormick (see Blanchet (F. N.), whose stock was purchased by the firm of which Mr. Gill was a member. Of that edition I have been unable to locate a copy.

"The first attempt at publication of the trappers' and traders' Indian Jargon in use among the coast and interior tribes of the Northwest was made in 1825, by a sailor [John R. Jewitt] who was captured from the ship Boston, which was surprised by the Indians at Nootka Sound, her captain and crew murdered, the sailor who issued his adventures under the title, 'The Captive in Nootka' and later the 'Traders' Dictionary,' being the only survivor.

"Several little books, mostly for traders' use, have been printed in this Jargon. A worthy missionary [Rev. Myron Eells] published quite a number of hymns translated from English, in Chinook, which has been the only use of the language in the field of belles-lettres.

"The language of the native Indians is seldom heard. The progressive English is forcing its way even into the lodges of the most savage tribes; and many of the original Indian dialects of the coast, of which Chinook was the most important, have disappeared entirely, with the nations that spoke them.

"Of the ancient languages of the Chinooks, but two hundred words are given in the present dictionary, the remainder being words from other coast tribes, Yakimas, Wascos, Nez Percés, and other tongues."—*Preface.*

Mr. Gill's statement in regard to the "first attempt at publication of the trappers' and traders' Indian Jargon," quoted above, needs a word of correction. Jewitt's work, first issued under the title of "A journal kept at Nootka Sound," Boston, 1807, contains no linguistic material. Later it was published with the title "A narrative of the adventures and sufferings of John R. Jewitt," Middletown, Connecticut, 1815, and went through a number of editions. This work does not contain a Jargon vocabulary at all, but one in the Nootka language (Wakashan family). The work entitled "The Captive in Nootka" is not by Jewitt, but is a compilation from his work by S. G. Goodrich (Peter Parley), and was first issued, so far as I know, Philadelphia, 1832. It contains a few Nootka words and phrases passim, but no vocabulary. Of the Traders' Dictionary, by Jewitt, of which Mr. Gill speaks, I have been unable to trace a single copy.

[——] Dictionary | of the | Chinook Jargon | with examples of | Its Use in Conversation. | Compiled from all existing vocabularies, and greatly | improved by the addition of necessary | words never before published. | Tenth edition. |

Portland, Oregon: | published by J. K. Gill & co. | 1884.

*Cover title:* Gill's | complete dictionary | of the | Chinook Jargon. | English-Chinook and Chinook-English. | Tenth edition, | Revised, Corrected and Enlarged. |

Portland, Oregon: | J. K. Gill & co., publishers. | 1884.

Cover title, title verso name of printer 1 l. preface signed J. K. Gill & co. pp. 5-6, text pp. 7-60, 18°.

**Gill** (J. K.) — Continued.

English-Chinook dictionary, double columns, alphabetically arranged, pp. 7–32.—Numerals, p. 32.—Chinook-English dictionary, alphabetically arranged, pp. 33–54.—Conversations, English-Chinook, pp. 55–58.—Lord's prayer, with interlinear English translation, pp. 59–60.

*Copies seen:* Boston Athenæum, British Museum, Eames, Pilling.

[——] Dictionary | of the | Chinook Jargon | with examples of | Use in Conversation. | (Compiled from all vocabularies, and greatly im- | proved by the addition of necessary words | never before published.) | Eleventh edition. |

1887. | Portland, Oregon: | published by J. K. Gill & co., | Booksellers and Stationers.

*Cover title:* Dictionary | of the | Chinook Jargon, | [Design] | English-Chinook and Chinook-English. | Eleventh edition. | Revised, Corrected and Enlarged. |

Portland, Oregon: | J. K. Gill & co., publishers. | 1887.

Cover title, title verso blank 1 l. explanatory suggestions verso blank 1 l. preface (unsigned and dated Jan. 1, 1887) pp. 5–6, text pp. 7–60, 18°.

Linguistic contents as in tenth edition titled next above.

*Copies seen:* Harvard.

—— Gill's | dictionary | of the | Chinook Jargon | with examples of | Use in Conversation. | (Compiled from all vocabularies, and greatly im- | proved by the addition of necessary words | never before published.) | Twefth edition. |

1889. | Portland, Oregon: | published by J. K. Gill & co., | Booksellers and Stationers.

*Cover title:* Gill's | dictionary | of the | Chinook Jargon, | [Picture of an Indian.] | English-Chinook and Chinook-English. | Twelfth edition. | Revised, Corrected and Enlarged. |

Portland, Oregon: | J. K. Gill & co., publishers. | 1889. | Swope & Taylor, printers.

Cover title, title verso copyright (1889) 1 l. explanatory suggestions pp. 3–4, preface pp. 5–6, text pp. 7–63, 18°.

English-Chinook dictionary, double columns, alphabetically arranged, pp. 7–32.—Numerals, p. 32.—Chinook-English vocabulary, alphabetically arranged, pp. 33–54.—Conversation, English-Chinook, pp. 55–58.—Lord's prayer in Jargon, with interlinear English translation, pp. 59–60. — Appendix, English-Chinook, double columns, alphabetically arranged, pp. 61–63.

*Copies seen:* Pilling.

**Gill** (J. K.) — Continued.

—— Gill's | dictionary | of the | Chinook Jargon | with examples of | Use in Conversation. | (Compiled from all vocabularies, and greatly im- | proved by the addition of necessary words | never before published.) | Thirteenth edition. |

Portland, Oregon: | Published by J. K. Gill & Co., | Booksellers and Stationers. | 1891.

*Cover title:* Gill's dictionary | of the | Chinook Jargon. | [Picture of an Indian.] | English-Chinook and Chinook-English. | Thirteenth edition. | Revised, corrected and enlarged. |

Portland, Oregon: | J. K. Gill & co., publishers. | 1891. | S. C. Beach, printer.

Cover title, title verso copyright (1891) 1 l. explanatory suggestions pp. 3–4, preface pp. 5–6, text pp. 7–63, 18°.

English-Chinook, double columns, alphabetically arranged, pp. 7–32.— Numerals 1–12, 20, 30, 100, 1000, p. 32.—Chinook-English, alphabetically arranged, pp. 33–54.—Conversation, pp. 55–58.—The Lord's prayer, with interlinear English translation, pp. 58–60. — Appendix, English-Chinook, pp. 61–63.

*Copies seen:* Pilling.

In response to certain inquiries of mine, Mr. Gill writes me, under date of November 19, 1891, as follows:

"In your favor of October 27th you request us to supply you with a copy of each edition of the Chinook Jargon which we have published, and also to state what we may be able in regard to the bibliography of the Chinookan languages.

"So far as the Chinook Dictionary published by McCormick is concerned [see **Blanchet** (F. N.)], we doubt very much whether we could find, without advertising, a single copy of it at this time. We received from McCormick & Co. some dozens of them of different dates of publication, but uniform as to contents, when we bought the dictionary from them. We either disposed of or destroyed them years ago. It is now about twelve years since we began the publication of our Dictionary of Chinook. The dictator of this letter compiled our dictionary and added hundreds of necessary words to the vocabulary of the English-Chinook, which is yet quite insufficient as a dictionary for ordinary civilized people, but more than equal to the demands of the Indians and settlers for whom it was intended. It is, at least, quite as extensive as need be, but not, perhaps, so well selected. I flatter myself that the dictionary we produced in 1878, which I believe was our earliest publication of it, was the first one based upon a right conception of the origin of many of the words comprising the Chinook vocabulary, and also a phonetic basis which should produce the form of all Chinook words and the simplest style corresponding to our method of writing English. We have just issued a thirteenth edition of this dictionary,

**Gill** (J. K.) — Continued.

which corresponds with the last two. We also send you a copy of the ninth edition, which I believe represents the previous eight editions and the succeeding ones up to the eleventh. The work was stereotyped when we got out our first edition, and the only change has been in the preface and appendix. I have learned much about the Chinook Jargon and other Indian tongues since the compilation of the first dictionary, and if it were to be rewritten to-day I should make some very slight changes in the book. I do not think the changes required would affect more than twelve of the root-words of the Chinook, but I should make some research into the literature of the early part of this century and pass some time among the Indians most proficient in the Chinook to find if possible the words used intertribally for '*coyote*,' '*rock*,' '*fir*,' '*maple*,' '*mountain*,' '*hill*,' the names of different parts of the human body, its diseases, and many other subjects and things which must have been referred to by words in common use before the white people came to this region, but which the compilers of the early dictionaries seem to have entirely neglected.

"When I began the compilation of our own it was only because we had to have a new edition of the dictionary. The head of our firm considered the old one was 'plenty good enough,' and for that reason my labors in increasing the vocabulary, both Chinook and English, were greatly curtailed. His view of the matter was a business one, however, and mine the impracticable side of it. Probably within the time we have been publishing this dictionary (thirteen years) the Indians who were restricted to the use of Chinook in conversation with the settlers of the North Pacific coast have decreased more than one-half in number. A great portion of these have died or been killed by our enterprising settlers (the probable reason for this killing being that the Indians lived upon lands our people wanted; an example which they have had before them since the settlement of Manhattan and which they have not been slow to follow). Chinook is becoming a joke on the Pacific coast. White people learn it for the sake of attempting to talk with Indians, who speak just as good English as their would-be patrons and interlocutors. The sale for the books slowly decreases also.

"You are probably aware that during the last year a valuable book upon the Chinook was issued in London, written by Horatio Hale, M.A., F. R. S. C. It is the most ambitious publication on this subject which has ever been attempted, and to me it is a marvel that this work should have seen the light in London, so remote from any apparent interest in, or knowledge of, the Chinook. If you have it you will find that Mr. Hale has followed nearly the same system of spelling as that I adopted a dozen years ago. I judge that my dictionary was his model, to some extent, from the fact that he spells the word *kloshe* as I do; also *klone*, *klook*, etc., which in some of the other vocabularies have been spelled with a 'c' instead of 'k' and with a final 'se' instead of 'she,' and, in fact, three or four different ways of spelling for the same word. Mr. Hale uses *kluh* for the verb *to tear*, *to rend*, *to plow*, etc.

"Now, this word, as I hear it spoken among the Indians, ends gutturally, and for that reason I spelled it as I have heard it pronounced, *klugh*. Mr. Hale accents the last syllable of *klahane* and spells the last syllable *nie*, which would make his pronounciation of the word very different from mine. Mine, I know, is the common, in fact, universal expression. I am often moved to open a correspondence with Mr. Hale on the subject of his book because of his iconoclasm. He attempts to prove too much, as I believe, and would make it appear that Chinook did not exist as an intertribal language prior to its necessity for the use of the trapper and the trader. I am convinced of the contrary. Within the year I have talked with an Indian who was a man grown when Lewis and Clarke came to this country, and have his assurance that the Klikitat, Multnomah, Clatsop, Chinook, and other tribes all talked to each other in this ancient Volapük upon matters of business or any other inter-tribal affairs, while each tribe had its own language. I have said something on this subject in the preface to our dictionary. Mr. Hale's book has given me much pleasure in reading over his collection of Chinook romantic songs and examples of the common use of the language. It is not strange if there should be a wide difference in the pronunciation and use of the language between San Francisco Bay and Sitka, between the mouth of the Columbia and the top of the Rocky Mountains.

"Mr. Hale mentions one or two books or pamphlets which I have not seen, but shall take my first opportunity to procure, giving more space to the Chinook.

"I inclose you several books which I think you will be glad to get. . . .

"You will see that none of these different books attempt to give the accent, and leave the learner entirely at a loss as to the force of the words. For instance, the Chinook word for blanket, *pasesee* (spelled in two or three ways by the different publishers), is properly pronounced with the accent on the second syllable. You will see how very different the word becomes if you attempt to accent the first or last syllables. I can assure you that there are no differences in our publications of the Chinook dictionary excepting what I have referred to in the two examples sent you. The books from other sources which I send are the only editions which had appeared at the time I procured them and I think they have none of them been duplicated since."

In response to criticism made by me in regard to the above, more especially of that portion of it relating to Jewitt's work (see under first

**Gill (J. K.)** — Continued.

Gill title above), Mr. Gill writes me, under date of October 6, 1892, as follows:

"As to my argument that the Jargon was of an earlier date than 1820, I have to say that I went rapidly last evening through my copy of Jewitt's "Captive of Nootka" (1861), and found scattered through the following words, which I am sure have a relation more than accidental to the present Chinook.

"Jewitt uses the word *pow* for the firing of a gun. He speaks of an edible root called *quanoose* and another, *yama*, the latter doubtless a form of *kamas* and the former probably of *kouse*, both of which roots are still eaten by many of our primitive Indians. *Tyee* is identical with the present word for the deity or anything great. *Pelth-pelth* is evidently *pil-pil; peshak* (bad) is also identical. Three other words used by Jewitt, *kutsak*, *quahootze*, and *ahwelth*, are all rather familiar to me in sound, and if I had time to hunt them up I believe I could connect two of them with Chinook readily.

"Now, I do not claim that the Chinook Jargon originated at the mouth of the Columbia River, where the Chinook Indians lived, but that it was an intertribal language of quite ancient date, and used at first by the coast tribes, whose intercourse was much more frequent than those of the interior. It spread by the Columbia River and through waterways, at last reaching the Rocky Mountains, and covered the coast from San Francisco Bay to the Arctic. As the trading was done largely at Nootka Sound a century ago, that language would naturally be largely represented in such a jargon, but the fact that the oldest white people who have made any records of this Oregon region have used *tyee* as a name for God, *chuck* for water, *kloshe* for good, etc., and that the same things are found in the Nootka and other northern tongues, other than the original Jargon, seems to me only to prove my position. Jewitt encountered these words as long ago as 1803, which certainly gives me reason for my theory that the Chinook is of an earlier date than opponents concede. The whole of Jewitt's narrative is so palpably that of a simple, old-time sailor spinning his yarn, which bears internal evidence of its truth, and which agrees with established facts and circumstances on this northwest coast, that it leaves us no doubt as to the existence of most of the things he speaks of, though he was not a man of sufficient observation and experience to make the best use of his opportunities. When he wrote *yama* for *kamass* it may have been days or months from the time of hearing it, and wrote his remembrance, perhaps, of a word which may have been pronounced differently when he actually heard it. Authors who have edited Jewitt's work have taken some liberties with his text, and improved, according to their notions, upon it. Like that Scotch pastor who, hearing Shakespeare's 'Sermons in stones, books in the running brooks,' and being convinced that the printer had done the poet injustice, said: 'Ay, he meant sermons in books, stones in the running brooks,' so many a simple story is made to serve the purpose of pedagogism and quite loses its intended character.

"The Nootka Indians in 1803, when Jewitt was among them, were in the habit of using the words which I have quoted above among themselves. There were no whites in the country excepting Jewitt and his companions, and the inference is that the Indians used only the language which was familiar to them, and not in any sense to accommodate their expression to Jewitt's comprehension. In speaking with strangers of other tribes, however, they would probably do what Americans who converse with Germans sometimes do, that is, interpolate German words (if they know any) in their English conversation, with the idea that they exhibit their own knowledge, or that they set their auditor at ease. As Jewitt was of a different race, the use of the words above may have been impressed upon him rather than the words which may have been in use for the same things in the native tongue of the Nootkas. But if the words are Nootka, as you insist, and I am willing to admit they may be, there is no doubt about their having been transplanted to the mouth of the Columbia and having spread into the interior of the Pacific Slope—a transplanting which may have been from either source, as you can readily see. And as the earliest whites on the Columbia heard the same words in use by Indians who spoke languages which were Greek to the Indians on Puget Sound and Vancouver Island, the fact is all the more certainly established that many words were common among a number of tribes who had their own native words also for the same things. As Jewitt gives but a dozen or less Indian words altogether in the edition of his book which I have, and at least six of them are congeners of the Chinook, I am inclined to think that if he had used sixty words of the people among whom he lived, he might have shown us the same proportion of Chinook words, and it is but fair to consider that he would not have chosen only words which were of this common Jargon."

Mr. Gill's comments were forwarded by me to Mr. Horatio Hale, the author of the "Manual of the Oregon trade language or Chinook Jargon" referred to by Mr. Gill, who comments as follows:

"In preparing my account of the Chinook Jargon for the enterprising London publishers, Messrs. Whittaker & Co., I had not the advantage of being able to refer to Mr. Gill's dictionary, which I have never seen. From his account of it, I have no doubt that it would have been of material service in my task. His care in marking the accented syllables is a scholarly precaution which compilers of such vocabularies are too apt to neglect.

"My materials were derived mainly from my own collections, made in Oregon in 1841,

**Gill** (J. K.) — Continued.

and published in 1846 in my volume of the U. S. Exploring Expedition series. These were supplemented by later information obtained from the excellent dictionary of George Gibbs and from the letters and publications of Mr. Eells and Dr. Boas. I should have preferred to retain the 'scientific orthography' (consonants as in English, vowels as in Italian) which was adopted in my former work; but as the Jargon has now become, through its use by the missionaries and others, a written language with the English orthography, it seemed proper to adopt that spelling, merely adding the scientific forms in parentheses as a guide to the pronunciation.

"The word meaning *out*, which Mr. Gill spells *klahane* (dividing it in his dictionary, I presume, to show that it is a trisyllable) is written by Mr. Eells in his sermon printed in my Jargon volume (p. 32) *klahanie* (*klahanie kopa town*, out of town), and by Mr. Gibbs, *klahanie*, or *klagh-anie*, with the accent affixed to the last syllable. The Jargon has several trisyllables of this sort, such as *saghalie* or *sahhalie*, above, *keekwilee*, below, *illahie*, earth, which are variously written, and are accented indifferently on the first or on the last syllable.

"In Mr. Gill's suggestion that 'Chinook existed as an intertribal language prior to the necessity of the use of the trapper and trader,' he evidently confounds, as many do, the proper Chinook language with the Jargon, or artificial trade language. The Indians of Oregon territory were quick in learning languages, and some of them could speak five or six native idioms. The genuine Chinook, being spoken by a tribe holding a central position along the Columbia River, and much given to trade, would naturally be known to many natives of other tribes, and would be frequently spoken in intertribal intercourse, like the Chippewa among the eastern Indians and the Malay in the East Indian Archipelago. This was doubtless what was meant by Mr. Gill's aged native informant in referring to the Chinook as the common medium of intercourse before the white traders visited the country. That he could have referred to the Jargon is simply impossible, as the internal evidence of its structure sufficiently shows.

"Both philology and ethnography are much indebted to the thoughtful labors of intelligent inquirers like Mr. Gill in preserving these interesting relics of vanishing idioms and aboriginal customs. I ought, perhaps, to add that though the use of the Jargon is dying out, for the reason which Mr. Gill so pithily gives, in the country of its origin—the Pacific coast region south of Puget Sound—it is extending in British Columbia and Alaska, and seems likely to do good service there for many years to come."

**Gill's** complete dictionary of the Chinook Jargon. See **Gill** (J. K.)

**Gill's** dictionary of the Chinook Jargon. (1889–1891.) See **Gill** (J. K.)

**Good** (*Rev.* John Booth). A vocabulary | and | outlines of grammar | of the | Nitlakapamuk | or | Thompson tongue, | (The Indian language spoken between Yale, Lillooet, | Cache Creek and Nicola Lake.) | Together with a | Phonetic Chinook Dictionary, | Adapted for use in the Province of | British Columbia. | By J. B. Good, S. P. G. missionary, Yale-Lytton. | By aid of a Grant from the Right Hon. Superintendent of Indian | Affairs, Ottawa. |

Victoria: | Printed by the St. Paul's Mission Press, (S. P. C. K.) | Collegiate School, 1880.

Cover title differing from the above in one line of the imprint only ("Victoria, B. C.:"), title as above verso blank 1 l. preface pp. 5-6, text pp. 8-46, 8°.

Chinook [Jargon] dictionary. English-Chinook, alphabetically arranged, in double columns, containing about 750 words and the numerals 1-11, 20, 30, 100, 1000, occupies the even numbered pages 8-30, the Thompson vocabulary occurring on the alternate, odd-numbered pages.—Conversations, English-Chinook, pp. 32, 34.—The Lord's prayer in Jargon, with interlinear translation in English, p. 34.

*Copies seen:* Bancroft, Dunbar, Eames, Mallet, Pilling, Wellesley.

**Grammar:**

| | |
|---|---|
| Chinook | See Boas (F.) |

**Grammatic comments:**

| | |
|---|---|
| Chinook | See Gallatin (A.) |
| Chinook | Hale (H.) |
| Chinook Jargon | Crane (A.) |
| Chinook Jargon | Eells (M.) |
| Chinook Jargon | Hale (H.) |
| Watlala | Bancroft (H. H.) |

**Grammatic treatise:**

| | |
|---|---|
| Chinook | See Boas (F.) |
| Chinook | Müller (F.) |
| Chinook Jargon | Bulmer (T. S.) |
| Chinook Jargon | Demers (M.) *et al.* |
| Chinook Jargon | Hale (H.) |

**Grasserie** (Raoul de la). Études | de | grammaire comparée | Des relations grammaticales | considérées dans leur concept et dans leur expression | ou de la | catégorie des cas | par | Raoul de la Grasserie | docteur en droit | Juge au Tribunal de Rennes | Membre de la Société de Linguistique de Paris. |

Paris | Jean Maisonneuve, éditeur | 25, quai Voltaire, | 25 | 1890

Printed cover as above, half-title verso blank 1 l. title as above verso blank 1 l. dedication verso blank 1 l. text pp. 1-344, contents pp. 345-351, 8°.

**Grasserie** (R.) — Continued.

Examples from several North American languages are made use of by the author: Nahuatl, Dakota, Othomi, Maya, Quiché, Totonaque, Iroquois, Athapaske, Chiapanèque, Sahaptin, Tcherokess, Algonquin, Tarasque, Esquimau, Tchinuk, Choctaw, pp. 17, 68, 69, 70, 71, 72, 73, 74, 84, 129–132, 133, 177, 325–326, 394, 395.

*Copies seen:* Gatschet.

**Greely**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Gen. A. W. Greely, Washington, D. C.

**Green** (J. S.) Extracts from the report of an exploring tour on the northwest coast of North America in 1829, by Rev. J. S. Green.

In the Missionary Herald, vol. 26, pp. 343–345, Boston [1830], 8°. (Pilling.)

"Their language," p. 344, includes four phrases in the language of Queen Charlotte Island compared with the same in the Jargon of the tribes.

**Guide-Book** to the Gold Regions of Frazer River. With a map of the different routes, &c.

New York, 1858. (*)

55 pp. 24°.

A vocabulary of the Jargon, pp. 45–55.

Title and note from Gibbs's Dictionary of the Chinook Jargon.

**Guide** | to the province of | British Columbia, | for | 1877–8. | Compiled from the latest and most authentic sources | of information. |

Victoria: | T. N. Hibben & co., publishers. | 1877.

Title verso copyright notice (1877) and name of printer 1 l. preface verso blank 1 l. contents pp. v–xii, text pp. 1–374, advertisements pp. 375–410, 8°.

Dictionary of the Chinook Jargon. Indian trade language of the Pacific coast. Part I. Chinook-English, pp. 232–239.—Part II. English-Chinook, pp. 240–249. Each alphabetically arranged.

*Copies seen:* British Museum, Eames, Pilling.

## H.

**Haines** (Elijah Middlebrook). The | American Indian | (Uh-nish-in-na-ba). | The Whole Subject Complete in One Volume | Illustrated with Numerous Appropriate Engravings. | By Elijah M. Haines. | [Design.] |

Chicago: | the Mas-sin-ná-gan company, | 1888.

Title verso copyright notice (1888) etc. 1 l. preface pp. vii–viii, contents and list of illustrations pp. 9–22, text pp. 23–821, large 8°.

Chapter vi, Indian tribes, pp. 121–171, gives special lists and a general alphabetic list of the tribes of North America, derivations of tribal names being frequently given; among them the Chinook, pp. 131–132.—Chapter ix. Indian languages (pp. 184–212) contains much linguistic material relating to the North American peoples; amongst it "the Chinook Jargon," which includes a general discussion of the language, p. 211, and a vocabulary of 90 words, alphabetically arranged by English words, pp. 211–212.—Chapter xxxvi. Numerals and the use of numbers (pp. 433–451) includes the numerals 1–12, 20, 100 (from Schoolcraft), p. 445.—Chapter lv. Vocabularies (668–703) includes a "Vocabulary comparing pronouns and other parts of speech (*I, thou, he, yes, no*) in the dialects of various Indian tribes, among them the Chinook, p. 676.

*Copies seen:* Congress, Eames, Pilling.

**Haldeman** (Samuel Stehman). Analytic orthography: | an | investigation of the sounds of the voice, | and their | alphabetic notation; | including | the mechanism of speech, | and its bearing upon | etymology. | By | S. S. Haldeman, A. M., | professor in Delaware college; | member [&c. six lines.] |

Philadelphia: | J. B. Lippincott & co. | London: Trübner & co. Paris: Benjamin Duprat. | Berlin: Ferd. Dümmler. | 1860.

Half-title (Trevelyan prize essay) verso blank 1 l. title verso blank 1 l. preface pp. v–vi, contents pp. vii–viii, slip of additional corrections, text pp. 5–147, corrections and additions p. 148, 4°.

Numerals 1–10 in a number of American languages, among them the Chinook, "dictated by Dr. J. K. Townsend," p. 146.

*Copies seen:* Boston Athenæum, British Museum, Bureau of Ethnology, Eames, Trumbull.

First printed in American Philosoph. Soc. Trans. new series, vol. 11. (*)

Samuel Stehman Haldeman, naturalist, was born in Locust Grove, Lancaster County, Pa., August 12, 1812; died in Chickies, Pa., September 10, 1880. He was educated at a classical school in Harrisburg and then spent two years in Dickinson College. In 1836 Henry D. Rogers, having been appointed State geologist of New Jersey, sent for Mr. Haldeman, who had been his pupil at Dickinson, to assist him. A year later, on the reorganization of the Pennsylvania geological survey, Haldeman was transferred to his own State, and was actively engaged on the survey until 1842. He made extensive researches among Indian dialects and also in Pennsylvania Dutch, besides investigations in the English, Chinese, and other languages.—*Appleton's Cyclop. of Am. Biog.*

**Hale** (Horatio). United States | exploring expedition. | During the years | 1838, 1839, 1840, 1841, 1842. | Under the command of | Charles Wilkes, U. S. N. | Vol. VI. | Ethnography and philology. | By | Horatio Hale, | philologist of the expedition. |

Philadelphia: | printed by C. Sherman. | 1846.

Half-title (United States exploring expedition, by authority of Congress) verso blank 1 l. title verso blank 1 l. contents pp. v–vii, alphabet pp. ix–xii, half-title verso blank 1 l. text pp. 3–666, map, 4°.

Languages of northwestern America (pp. 553–650) contains general remarks and examples of the languages of the peoples of that region, including the Tshinuk family, pp. 562–564.—Remarks on the vocabularies, pp. 567–568. — Vocabulary (600 words) of the Tshinuk (Watlala or Cascade Indians, Nihaloitih or Echeloots, Tshinuk, Tlatsop or Clatsops, Wakaikam or Wahkyecums), pp. 570–629.—The "Jargon" or trade language of Oregon (pp. 635–650) contains remarks on its origin, pp. 635–636.—Lists of 17 words derived from the Nootka, 41 words from the English, 100 words from the Tshinuk, 33 words from the French, 12 words by onomatopœia, and 38 doubtful, pp. 636–639.—Remarks on the phonology, grammar, etc. (including the numerals 1–10, 100, and the pronouns), pp. 640–644.—Short sentences with English equivalents, pp. 644–646.—Vocabulary (English-Chinook, about 325 words), pp. 646–650.

For a reprint of much of this material see Gallatin (A.)

*Copies seen:* Astor, British Museum, Congress, Lenox, Trumbull.

At the Squier sale, no. 446, a copy brought $13; at the Murphy sale, no. 1123, half maroon morocco, top edge gilt, $13.

Issued also with the following title:

—— United States | exploring expedition. | During the years | 1838, 1839, 1840, 1841, 1842. | Under the command of | Charles Wilkes, U. S. N. | Ethnography and philology. | By | Horatio Hale, | philologist of the expedition. |

Philadelphia: | Lea and Blanchard. | 1846.

Half-title (United States exploring expedition) verso blank 1 l. title verso blank 1 l. contents pp. v–vii, alphabet pp. ix–xii, half-title verso blank 1 l. text pp. 3–666, map, 4°.

Linguistic contents as under title next above.

*Copies seen:* Eames, Lenox.

—— Was America peopled from Polynesia?

In Congrès Int. des Américanistes, Compte-rendu, 7th session, pp. 375–387, Berlin, 1890, 8°. (Eames, Pilling.)

**Hale** (H.) — Continued.

Table of the pronouns *I*, *thou*, *we* (inc.), *we* (exc.), *ye*, and *they* in the languages of Polynesia and of western America, pp. 386–387, includes the Tshinuk, p. 386, line 21.

Issued separately with title-page as follows:

—— Was America peopled from Polynesia? | A study in comparative Philology. | By | Horatio Hale. | From the Proceedings of the International Congress of Americanists | at Berlin, in October 1888. |

Berlin 1890. | Printed by H. S. Hermann.

Title verso blank 1 l. text pp. 3–15, 8°.

Pronouns in the languages of Polynesia and of western America, including the Tshinuk, p. 14.

*Copies seen:* Pilling, Wellesley.

—— An international idiom. | A manual of the | Oregon trade language, | or | "Chinook Jargon." | By Horatio Hale, M. A., F. R. S. C., | member [&c. six lines.] |

London: | Whittaker & co., White Hart Street, | Paternoster square. | 1890.

Half-title verso blank 1 l. title verso names of printers 1 l. prefatory note verso extract from a work by Quatrefages 1 l. contents verso blank 1 l. text pp. 1–63, 16°.

The Oregon trade language, pp. 1–3.—Its origin and composition, pp. 3–9.—Orthography and pronunciation (pp. 9–12) includes three short comparative vocabularies—Chinook, Chinook Jargon, and meaning; English, Jargon, and meaning; French, Jargon, and meaning, pp. 9–11.—Grammar, including numerals and a list of pronouns, pp. 12–19.—The past and future of the Jargon, pp. 19–21.—The language as spoken (pp. 22–38) includes a list of sentences and phrases, pp. 22–23; songs (from Swan and Boas) with English translations, pp. 24–25; hymns (from Eells), with English translation, pp. 26–27; sermon (from Eells's manuscript), in English, pp. 28–31; the same in Jargon, with interlinear English translation, pp. 32–37; the Lord's prayer (from Eells) in Jargon, with interlinear translation into English, pp. 37–38.—Trade language, alphabetically arranged, in double columns, by Jargon words, pp. 39–52.—English and trade language, alphabetically arranged, in double columns, by English words, pp. 53–63.

"This dictionary, it should be stated, is, in the main, a copy (with some additions and corrections) of that of George Gibbs [*q. v.*], published by the Smithsonian Institution in 1863, and now regarded as the standard authority, so far as any can be said to exist; but it may be added that the principal part of that collection was avowedly derived by the estimable com-

**Hale** (H.) — Continued.

piler from my own vocabulary, published seventeen years before."

*Copies seen:* Eames, Pilling.

For critical reviews of this work, see **Charencey** (H. de), **Crane** (A.), **Leland** (C. G.), **Reade** (J.), and **Western**.

Horatio Hale, ethnologist, born in Newport, N. H., May 3, 1817, was graduated at Harvard in 1837 and was appointed in the same year philologist to the United States exploring expedition under Capt. Charles Wilkes. In this capacity he studied a large number of the languages of the Pacific islands, as well as of North and South America, Australia, and Africa, and also investigated the history, traditions, and customs of the tribes speaking those languages. The results of his inquiries are given in his Ethnography and Philology (Philadelphia, 1846), which forms the seventh volume of the expedition reports. He has published numerous memoirs on anthropology and ethnology, is a member of many learned societies, both in Europe and in America, and in 1886 was vice-president of the American Association for the Advancement of Science, presiding over the section of anthropology.—*Appleton's Cyclop. of Am. Biog.*

**Harvard**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Harvard University, Cambridge, Mass.

[**Hayden** (Ferdinand Vandever)], *in charge.* Department of the interior. | Bulletin | of | the United States | Geological and geographical survey | of | the territories. | No. 1[–Vol. VI]. |

Washington: | Government printing office. | 1874[–1881].

6 vols. 8°.

**Eells** (M.), The Twana Indians, vol. 3, pp. 57–114.

*Copies seen:* Geological Survey.

**Hazlitt** (William Carew). British Columbia, | and | Vancouver island; | comprising | a historical sketch of the British settlements | in the north-west coast of America; | And a Survey of the | physical character, capabilities, climate, topography, | natural history, geology and ethnology | of that region; | Compiled from Official and other Authentic Sources. | By | William Carew Hazlitt, | author of [&c. two lines.] | With a map. |

London: | G. Routledge & co., Farringdon street. | New York: | 18 Beekman street. | 1858. | (The author reserves the right of Translation.)

Half-title verso blank 1 l. title verso names of printers 1 l. preface pp. v–vi, contents pp. vii–viii, text pp. 1–240, appendix pp. 241–247, colophon p. 248, 16°.

Vocabulary of the Chinook Jargon (365 words and phrases, and the numerals 1–12, 100, 1000) from the San Francisco Bulletin, June 4 [1858], pp. 241–243. See **Chinook**.

*Copies seen:* Bancroft, British Museum, Congress, Harvard.

—— The | great gold fields of | Cariboo; | with an authentic description, brought down | to the latest period, | of | British Columbia | and | Vancouver island. | By William Carew Hazlitt, | of the Inner temple, barrister-at-law. | With an accurate map. |

London: | Routledge, Warne, and Routledge, | Farringdon street. | New York: 56, Walker street. | 1862.

Title verso names of printers 1 l. preface pp. iii–v, contents pp. vii–viii, text pp. 1–165, appendices pp. 166–184, 16°.

Vocabulary of the Chinook Jargon as noted under title next above, pp. 179–180.

*Copies seen:* Astor, Bancroft, Boston Athenæum.

This author's *Cariboo, the newly discovered gold fields of British Columbia*, London, 1862, does not contain the vocabulary.

**Hymn-book**:

| | |
|---|---|
| Chinook Jargon | See **Eells** (M.) |
| Chinook Jargon | **Le Jeune** (J. M. R.) |

**Hymns**:

| | |
|---|---|
| Cascade | See **Lee** (D.) and **Frost** (J. H.) |
| Chinook | **Blanchet** (F. N.) |
| Chinook | **Tate** (C. M.) |
| Chinook Jargon | **Bulmer** (T. S.) |
| Chinook Jargon | **Demers** (M.) *et al.* |
| Chinook Jargon | **Everette** (W. E.) |
| Chinook Jargon | **Eells** (M.) |
| Chinook Jargon | **Hale** (H.) |
| Chinook Jargon | **Macleod** (X. D.) |
| Chinook Jargon | **St. Onge** (L. N.) |

# J.

**Jacques Cartier School:** These words following a title or inclosed within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, Montreal.

**Jéhan** (Louis-François). Troisième et dernière | Encyclopédie théologique, | [&c. twenty-four lines] | publiée | par M. l'abbé Migne | [&c. six lines.] | Tome trente-quatrième. | Dictionnaire de linguistique. | Tome unique. | Prix: 7 francs. |

S'Imprime et se vend chez J.-P. Migne, éditeur, | aux ateliers catholiques, rue d'Amboise, au Petit-Montrouge, | Barrière d'enfer de Paris. | 1858.

*Second title:* Dictionnaire | de | linguistique | et | de philologie comparée. | Histoire de toutes les langues mortes et vivantes, | ou | traité complet d'idiomographie, | embrassant | l'examen critique des systèmes et de toutes les questions qui se rattachent | à l'origine et à la filiation des langues, à leur essence organique | et à leurs rapports avec l'histoire des races humaines, de leurs migrations, etc. | Précédé d'un | Essai sur le rôle du langage dans l'évolution de l'intelligence humaine. | Par L.-F. Jéhan (de Saint-Clavien), | Membre de la Société géologique de France, de l'Académie royale des sciences de Turin, etc. | [Quotation, three lines.] | Publié | par M. l'Abbé Migne, | éditeur de la Bibliothèque universelle du clergé, | ou | des cours complets sur chaque branche de la science ecclésiastique. | Tome unique. | Prix: 7 francs. |

S'Imprime et se vend chez J.-P. Migne, éditeur, | aux ateliers catholiques, rue d'Amboise, au Petit-Montrouge, | Barrière d'enfer de Paris. | 1858.

Outside title 1 l. titles as above 2 ll. columns (two to a page) 9–1448, large 8°.

See under title next below for linguistic contents.

*Copies seen:* British Museum.

—— Troisième et derniere | Encyclopédie | théologique, | ou troisième et dernière | serie de dictionnaires sur toutes les parties de la science religieuse, | offrant en français, et par ordre alphabétique, | la plus claire, la plus facile, la plus commode, la plus variée | et la plus complète des théologies: | [&c. seventeen lines] | publiee | par M. l'abbé Migne, | [&c. six lines.] | Tome trente-quatrième. | Dictionnaire de linguistique. | Tome unique. | Prix: 8 francs. |

**Jéhan (L. F.)**—Continued.

S'imprime et se vend chez J.-P. Migne, éditeur, | aux ateliers catholiques, rue d'Amboise, 20, au Petit-Montrouge, | autrefois Barrière d'enfer de Paris, maintenant dans Paris. | 1864

*Second title:* Dictionnaire | de | linguistique | et | de philologie comparée. | Histoire de toutes | les langues mortes et vivantes, | ou | traité complet d'idiomographie, | embrassant | l'examen critique des systèmes et de toutes les questions qui se rattachent | a l'origine et a la filiation des langues, a leur essence organique | et a leurs rapports avec l'histoire des races humaines, de leurs migrations, etc. | Précédé d'un | Essai sur le rôle du langage dans l'évolution de l'intelligence humaine. | Par L.-F. Jéhan (de Saint-Clavien), | Membre de la Société géologique de France, de l'Académie royale des sciences de Turin, etc. | [Quotation, three lines.] | Publié | par M. l'abbé Migne, éditeur de la Bibliothèque universelle du clergé, | ou | des cours complets sur chaque branche de la science ecclésiastique. | Tome unique. | Prix: 7 francs. |

S'imprime et se vend chez J.-P. Migne, éditeur, | aux ateliers catholiques, rue d'Amboise, 20, au Petit-Montrouge, | autrefois Barrière d'enfer de Paris, maintenant dans Paris. | 1864

First title verso "avis important" 1 l. second title verso printer 1 l. introduction numbered by columns 9–208, text in double columns 209–1250, notes additionnelles columns 1249–1432, table des matières columns 1433–1448, large 8°.

The article "Colombienne," columns 435–436, contains a brief enumeration only of the tribes speaking languages of five different families, of which two are Chinook, viz:

2° Colombienne inferieure, including the dialects of the Echeloots, the Skilloots, the Wahkiacum, the Cathlamahs, the Chinnooks, the Clatsops, and the Chilts.

3° Multnomah, including the dialects of the Multnomah, the Cathlacumup, the Cathlanahquiah, the Cathlacomatup, the Clannahminamum, the Clahnaquah, the Quathlapottes, the Shotos, the Cathlahaws, and the Clackumos.

*Copies seen:* Eames.

**Johnson** (Frank). See **Gatschet (A. S.)**

**Jülg** (B.) See **Vater (J. S.)**

## K.

**Keane** (Augustus H.) Ethnography and philology of America. By A. H. Keane.

In Bates (H. W.), Central America, the West Indies, etc. pp. 443–561, London, 1878, 8°.

General scheme of American races and languages (pp. 460–497) includes a list of the branches of the Chinookan family, divided into languages and dialects, p. 474.—Alphabetical list of all known American tribes and languages, pp. 498–561.

Reprinted in the 1882 and 1885 editions of the same work and on the same pages.

**Keane** (A. H.)—Continued.

—— American Indians.

In Encyclopædia Britannica, ninth edition, vol. 12, pp. 822–830, New York, 1881, royal 8°.

Columbia Races, p. 826, includes the divisions of the Chinookan.

**Knipe** (*Rev.* C.) [Comparative vocabulary of the Chinook and Tahkaht.]

Manuscript, 3 leaves, folio, written on one side only; in the library of the Bureau of Ethnology. Included in an article by Mr. Knipe, entitled: Notes on the Indian tribes of the northwest coast of America.

## L.

**Langevin** (H. L.) British Columbia. | Report of the hon. H. L. Langevin, C. B., | minister of public works. | Printed by order of parliament. | [Vignette.] | Ottawa: | printed by I. B. Taylor, 29, 31 and 33, Rideau street. | 1872.

Cover title as above, title as above verso blank 1 l. contents pp. iii–iv, [list of] appendices pp. v–vi, text pp. 1–55, appendices pp. 56–246, 8°.

Appendix CC. A dictionary of the Chinook Jargon, or Indian trade language of the north Pacific coast. Published by T. N. Hibben and Co., Victoria, B. C. Part I. Chinook-English, pp. 161–173. Part II. English-Chinook, pp. 174–182.

*Copies seen:* Georgetown.

**Latham** (Robert Gordon). Miscellaneous contributions to the ethnography of North America. By R. G. Latham, M. D.

In Philological Soc. [of London], Proc. vol. 2, pp. 31–50 [London], 1846, 8°. (Congress.)

Contains a number of Cathlascon terms in the comparative lists of words.

Reprinted in the same author's *Opuscula*, pp. 275–297, for title of which see below.

—— On the languages of the Oregon territory. By R. G. Latham, M. D. Read before the Society on the 11th December, 1844.

In Ethnological Soc. of London, Jour. vol. 1, pp. 154–166, Edinburgh [1848], 8°. (Congress.)

A vocabulary of the Shoshonee, showing "affinities (such as they are)" with a number of American languages, among them the Chinook and Cathlascon, pp. 159–160.

This article reprinted in the same author's *Opuscula*, pp. 249–264, for title of which see below.

—— The | natural history | of | the varieties of man. | By | Robert Gordon Latham, M. D., F. R. S., | late fellow of King's college, Cambridge; | one of the vice-presidents of the Ethnological society, London; | corresponding member to the Ethnological society, | New York, etc. | [Monogram in shield.] | London: | John Van Voorst, Paternoster row. | M. D. CCCL [1850].

**Latham** (R. G.)—Continued.

Half-title verso blank 1 l. title verso names of printers 1 l. dedication verso blank 1 l. preface pp. vii–xi, bibliography pp. xiii–xv, explanation of plates verso blank 1 l. contents pp. xix–xxviii, text pp. 1–566, index pp. 567–574, list of works by Dr. Latham verso blank 1 l. 8°.

Division F, American Mongolidæ (pp. 287–460) includes a classification of a number of North American families, among them the Chinúcks, pp. 316–323. This includes a general discussion, pp. 316–321; Jargon words of English origin (26), of French origin (22), and derived by onomatopœia (8), pp. 321–322.

*Copies seen:* Bureau of Ethnology, Congress, Eames.

—— On the languages of Northern, Western, and Central America. By R. G. Latham, M. D. (Read May the 9th.)

In Philological Soc. [of London], Trans. 1856, pp. 57–115, London [1857], 8°. (Congress.)

Brief references to the Chinook and its relation to other northwest languages.

This article reprinted in the same author's *Opuscula*, pp. 326–377, for title of which see below.

—— Opuscula. | Essays | chiefly | philological and ethnographical | by | Robert Gordon Latham, | M. A., M. D., F. R. S., etc. | late fellow of Kings college, Cambridge, late professor of English | in University college, London, late

**Latham** (R. G.)—Continued.

assistant physician | at the Middlesex hospital. |

Williams & Norgate, | 14 Henrietta street, Covent garden, London | and | 20 South Frederick street, Edinburgh. | Leipzig, R. Hartmann. | 1860.

Title verso name of printer 1 l. preface pp. iii–iv, contents pp. v–vi, text pp. 1–377, addenda and corrigenda pp. 378–418, 8°.

A reprint of a number of papers read before the ethnological and philological societies of London, among them the following, which include Chinookan material:

On the languages of Oregon territory (pp. 249–264) contains a comparative vocabulary of the Shoshonie with other languages, among them the Chinook and Cathlascon, pp. 255–256.

Miscellaneous contributions to the ethnography of North America (pp. 275–297) contains a number of Cathlascon words in the comparative lists.

On the languages of northern, western, and central America (pp. 326–377) contains brief references to the Chinook and its relation to other languages.

Addenda and corrigenda, 1859 (pp. 378–418) contains brief comments on the Chinook, p. 388; Chinook words, p. 389; short vocabulary (12 words) of the Chinook compared with Selish and Shoshonie, pp. 415–416.

*Copies seen:* Astor, Boston Public, Brinton, Bureau of Ethnology, Congress, Eames, Pilling, Watkinson.

At the Squier sale a presentation copy, no. 639, brought $2.37. The Murphy copy, no. 1438, sold for $1.

—— Elements | of | comparative philology. | By | R. G. Latham, M. A., M. D., F. R. S., &c., | late fellow of Kings College, Cambridge; and late professor of English | in University college, London. |

London: | Walton and Maberly, | Upper Gower street, and Ivy lane, Paternoster row; | Longman, Green, Longman, Roberts, and Green, | Paternoster row. | 1862. | The Right of Translation is Reserved.

Half-title verso names of printers 1 l. title verso blank 1 l. dedication verso blank 1 l. preface pp. vii–xi, contents pp. xiii–xx, tabular view pp. xxi–xxxii, errata p. [xxxiii], text pp. 1–752, addenda pp. 753–757, index pp. 758–774, 8°.

Vocabulary of 48 words, and the numerals 1–10 in the Watlala language, pp. 402–403.

*Copies seen:* Astor, British Museum, Bureau of Ethnology, Eames, Watkinson.

Dufossé, 1887 catalogue, no. 24564, priced a copy 20 fr., and Hiersemann, no. 36 of catalogue 16, 10 M.

**Latham** (R. G.)—Continued.

Robert Gordon Latham, the eldest son of the Rev. Thomas Latham, was born in the vicarage of Billingsborough, Lincolnshire, March 24, 1812. In 1819 he was entered at Eton. Two years afterwards he was admitted on the foundation, and in 1829 went to Kings, where he took his fellowship and degrees. Ethnology was his first passion and his last, though for botany he had a very strong taste. He died March 9, 1888.—*Theodore Watts in The Athenæum, March 17, 1888.*

**Leclerc** (Charles). Bibliotheca | americana | Catalogue raisonné | d'une très-précieuse | collection de livres anciens | et modernes | sur l'Amérique et les Philippines | Classés par ordre alphabétique de noms d'Auteurs. | Rédigé par Ch. Leclerc. | [Design.] |

Paris | Maisonneuve & C^ie^ | 15, quai Voltaire | M. D. CCC. LXVII [1867]

Cover title as above, half-title verso details of sale 1 l. title as above verso blank 1 l. preface pp. v–vii, catalogue pp. 1–407, 8°.

Includes titles of a number of works containing material relating to the Chinookan languages.

*Copies seen:* Congress, Eames, Pilling.

At the Fischer sale, a copy, no. 919, brought 10*s.*; at the Squier sale, no. 651, $1.50. Leclerc, 1878, no. 345, prices it 4 fr. and Maisonneuve, in 1889, 4 fr. The Murphy copy, no. 1452, brought $2.75.

—— Bibliotheca | americana | Histoire, géographie, | voyages, archéologie et linguistique | des | deux Amériques | et | des iles Philippines | rédigée | Par Ch. Leclerc | [Design] |

Paris | Maisonneuve et C$^{ie}$, libraires-éditeurs | 25, quai Voltaire, 25. | 1878

Cover title as above, half-title verso blank 1 l. title as above verso blank 1 l. avant-propos pp. i–xvii, table des divisions pp. xviii–xx, catalogue pp. 1–643, supplément pp. 645–694, index pp. 695–737, colophon verso blank 1 l. 8°.

The linguistic part of this volume occupies pp. 537–643; it is arranged under families, and contains titles of books in many American languages, among them the following:

Langues américaines en général, pp. 537–550; Chinook, p. 565.

*Copies seen:* Boston Athenæum, Eames, Pilling.

Priced by Quaritch, no. 12172, 12*s.*; another copy, no. 12173, large paper, 1*l.* 1*s.* Leclerc's Supplement, 1881, no. 2831, prices it 15 fr., and no. 2832, a copy on Holland paper, 30 fr. A large paper copy is priced by Quaritch, no. 30230, 12*s.* Maisonneuve in 1889 prices it 15 fr.

**Lee** (Daniel) and **Frost** (J. H.) Ten years in Oregon. | By D. Lee and J. H. Frost, | late of the Oregon mission of

**Lee** (D.) and **Frost** (J. H.) — Cont'd.

the Methodist episcopal church. | [Picture.] |

New-York: | published for the authors: 200 Mulberry-street. | J. Collord, Printer. | 1844.

Title verso copyright notice 1 l. preface pp. 3–6, contents pp. 7–11, text pp. 13–344, 12°.

Specimen of an Indian [Cathlascon] prayer with English translation, pp. 184–185.—A number of sentences and grace before meals in the language of the Indians of the Cascades, p. 204. —Hymn (two verses) in the Cascade with English translation, p. 205.—Vocabulary (50 words) of the Clatsop [Chinook Jargon], south side of the Columbia River, pp. 343–344.

*Copies seen:* Astor, Boston Athenæum, British Museum, Congress, Pilling, Trumbull.

A few sentences in Chinook Jargon from this work are reprinted in Allen (J.), Ten Years in Oregon.

**Legends:**

| | |
|---|---|
| Chinook | See Boas (F.) |
| Chinook Jargon | St. Onge (L. N.) |

[**Le Jeune** (*Père* Jean-Marie Raphael).] Practical | Chinook [Jargon] vocabulary | comprising | all & the only usual words of that wonderful | Language arranged in a most | advantageous order for the speedily learning of | the same, after the plan of | right rev. bishop Durieu O M I. | the most experienced Missionary & Chinook | speaker in British Columbia. |

St. Louis' mission | Kamloops. | 1886.

Cover title verso directions for pronunciation, no inside title; text pp. 1–16, 16°.

The vocabulary, which is Chinook Jargon, is arranged by lessons, i–xviii, without headings. They comprise: i, numerals; ii, the firmament, seasons, and days of the week; iii, geographic features, &c.; iv, the family and relationships; v, animals; vi, implements and utensils; vii, nationalities; viii, nouns; ix, money; x, parts of the body; xi, wearing apparel; xii, domestic utensils; xiii, nouns; xiv, adjectives; xv, pronouns; xvi, adverbs; xvii, verbs; xviii, scripture names and church terms.

*Copies seen:* Eells, Pilling.

A later edition with title-page as follows:

—— Chinook [Jargon] Vocabulary. | Chinook-English. | From the Original of Rt. Rev. | Bishop Durieu, O. M. I. | With the Chinook Words in Phonography | By | J. M. R. Le Jeune O. M. I. | Second Edition. |

Mimeographed at Kamloops. | October 1892.

Cover title verso "Duployan Phonetic Alphabet," no inside title, text (triple columns, Chinook Jargon in italics alphabetically arranged, Jargon in stenographic characters, and English in italics) pp. 1–16, prayer in Jargon, stenographic characters, on recto of back cover, verso list of publications by Father Le Jeune.

*Copies seen:* Pilling.

Early in October, 1892, I wrote to Bishop Durieu requesting a copy of the 1886 edition of the "Chinook Vocabulary," composed by him, and received in reply (November 1) a statement to the effect that he would be glad to oblige me, but that he had written no such book. Transcribing the title-page of the little book in question, I sent it to him asking an explanation, as his name was given thereon. The following is his response:

New Westminister, B. C.,
*Nov. 16, 1892.*

Dear Sir: In answer to your favor of the 11th inst., I beg to state that what I wrote you in my last is but the truth. I have not written anything in the Indian language or in the Chinook. What you have enumerated under my name, because my name is mentioned on the title of the work, must be placed under the name of Rev. Father Le Jeune as the publisher and the author. But to make sure of it, and in order that your bibliography may be correct, I will send this letter to Rev. Father Le Jeune, of Kamloops, begging him to give you the name of the author of those works you have placed under my name.

I have the honor to be. dear sir,
Your humble servant,
Paul Durieu.

This was sent me with the following explanatory letter by Father Le Jeune:

Kamloops, B. C., *Nov. 21, 1892.*

Dear Sir: Bishop Durieu gave me those lessons in Chinook, in a few flying sheets, over twelve years ago (September, 1879). Of course those sheets are lost long ago. As his lordship does not want to appear as the author of those little pamphlets, you had better mention them as arranged by myself out of lessons received from his lordship.

Yours,
Father Le Jeune.

[——] [Two lines stenographic characters.] | No. 1. Kamloops Wawa May 2. '91 [—67. 26 Feb. 93]

A periodical in the Chinook Jargon, stenographic characters, intended as a weekly, but issued in its early stages at irregular intervals, at Kamloops, British Columbia, under the editorship of Father Le Jeune, and reproduced by him with the aid of the mimeograph. See facsimile of the first page of the initial issue.

The first three numbers are in triple columns, Jargon in italics, Jargon in shorthand characters, and English in italics; the fourth number is in double columns, Jargon in shorthand and English in italics; the subsequent issues are in shorthand with headings in Eng-

**Le Jeune (J. M. R.)—Continued.**

lish. All the issues are in 16° except nos. 5–6 and 7–8 (double numbers), which are in 32°. At the beginning each issue consisted of 8 pages, with continuous pagination, but occasionally the parts were separately paged. Beginning with no. 33, the first issue of vol. 2, all the numbers consist of 4 pages each.

The following is a detailed list of the issues, made up from my copy, which is the only one I have seen, giving number, date of issue, and pagination:

| | | |
|---|---|---|
| No. 1 | May 2, '91, | pp. 1–8, 16°. |
| 2 | 9, '91, | 1–16, 16°. |
| 3 | 16, '91, | 17–24, 16°. |
| 4 | Aug. 5, '91, | 25–32, 16°. |
| 5–6 | Sept. '91, | 1–32, 32°[a]. |
| [7–8 | Oct. '91, | 1–32], 32°[a]. |
| 9 | Feb. 1, '92, | 1–4, 16[a]°. |
| 10 | 6, '92, | 5–8, 16°. |
| 11 | 14, '92, | 9–12, 16°. |
| 12 | 21, '92, | 13–16, 16°. |
| 13 | 28, '92, | 17–20, 16°. |
| 14 | Mch. 6, '92, | 21–24, 16°. |
| 15 | 13, '92, | [25–29], 17–20[b], 16°. |
| 16 | 20, '92, | 33–34, 21–24[b], 39–40, 16°. |
| 17 | 27, '92, | 41–48, 16°. |
| 18 | Apr. 3, '92, | 49–52, 1–4[c], 16°. |
| 19 | 10, '92, | 25–28[b] (57–60 lacking), 16°. |
| 20 | 10, '92, | 65–66, 29–32[b], 71–72, 16°. |
| 21 | 17–24, '92, | 73–74, 33–36[b], 79–80, 16°. |
| 22 | 24, '92, | 81–82 (83–86 lacking), 87–88, 16°. |
| 23 | May 1, '92, | 89–90, 37–40[b], 95–96, 16°. |
| 24 | 8, '92, | 105–112 (97–104 lacking), 16°. |
| 25 | 15, '92, | 113–114, 41–44[b], 119–120, 16°. |
| 26 | 22, '92, | 121–122, 123–126[b], 127–128, 45–48[b], 16°. |
| 27 | 26, '92, | 129–130, 131–134[b], 135–136, 16°. |
| 28 | June 5, '92, | 137–138, 139–142[b], 139–142, *bis* [b], 143–144, 16°. |
| 29 | 12, '92, | 145–146, 147–150[b], 151–152, 16°. |
| 30 | 19, '92, | 155–158 [*sic*] [b], 16°. |
| 31 | 26, '92, | 153–154, 159–160, 163–166[b], 16°. |
| 32 | 30, '92, | (167–168 lacking) 169–172[b], 16°. |
| Vol. 2: | | |
| 33 | July 3, '92, | 1–4, 16°. |
| 34 | 10, '92, | 5–8, 16°. |
| 35 | 17, '92, | 9–12, 16°. |
| 36 | 24, '92, | 13–16, 16°. |
| 37 | 31, '92, | 17–20, 16°. |
| 38 | Aug. 7, '92, | 21–24, 16°. |

Supplement to nos. 33–38, pp. 1–24[d], 16°.

| | | |
|---|---|---|
| 39 | Aug. 14, '92, | pp. 25–28, 16°. |
| 40 | 21, '92, | 29–32, 16°. |
| No. 41 | Aug. 28, '92, | pp. 33–36, 16°. |
| 42 | Sept. 4, '92, | 37–40, 16°. |
| 43 | 11, '92. | 41–44, 16°. |
| 44 | 18, '92, | 45–48, 16°. |
| 45 | 25, '92, | 49–52, 16°. |
| 46 | Oct. 2, '92, | 53–56, 16°. |
| 47 | 16 (*sic*) | 57–60, 16°. |
| 48 | 16, '92, | 61–64, 16°. |
| 49 | 23, '92, | 65–68, 16°. |
| 50 | 30, '92, | 69–72, 16°. |
| 51 | Nov. 6, '92, | 73–76, 16°. |
| 52 | 13, '92, | 77–80, 16°. |
| 53 | 20, '92, | 81–84, 16°. |
| 54 | 27, '92, | 85–88, 16°. |
| 55 | Dec. 4, '92, | 89–92, 16°. |
| 56 | 11, '92, | 93–96, 16°. |
| 57 | 18, '92, | 97–100, 16°. |
| 58 | 25, '92, | 101–104, 16°. |
| Vol. 3: | | |
| 59 | Jan. 1, '93, | 1–4, 16°. |
| 60 | 8, '93, | 5–8, 16°. |
| 61 | 15, '93, | 9–12, 12°. |
| 62 | 22, '93, | 13–16, 16°. |
| 63 | 29, '93, | 17–20, 16°. |
| 64 | Feb. 5, '93, | 21–24, 16°. |
| 65 | 12, '93, | 25–28, 16°. |
| 66 | 19, '93, | 29–32, 16°. |
| 67 | 26, '93, | 33–36, 16°. |

**Le Jeune (J. M. R.)—Continued.**

The breaks in the pagination, beginning in no. 15, are due to the intention of the editor to make separates of different series of articles, one of which, entitled Sacred History, runs through many of the issues, beginning with no. 9, each with its special heading, "The creation of the world," "Adam and Eve," etc. In all the later numbers of vol. 1, beginning with no. 15, the middle sheet (4 pages) has its own heading, name of the paper, date, etc., as on the first sheet. The Sacred History series runs as follows, page 17 in no. 15 connecting, it will be seen from the table below, with the sixteen pages, variously numbered, appearing in the earlier numbers:

| | |
|---|---|
| No. 9, | pp. 2–4 |
| 10, | 6–8 |
| 11, | 10–12 |
| 12, | 16 |
| 13, | 18–20 |
| 14, | 22–24 |
| 15, | 17–20 |
| 16, | 21–24 |
| 17, | none |
| 18, | none |
| 19, | 25–28 |
| 20, | 29–32 |
| 21, | 33–36 |
| No. 22, | lacking. |
| 23, | pp. 37–40 |
| 24, | none |
| 25, | 41–44 |
| 26, | 123–126 |
| 27, | 131–134 |
| 28, | 139–142 |
| 28, | 139–142 *bis* |
| 29, | 147–150 |
| 30, | 155–158 |
| 31, | 163–166 |
| 32, | 169–172 |

Referring to this list it will be seen that in no. 26 the author added four extra pages (45–48), after which the separate pagination was discontinued. In no. 28 also four extra pages (139–142 *bis*) are included.

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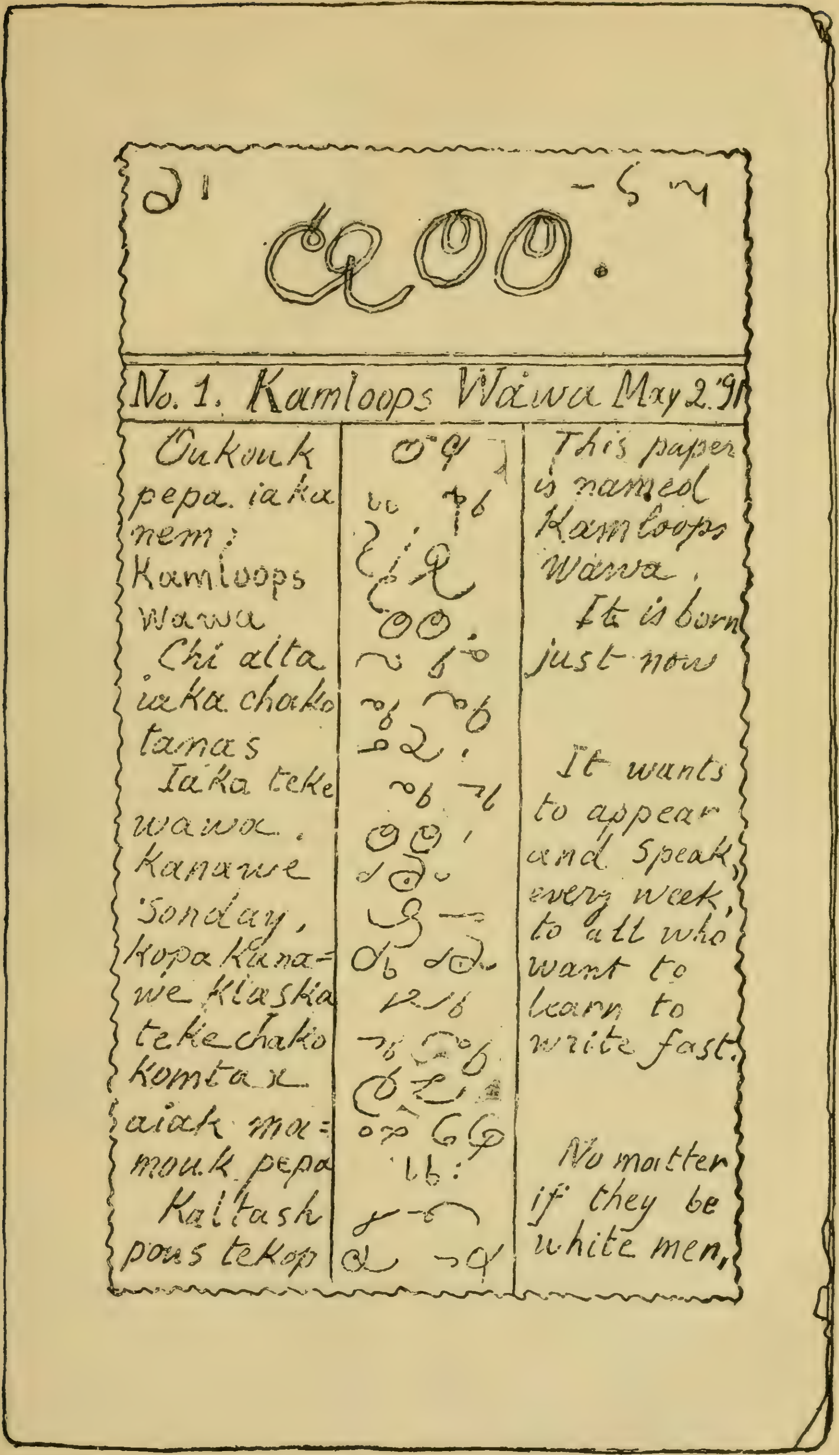
[a] Nos. 5–6 are entitled Chinook Hymns; nos. 7–8, Elements of shorthand; for titles see below.

[b] Sacred history pages.

[c] Night prayers in the Shushwap language.

[d] History of the old testament; for title see **St. Onge (L. N.)**



No. 1. Kamloops Wáwa May 2.'91

| | |
|---|---|
| Oukouk pepa. iaka nem: Kamloops Wawa | This paper is named Kamloops Wawa. |
| Chi alta iaka chako tanas | It is born just now |
| Iaka teke wawa. kanawe Sonday, kopa kanawe klaska teke chako komtax aiak mamouk pepa | It wants to appear and speak every week, to all who want to learn to write fast. |
| Kaltash pous tekop | No matter if they be white men, |

FACSIMILE OF THE FIRST PAGE OF THE KAMLOOPS WAWA.

**Le Jeune** (J. M. R.) — Continued.

In a few numbers the article on Sacred History is omitted. Of these no. 17 contains in lieu four pages of hymns set to music; no. 18, night prayer in Shushwap; in no. 22 nothing was substituted; no. 24, list of subscribers, etc.

In explanation of these irregularities Father Le Jeune, under date of July 13, 1892, writes me as follows:

"Concerning your remarks on missing pages and numbers, let me say: There are only 4 pages of no. 19, pp. 25–28; it was a mistake; no. 18 is Ap. 3 and no. 20, which should have been no. 19, is Ap. 10. It was too late to correct the error, so I continued counting from no. 20 upward. In the same way you will find no. 21, 'Sacred History,' § 64–70, pages 33–36, is the same date as no. 22, Ap. 24. The list of subscribers can go in no. 24 as pages 97–100, and my French letter of Ap. 1st as pages 101–104.

"I am ashamed that there should be so much confusion in the pagination of the little paper; as you see, I was trying to carry out two things at the same time—first to make the regular pages with the calendar of the week and second the four pages of Sacred History. These were not issued at the same time, but in two series, as I wished to have the Sacred History bound separately. Then I am not sitting at rest in an office, but traveling throughout my mission, over 500 miles, taking my duplicating outfit with me, with much besides to do, as, for instance, 300 confessions to hear at Kamloops at Easter, 400 last month at the Shushwap, etc.

"You will see that with July I began the second volume, and hereafter the pages, four to each number, will be numbered in succession. The Sacred History will be given monthly only—16 pages to each number. I commence again from the very beginning, having Father St. Onge's translation."

Most of the matter given is of a religious character, the Sacred History series of articles being the most extensive. Beginning with no. 13, each issue contains a list of the feast and fast days for the ensuing week, and with no. 15 the gospels of the various Sundays are given.

A Chinook vocabulary appears in the first three numbers, and a list of phrases in the fourth.

During October, 1892, I received from Father Le Jeune copies of a reissue of nos. 1–8 of the *Wawa*, paged 1–40, all in 16°, and containing for the most part the material given in the originals. They are dated May, June, July, August, September, November, and December, 1892, and January, 1893, four pages each, consecutively paged. To these is added a supplemental signature, paged 33–40, headed "Success of the Duployan Shorthand among the natives of British Columbia."

There have also been issued two "Supplements to the Kamloops Wawa" "Chicago World's Fair Notes," numbered 1 and 2, and dated respectively November 1 and 8, 1892, each containing four pages, numbered 1–8. The first contains an illustration of a U. S. coast line battle ship, the second one of the Manufactures and Liberal Arts Building.

There is also a third of these extras, a single quarto page headed: "Chicago News, Supplement to the Kamloops Wawa. No. 1, Nov. 1st, 1892," at the top of which is the picture of the battle ship.

My inquiries in regard to these stray issues met with the following response from Father Le Jeune:

"In answer to your letter of Nov. 1, 1892, pages 1–40 you mention are simply a new edition of the first eight numbers. As you see by the first numbers I sent you, I did not exactly know what my little paper was going to be. Now that the Indians want their papers bound, I find those first numbers exhausted. Besides, numbers 5, 6, 7, and 8 were never properly numbered; so I made this new edition of eight numbers to be used as heading for the volume. I endeavored to get into these eight numbers what constitutes the first text-book for Indian students, so that they can be used separately. Now the collection follows in consecutive numbers, 1, 2, 3, etc., to 18, no. 19 [except the sacred history supplement] being skipped by mistake; then 20–31, supplements to nos. 15–32, save no. 22, omitted also by mistake; then from no. 32 on in regular order. I reprint some of the run-out numbers of vol. I to complete the sets sent me for binding, and redress as much as I can my former incorrectness of pagination. Concerning the pages "Success of the Duployan," etc., I have given up the idea of embodying them into something else; so they remain as they are, a letter of information to correspondents. The "Chicago News" supplement and any other I may hereafter produce are separate pages which I shall issue at my convenience to interest the Indians and give them some useful information, but without binding myself to issue them regularly. They are rather essays than anything else."

The supplemental signature of no. 8 of the reissue of the *Wawa* contains so many interesting facts bearing upon Father Le Jeune's work and upon the methods used in this new departure in periodical making that I give it herewith in full.

*Success of the Duployan Shorthand among the natives of British Columbia.*

"The Duployan system of stenography made its apparition in France in 1867. The orginators are the Duploye brothers, two of whom are members of the clergy and two others eminent stenographers in Paris. Father Le Jeune became acquainted with the system in 1871, being then 16 years old, and learned in a few hours. Two or three days after he wrote to Mr. E. Duploye and by return mail received a very encouraging letter. He found the knowledge of shorthand very profitable

**Le Jeune** (J. M. R.) — Continued.

ever since, either for taking down notes or for correspondence. It was only in July, 1890, that the idea first came to try the shorthand as an easy phonetic writing for the Indians of British Columbia. The first trial became a success. At the end of September, 1890, a poor Indian cripple, named Charley-Alexis Mayoos, from the Lower Nicola, saw the writing for the first time, and got the intuition of the system at first sight. He set to decipher a few pages of Indian prayers in shorthand. In less than two months he learned every word of them, and he soon began to communicate his learning to his friends and relatives.

"Through his endeavors some eight or ten Indians at Coldwater, Nicola, B. C., became thoroughly acquainted with the writing system before April 1st, 1891. In July, 1891, the first lessons were given to the Shushwap Indians; they lasted an hour every day for four or five days. Three or four of the best young men went on studying what they had learned, and were delighted to find themselves able to correspond in shorthand in the early fall. During the winter months they helped to propagate the system of writing among their people. In the meantime Mayoos had come to Kamloops and was pushing the work ahead among the young people there.

"In December, 1891, the system was introduced to the North Thomson Indians; in January, 1892, to those at Douglas Lake; in February at Spuzzum and North Bend; and, last of all, in March, to those at Deadman's Creek, near Sarvina. Soon after, Indian letters came from William's Lake. In May, 1892, a few lessons were given at St. Mary's Mission to the Lower Fraser and seacoast Indians. Now the Indians teach each other and are very anxious to learn on all sides. The most advanced understand the value of the letters and the spelling of the words; but the greatest number begin by reading the words, then learn the syllables by comparing the words together, and at last come to the letters. They learn by analysis and much quicker than by synthesis.

"The 'Kamloop Wawa' was first issued in May, 1891, and in eight monthly numbers gave the rudiments of stenography and the Chinook hymns as first Chinook reader.

"With no. 9, February 1st, 1892, it has become weekly, and has ever since continued to reach every week the ever increasing number of subscribers. It is now issued at 250 copies, 4 pages, 12mo, weekly. A supplement of equal size issued whenever convenient. The first volume of the Kamloops Wawa closed last June with number 32. Vol. II will terminate with no. 58, Dec. 25, 1892. Contents: 1° Elements of Stenography in Chinook and English. 2° Chinook and Latin Hymns. 3° A number of Indian news. 4° Beginning of Sacred History. 5° Weekly Calendar beginning with March 1st, '92. 6° Gospel for every Sunday. 7° Some prayers in Shushwap. 8° A few hymns in Shushwap and Chinook. 9° A few English lessons. See nos. 33, 34, 35. 10° Narratives of early Church History, St. Mary Magdalen, St. James, etc.

"The Kamloops Phonographer had its first number issued in June, 1892. Six numbers are now ready, illustrating: 1° How shorthand is taught to the natives. 2° Alphabet and rules of shorthand. 3° Syllables and syllabical tables. 4° 1st reading books of shorthand—16 pages monthly. The intention is, in the following numbers, to make a study of abbreviative phonography, showing how outlines can be made according to the Duployan system. We do not pretend to teach shorth. ex professo, but only to give to those interested all the information that we can concerning our little work.

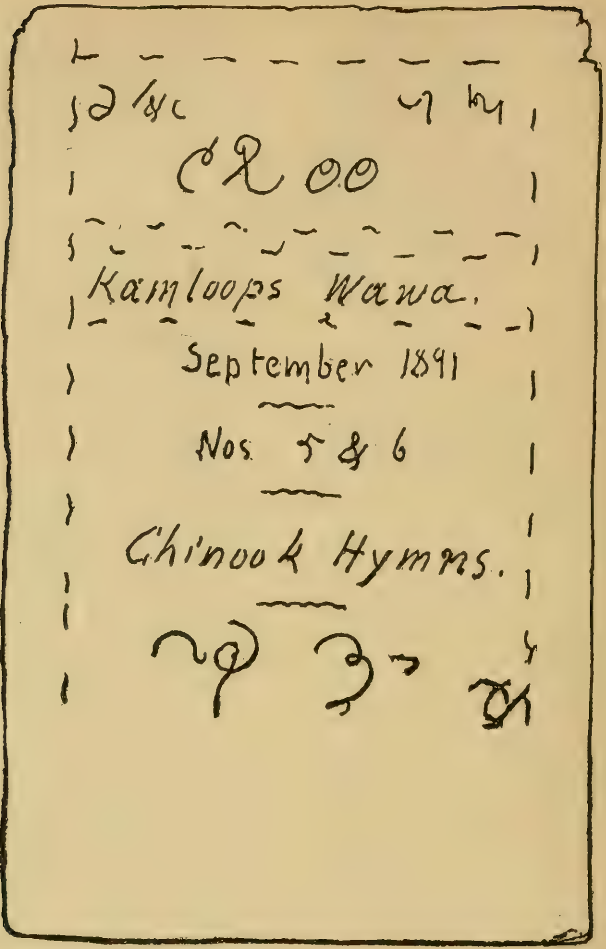
[Seven numbers are issued, the last in January, 1893, none containing Chinookan material.]

"In preparation: 1° A second edition of the Chinook and English Vocabulary. 2° Almanac for 1893, of which these pages are intended to become a part. 3° A Chinook translation, by Rt. Rev. Bishop Durieu [*q. v.*] from New Westminster, of Bishop Gilmour's Bible History. 200 copies of the English text have been received through the kindness of Rev. L. N. St. Onge, Troy, N. Y. These will be interleaved with the Chinook text so as to present the illustrations of the original, and the English text opposite its Chinook version.

"Some will ask: How are all these works issued? Up to date nearly all the work, autographing and duplicating on the mimeograph, has been done by the author during the leisure hours of his missionary labors. But that course can not be carried on any longer. Hired work has to be taken in. A few Indian women are already trained to do the printing. With their coöperation 16 pages can be printed on 200 to 250 copies in a day. But that work has to be paid for; and the resources are at an end. People have first wondered at the work; some find fault with it; very little thus far has been done to help it.

"Now is the time for the friends of a good cause to see if something better could not be done in favor of this little work. Voluntary donations will be accepted as a providential blessing. Subscriptions to papers are also a powerful means of support and improvement. Many say: "We do not want to study the phonography." But could they not take the papers as specimens of curiosity, etc., in their libraries? The first volume of the Kamloops Wawa is now bound, and would make a very interesting item in any library. Price only $1.50. Send $2.50 and have the numbers of the Kamloops Phonographer as well. Please induce your friends to contribute according to their means. By doing so, you by all means shall help to enlighten many who are still sitting in darkness and in the shadow of death."

The periodical is almost entirely the work of Père Le Jeune, but few contributions of Jar-



Kamloops Wawa.

September 1891

Nos 5 & 6

Chinook Hymns.

FACSIMILE OF COVER TITLE OF LE JEUNE'S JARGON HYMN BOOK.

**Le Jeune** (J. M. R.) — Continued.

gon material appearing from other hands. The only exceptions I have discovered are short articles in nos. 24, 34, and 35, from the pen of Dr. T. S. Bulmer, and occasionally one from Father St. Onge.

An independent issue of the *Wawa* appeared under date of June 1, 1891, numbered 1; and two of the issues are in double numbers, 5-6, and [7-8]; these latter, 32° in size, lack the heading as given in the periodical proper and evidently were not intended originally as a part of the series. The titles of these three issues are as follows:

[——] [Two lines stenographic characters.] | No. 1. Kamloops Wawa. 1 Ju. '91

No title page, heading on cover as above; text, headed "Chinook Vocabulary," pp. 1-32, advertisement on back cover, 16°.

On the front cover following the heading are two columns of matter, one in English, italic characters, headed "Chinook vocabulary," the second in Jargon, stenographic characters. The vocabulary, alphabetically arranged, triple columns, Jargon, shorthand, and English, pp. 1-21.—Chinook hymns, pp. 23-32.

*Copies seen:* Pilling.

[——] [Two lines stenographic characters.] | Kamloops Wawa, | September, 1891 | Nos 5 & 6. | Chinook Hymns. | [One line stenographic characters.]
[Kamloops, B. C.: 1891.]

Cover title verso the alphabet, no inside title; text (in stenographic characters, headings in Jargon and Latin in italics) pp. 1-32, alphabet and numerals on recto of back cover, list of publications by Father Le Jeune verso of back cover, 32°. See the facsimile of the cover title.

*Copies seen:* Pilling.

Issued also with cover title as follows:

**Le Jeune** (J. M. R.)—Continued.

[——] [Two lines stenographic characters.] | Chinook Hymns. |
Kamloops. B. C. | 1891

Cover title verso alphabet and numerals, no inside title; text in stenographic characters pp. 1-32, alphabet recto of back cover, list of publications by Father Le Jeune verso of back cover, 32°.

Contents as under title next above; the verso of the front cover in the one edition forms the recto of the back cover in the other.

*Copies seen:* Pilling.

[——] Elements | of | short hand. | Part I. |
Kamloops. | 1891

Cover title verso the alphabet, text pp. [1-32], alphabet and numerals recto of back cover, list of publications by Father Le Jeune verso of back cover, 32°. Inserted by Father Le Jeune as a substitute for the lacking nos. 7-8 of the Kamloops Wawa, Oct., 1891.

Contains no Chinookan material.

*Copies seen:* Pilling.

[——] Chinook | primer. | By which | The Native of British Columbia | and any other persons | Speaking the Chinook | are taught | to read and write Chinook | in Shorthand | in the Space of a few hours. | Price: 10 Cents. |
Mimeographed at | St Louis Mission. | Kamloops, B. C. | May, 1892.

Cover title as above, verso advertisement, no inside title; text pp. 1-8, advertisement recto of back cover, verso list of publications by Father Le Jeune, 16°.

See p. 52 for facsimile of the cover title.

*Copies seen:* Pilling.

A comparison of the facsimiles of the title-pages of the hymn book and primer with the printed text of the same will show a few differences of punctuation. The printed text is correct; the facsimiles are defective in that respect.

—— A play | in Chinook. | Joseph and his Brethren. | Act I. | By J. M. R. Le Jeune O. M. I.
Kamloops, B. C. | July 1st 1892.

Cover title (manuscript, in the handwriting of its author), no inside title; text (in Chinook Jargon, stenographic characters) pp. 1-20, 16°.

*Copies seen:* Pilling.

—— Chinook | First Reading Book | including | Chinook Hymns, Syllabary | and Vocabulary. | By | J. M. R. Le Jeune O. M. I. | Price: 10 Cents. | [Eight lines stenographic characters.] |
Kamloops. | 1893

Title verso Chinook alphabet 1 l. text in stenographic characters, with headings in English and Jargon in italics, pp. 1-[18], 16°.

**Le Jeune** (J. M. R.)—Continued.

Hymns, pp. 1-11.—Exercises, pp. 12-15.—Vocabulary, pp. 16-18.

*Copies seen:* Pilling.

—— See **Durieu** (P.)

Père Jean-Marie Raphael Le Jeune was born at Pleybert Christ, Finistère, France, April 12, 1855, and came to British Columbia as a missionary priest in October, 1879. He made his first acquaintance with the Thompson Indians in June, 1880, and has been among them ever since. He began at once to study their language and was able to express himself easily in that language after a few months. When he first came he found about a dozen Indians that knew a few prayers and a little of a catechism in the Thompson language, composed mostly by Right Rev. Bishop Durieu, O. M. I., the present bishop of New Westminster. From 1880 to 1882 he traveled only between Yale and Lytton, 57 miles, trying to make acquaintance with as many natives as he could in that district. Since 1882 he has had to visit also the Nicola Indians, who speak the Thompson language and the Douglas Lake Indians, who are a branch of the Okanagan family, and had occasion to become acquainted with the Okanagan language, in which he composed and revised most of the prayers they have in use up to the present. Since June 1, 1891, he has also had to deal with the Shushwap Indians, and, as the language is similar to that in use by the Indians of Thompson River, he very soon became familiar with it.

He tried several years ago to teach the Indians to read in the English characters, but without avail, and two years ago he undertook to teach them in shorthand, experimenting first upon a young Indian boy who learned the shorthand after a single lesson and began to help him teach the others. The work went on slowly until last winter, when they began to be interested in it all over the country, and since then they have been learning it with eagerness and teaching it to one another.

**Leland** (Charles Godfrey). The Chinook Jargon.

In St. James Gazette, vol. 17, no. 2529, p. 6, London, July 13, 1888, folio. (Pilling.)

General remarks concerning the language, with words, phrases, and sentences therein.

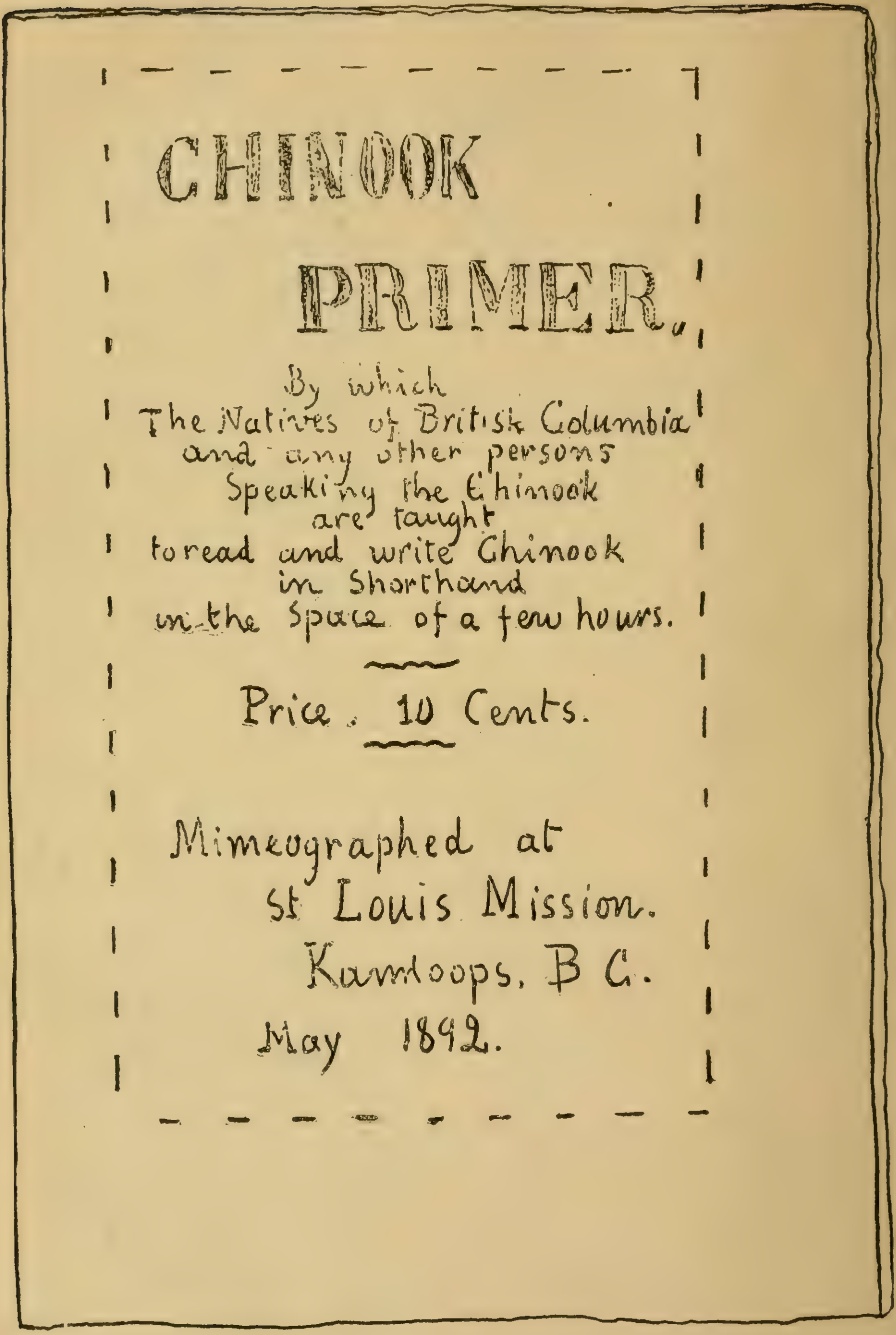
[——] An international idiom.

In the Saturday Review, vol. 30, no. 1822, pp. 377-378, London, Sept. 27, 1890, folio.

A review of Hale (H.), An international idiom, giving a number of examples.

**Lenox:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the Lenox Library, New York City.

[**Lionnet** (*Père* —).] Vocabulary | of the | Jargon or trade language | of Oregon.



CHINOOK

PRIMER.

By which
The Natives of British Columbia
and any other persons
Speaking the Chinook
are taught
to read and write Chinook
in Shorthand
in the Space of a few hours.

Price. 10 Cents.

Mimeographed at
St Louis Mission.
Kamloops. B C.
May 1892.

FACSIMILE OF COVER TITLE OF LE JEUNE'S JARGON PRIMER.

**Lionnet** (*Père* —) — Continued.

*Colophon:* Published by the Smithsonian institution, | Washington, D. C., | April, 1853.

No title page, heading only; letter of Prof. Henry and report of Prof. W. W. Turner 1 l. text pp. 1-22, 8° form on 4° page.

French, English, and Jargon vocabulary, alphabetically arranged by French words, pp. 1-22.

"Dr. B. Rush Mitchell, of the United States Navy, recently presented to the Smithsonian Institution a manuscript vocabulary, in French and Indian, obtained in Oregon, and said to have been compiled by a French Catholic priest. It was submitted for critical examination to Prof. W. W. Turner, and in accordance with his suggestion the vocabulary has been ordered to be printed for distribution in Oregon."—*Extract from letter of Prof. Henry.*

"Some years ago the Smithsonian Institution printed a small vocabulary of the Chinook Jargon, furnished by Dr. R. B. Mitchell, of the U. S. Navy, and prepared, as I afterward learned, by Mr. Lionnet, a Catholic priest, for his own use while studying the language at Chinook Point."—*Extract from the preface of Gibbs's Dictionary of the Chinook Jargon.*

*Copies seen:* Georgetown, Pilling, Smithsonian.

**Lord's prayer:**

| | |
|---|---|
| Cascade | See Youth's. |
| Chinook | Bergholtz (G. F.) |
| Chinook | Duflot de Mofras (E.) |
| Chinook Jargon | Bancroft (H. H.) |
| Chinook Jargon | Bolduc (J. B. Z.) |
| Chinook Jargon | Bulmer (T. S.) |
| Chinook Jargon | Chinook. |
| Chinook Jargon | Dictionary. |
| Chinook Jargon | Eells (M.) |
| Chinook Jargon | Everette (W. E.) |
| Chinook Jargon | Gibbs (G.) |
| Chinook Jargon | Gill (J. K.) |
| Chinook Jargon | Good (J. B.) |
| Chinook Jargon | Hale (H.) |
| Chinook Jargon | Marietti (P.) |
| Chinook Jargon | Nicoll (E. F.) |

**Lowdermilk:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the bookstore of W. H. Lowdermilk & Co., Washington, D. C.

**Ludewig** (Hermann Ernst). The | literature | of | American aboriginal languages. | By | Hermann E. Ludewig. | With additions and corrections | by professor Wm. W. Turner. | Edited by Nicolas Trübner. |

London: | Trübner and co., 60, Paternoster row. | MDCCCLVIII [1858].

Half-title "Trübner's bibliotheca glottica I" verso blank 1 l. title as above verso printer 1 l. preface pp. v-viii, contents verso blank 1 l. editor's advertisement pp. ix-xii, biographical memoir pp. xiii-xiv, introductory bibliographical notices pp. xv-xxiv, text pp. 1-209, addenda pp. 210-246, index pp. 247-256, errata pp. 257-258, 8°. Arranged alphabetically by languages. Addenda by Wm. W. Turner and Nicholas Trübner, pp. 210-246.

Contains a list of grammars and vocabularies of the languages of the American peoples, among them the following:

American languages generally, pp. xv-xxiv; Chinuk and Chinuk Jargon, pp. 40-41, 47.

*Copies seen:* Bureau of Ethnology, Congress, Eames, Georgetown, Pilling.

At the Fischer sale, no. 990, a copy brought 5*s.* 6*d.*; at the Field sale, no. 1403, $2.63; at the Squier sale, no. 699, $2.62; another copy, no. 1906, $2.38. Priced by Leclerc, 1878, no. 2075, 15 fr. The Pinart copy, no. 565, sold for 25 fr., and the Murphy copy, no. 1540, for $2.50.

"Dr. Ludewig has himself so fully detailed the plan and purport of this work that little more remains for me to add beyond the mere statement of the origin of my connection with the publication and the mention of such additions for which I am alone responsible, and which, during its progress through the press, have gradually accumulated to about one-sixth of the whole. This is but an act of justice to the memory of Dr. Ludewig, because at the time of his death, in December, 1856, no more than 172 pages were printed off, and these constitute the only portion of the work which had the benefit of his valuable personal and final revision.

"Similarity of pursuits led, during my stay in New York in 1855, to an intimacy with Dr. Ludewig, during which he mentioned that he, like myself, had been making bibliographical memoranda for years of all books which serve to illustrate the history of spoken language. As a first section of a more extended work on the literary history of language generally, he had prepared a bibliographical memoir of the remains of aboriginal languages of America. The manuscript had been deposited by him in the library of the Ethnological Society at New York, but at my request he at once most kindly placed it at my disposal, stipulating only that it should be printed in Europe, under my personal superintendence.

"Upon my return to England, I lost no time in carrying out the trust thus confided to me, intending then to confine myself simply to producing a correct copy of my friend's manuscript. But it soon became obvious that the transcript had been hastily made, and but for the valuable assistance of literary friends, both in this country and in America, the work would probably have been abandoned. My thanks are more particularly due to Mr. E. G. Squier, and to Prof. William W. Turner, of Washington, by whose considerate and valuable coöperation many difficulties were cleared away and my editorial labors greatly lightened. This encouraged me to spare neither personal labor nor expense

**Ludewig** (H. E.) — Continued.

in the attempt to render the work as perfect as possible, with what success must be left to the judgment of those who can fairly appreciate the labors of a pioneer in any new field of literary research."—*Editor's advertisement.*

"Dr. Ludewig, though but little known in this country [England], was held in considerable esteem as a jurist, both in Germany and the United States of America. Born at Dresden in 1809, with but little exception he continued to reside in his native city until 1844, when he emigrated to America; but, though in both countries he practiced law as a profession, his bent was the study of literary history, which was evidenced by his 'Livre des Ana, Essai de Catalogue Manuel,' published at his own cost in 1837, and by his 'Bibliothekonomie,' which appeared a few years later.

"But even while thus engaged he delighted in investigating the rise and progress of the land of his subsequent adoption, and his researches into the vexed question of the origin of the peopling of America gained him the highest consideration. on both sides of the Atlantic, as a man of original and inquiring mind. He was a contributor to Naumann's 'Serapæum;' and among the chief of his contributions to that journal may be mentioned those on 'American Libraries,' on the 'Aids to American Bibliography,' and on the 'Book Trade of the United States of America.' In 1846 appeared his 'Literature of American Local History,' a work of much importance and which required no small amount of labor and perseverance, owing to the necessity of consulting the many and widely scattered materials, which had to be sought out from apparently the most unlikely channels.

"These studies formed a natural introduction to the present work on 'The Literature of American Aboriginal Languages,' which occupied his leisure concurrently with the others, and the printing of which was commenced in August, 1856, but which he did not live to see launched upon the world; for at the date of his death, on the 12th of December following, only 172 pages were in type. It had been a labor of love with him for years; and, if ever author were mindful of the *nonum prematur in annum*, he was when he deposited his manuscript in the library of the American Ethnological Society, diffident himself as to its merits and value on a subject of such paramount interest. He had satisfied himself that in due time the reward of his patient industry might be the production of some more extended national work on the subject, and with this he was contented; for it was a distinguishing feature in his character, notwithstanding his great and varied knowledge and brilliant acquirements, to disregard his own toil, even amounting to drudgery if needful, if he could in any way assist the promulgation of literature and science.

"Dr. Ludewig was a corresponding member of many of the most distinguished European and American literary societies, and few men were held in greater consideration by scholars both in America and Germany, as will readily be acknowledged should his voluminous correspondence ever see the light. In private life he was distinguished by the best qualities which endear a man's memory to those who survive him: he was a kind and affectionate husband and a sincere friend. Always accessible and ever ready to aid and counsel those who applied to him for advice upon matters pertaining to literature, his loss will long be felt by a most extended circle of friends, and in him Germany mourns one of the best representatives of her learned men in America, a genuine type of a class in which, with singular felicity, to genius of the highest order is combined a painstaking and plodding perseverance but seldom met with beyond the confines of the 'Fatherland.'"—*Biographic memoir.*

## M.

**Macdonald** (Duncan George Forbes). British Columbia | and | Vancouver's island | comprising | a description of these dependencies: their physical | character, climate, capabilities, population, trade, natural history, | geology, ethnology, gold-fields, and future prospects | also | An Account of the Manners and Customs of the Native Indians | by | Duncan George Forbes Macdonald, C. E. | (Late of the Government Survey Staff of British Columbia, and of the International Boundary | Line of North America) Author of 'What the Farmers may do with the | Land' 'The Paris Exhibition' 'Decimal Coinage' &c. | With a comprehensive map. |

London | Longman, Green, Longman, Roberts, & Green | 1862.

Half-title verso name of printer 1 l. title verso blank 1 l. preface pp. v-vii, contents pp. ix-xiii, text pp. 1-442, appendices pp. 443-524, map, 8°.

Vocabulary of the Chinook Jargon and English equivalent terms (375 words and 10 phrases and sentences), pp. 394-398.

*Copies seen:* British Museum, Congress.

Sabin's Dictionary, no. 43149, mentions: Second edition, London, Longmans, 1863, 8°.

**Macfie** (Matthew). Vancouver Island and | British Columbia. | Their history, resources, and prospects. | By | Matthew Macfie, F. R. G. S. | Five years resident in Victoria, V. I. |

London: | Longman, Green, Longman, Roberts, & Green. | 1865.

Half-title verso name of printer 1 l. frontispiece 1 l. title verso blank 1 l. dedication verso blank 1 l. preface pp. ix–xii, contents pp. xii–xxi, list of illustrations verso blank 1 l. text pp. 1–518, appendix pp. 519–558, index pp. 559–574, 8°.

A few sentences in the Chinook Jargon, pp. 472–473.

*Copies seen:* Bancroft, Boston Athenæum, British Museum, Congress, Geological Survey, Pilling.

**Macleod** (*Rev.* Xavier Donald). History of the devotion | to the | blessed virgin Mary | in | North America. | By | the rev. Xavier Donald Macleod, | professor [&c. two lines.] | With a memoir of the author, | by | the most rev. John B. Purcell, D. D., | archbishop of Cincinnati. |

New York: | Virtue & Yorston, | 12 Dey street. [Copyright 1866.]

Frontispiece, title verso copyright notice 1 l. publishers' notice pp. iii–iv, inscription to the memory of the author verso blank 1 l. contents pp. 5–7, verso blank, memoir by Purcell pp. ix–xxiii verso blank, engraving, text pp. 1–461 verso blank, index pp. 463–467, 8°.

Hymn to the Blessed Mary, in the Chinook Jargon, p. 255.

*Copies seen:* British Museum, Congress, Georgetown.

—— History | of | Roman Catholicism | in | North America. | By | the rev. Xavier Donald MacLeod, | professor [&c. one line.] | With a memoir of the author, | by | the most rev. John B. Purcell, D. D., | archbishop of Cincinnati. |

New York: | Virtue & Yorston, | 12 Dey street. [186–?]

Portrait 1 l. title verso blank 1 l. publishers' notice pp. iii–iv, contents pp. v–vii, dedication verso blank 1 l. memoir pp. ix–xxiii, text pp. 1–461, index pp. 463–467, 8°.

Linguistic contents as under title next above, p. 255.

*Copies seen:* Boston Athenæum.

Xavier Donald McLeod, author, born in New York city, November 17, 1821; died near Cincinnati, Ohio, July 20, 1865; studied at Columbus, and surprised his family and friends by taking orders in the Protestant Episcopal church in 1845. After spending a few years in a country parish, he went in 1850 to Europe, where he traveled and studied until 1852. The result of his European visit was his conversion to the Roman Catholic faith. In 1857 he became editorially connected with the St. Louis "Leader." Subsequently he was ordained a priest, and appointed professor of rhetoric and belles-lettres at Mount St. Mary's college, Ohio. He met his death in a railroad accident.—*Appleton's Cyclop. of Am. Biog.*

**Maisonneuve:** This word following a title or included within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the bookstore of Maisonneuve et Cie., Paris, France.

**Mallet:** This word following a title or inclosed within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Major Edmond Mallet, Washington, D. C.

**Marietti** (Pietro), *editor.* Oratio Dominica | in CCL. lingvas versa | et | CLXXX. charactervm formis | vel nostratibvs vel peregrinis expressa | cvrante | Petro Marietti | Eqvite Typographo Pontificio | Socio Administro | Typographei | S. Consilii de Propaganda Fide | [Printer's device] |

Romae | Anno M. DCCC. LXX [1870].

Half-title 1 l. title 1 l. dedication 3 ll. pp. xi–xxvii, 1–319, indexes 4 ll. 4°.

Includes 59 versions of the Lord's prayer in various American dialects, among them the Oregonice, p. 303.

*Copies seen:* Trumbull.

**Massachusetts Historical Society:** These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that society, Boston, Mass.

**Missionary's** Companion. See **Demers** (M.) *et al.*

**Montgomerie** (*Lieut.* John Eglinton) and **De Horsey** (A. F. R.) A | few words | collected from the | languages | spoken by the Indians | in the neighbourhood of the | Columbia River & Puget's Sound. | By John E. Montgomerie, Lieutenant R. N. | and Algernon F. R. De Horsey, Lieutenant, R. R. |

London: | printed by George Odell, 18 Princess-street, Cavendish-square. | 1848.

Title verso blank 1 l. introduction pp. iii–iv, text pp. 5–30, 12°.

Vocabulary of the Chinook, Clikitat, Cascade and Squally languages, pp. 1–23.—Numerals in Chinook Jargon, p. 23.—Numerals in

**Montgomerie (J. E.) — Continued.**

Squally, p. 24.—Chinook proper and Chehalis numbers, p. 24.—Names of places, pp. 25-28.—Corruptions used in the trading language, pp. 28-30.

*Copies seen:* British Museum, Sir Thomas Phillips, Cheltenham, England.

**Müller** (Friedrich). Grundriss | der | Sprachwissenschaft | von | Dr. Friedrich Müller | Professor [&c. three lines.] | I. Band | I. Abtheilung. | Einleitung in die Sprachwissenschaft [-IV. Band. | I. Abtheilung. | Nachträge zum Grundriss aus den Jahren | 1877-1887]. |

Wien 1876[-1888]. | Alfred Hölder | K. K. Universitäts-Buchhändler. | Rothenthurmstrasse 15.

4 vols. (vol. 1 in 2 parts, vol. 2 originally in 4 divisions, vol. 3 originally in 4 divisions, vol. 4 part 1 all published), each part and division with an outside title and two inside titles, 8°

Vol. 2, part 1, which includes the American languages, was originally issued in two divisions, each with the following special title:

Die Sprachen | der | schlichthaarigen Rassen | von | Dr. Friedrich Müller | Professor [&c. eight lines.] | I. Abtheilung. | Die Sprachen der australischen, der hyperboreischen | und der amerikanischen Rasse [*sic*]. |

Wien 1879[-1882]. | Alfred Hölder | K. K. Hof- und Universitäts-Buchhändler | Rothenthurmstrasse 15.

Die Sprache der Tshinuk, vol. 2, part 1, division 2 (pp. 254-256) includes: Die Laute, p. 254.—Das Nomen, p. 254.—Das Pronomen, p. 255.—Das Verbum, pp. 255-256.—Die Zahlenausdrücke, p. 256.

*Copies seen:* Astor, British Museum, Bureau of Ethnology, Eames, Watkinson.

## N.

**National Museum:** These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, Washington, D. C.

**New.** The New Testament in Chinook.

In the New York Times, Oct. 12, 1890. (Eames.)

A short extract from a sermon in the Chinook Jargon, with literal English translation.

Copied from The Academy. (*)

**New** edition. Dictionary of the Chinook Jargon. See **Dictionary.**

**Nicoll** (Edward Holland). The Chinook language or Jargon.

In Popular Science Monthly, vol. 35, pp. 257-261, New York, 1889, 8°. (Bureau of Ethnology, Pilling.)

A conversation in Chinook Jargon, with English translation, p. 257. — Origin of the Chinook Jargon, showing many words derived from the English, French, Chinook, Chehalis, etc., onomatopœia, prefixes, etc., pp. 257-259.—Numerals 1-11, 20, 100, p. 260.—Lord's prayer, with interlinear English translation, p. 260.

**Nihaloth:**

| | |
|---|---|
| Vocabulary | See Hale (H.) |

**Norris** (Philetus W.) The | calumet of the Coteau, | and other | poetical legends of the border. | Also, | a glossary of Indian names, words, and | western provincialisms. | Together with | a guide-book | of the | Yellowstone national park. | By P. W. Norris, | five years superintendent of the Yellowstone national park. | All rights reserved. |

Philadelphia: | J. B. Lippincott & co. | 1883.

Frontispiece 1 l. title verso copyright notice 1 l. dedication verso blank 1 l. poem verso blank 1 l. introduction pp. 9-12, contents pp. 13-14, illustrations verso blank 1 l. text pp. 17-170, notes pp. 171-221, glossary pp. 223-233, guide book pp. 235-275, map, sm. 8°.

Glossary of Indian words and provincialisms, pp. 223-233, contains a number of Chinook Jargon words.

*Copies seen:* National Museum, Pilling, Powell.

**Numerals:**

| | |
|---|---|
| Chinook | See Boas (F.) |
| Chinook | Duflot de Mofras (E.) |
| Chinook | Eells (M.) |
| Chinook | Haldeman (S. S.) |
| Chinook | Ross (A.) |
| Chinook Jargon | Cox (R.) |
| Chinook Jargon | Dictionary. |
| Chinook Jargon | Gill (J. K.) |
| Chinook Jargon | Good (J. B.) |
| Chinook Jargon | Haines (E. M.) |
| Chinook Jargon | Hale (H.) |
| Chinook Jargon | Hazlitt (W. C.) |
| Chinook Jargon | Montgomerie (J. E.) |
| Chinook Jargon | Nicoll (E. F.) |
| Chinook Jargon | Palmer (J.) |
| Chinook Jargon | Parker (S.) |
| Chinook Jargon | Richardson (A. D.) |
| Chinook Jargon | Stuart (G.) |
| Chinook Jargon | Swan (J. G.) |
| Chinook Jargon | Tate (C. M.) |

# P.

**Palmer** (Joel). Journal of travels | over the | Rocky mountains, | to the | mouth of the Columbia river; | made during the years 1845 and 1846: | containing minute descriptions of the | valleys of the Willamette, Umpqua, and Clamet; | a general description of | Oregon territory; | its inhabitants, climate, soil, productions, etc., etc.; | a list of | necessary outfits for emigrants; | and a | Table of Distances from Camp to Camp on the Route. | Also; | A Letter from the Rev. H. H. Spalding, resident Missionary, for the last ten years, | among the Nez Percé Tribe of Indians, on the Koos-koos-kee River; The | Organic Laws of Oregon Territory; Tables of about 300 words of the Chinook | Jargon, and about 200 Words of the Nez Percé Language; a Description of | Mount Hood; Incidents of Travel, &c., &c. | By Joel Palmer. |

Cincinnati: | J. A. & U. P. James, Walnut street, | between Fourth and Fifth. | 1847.

*Cover title:* Journal of travels | over the | Rocky mountains, | to the | mouth of the Columbia river; | made during the years 1845 and 1846. | By Joel Palmer. |

Cincinnati: | J. A. & U. P. James, Walnut street, | between Fourth and Fifth. | 1847.

Cover title, title verso copyright notice etc. 1 l. publishers' statement pp. iii-iv, text pp. 9-189, errata slip, 12°.

Words (200) used in the Chinook Jargon, alphabetically arranged by Jargon words, pp. 147-151.—Chinook mode of computing numbers (1-500), p. 152.

*Copies seen:* British Museum, Congress, Harvard.

—— Journal of travels | over the | Rocky mountains, | to the | mouth of the Columbia river;| made during the years 1845 and 1846: | containing minute descriptions of the | valleys of the Willamette, Umpqua, and Clamet; | a general description of | Oregon territory; | its inhabitants, climate, soil, productions, etc., etc.; | a list of | necessary outfits for emigrants; | and a | Table of Distances from Camp to Camp on the Route. | Also; | A Letter from the Rev. H. H. Spalding, resident Missionary, for the last ten years,—

**Palmer** (J.) — Continued.

among the Nez Percé Tribe of Indians, on the Koos-koos-kee River; The | Organic Laws of Oregon Territory; Tables of about 300 words of the Chinook | Jargon, and about 200 Words of the Nez Percé Language; a Description of | Mount Hood; Incidents of Travel, &c., &c. | By Joel Palmer. |

Cincinnati: | J. A. & U. P. James, Walnut street, | between Fourth and Fifth. | 1850.

Title verso copyright notice etc. 1 l. publishers' statement pp. iii-iv, text pp. 9-189, 12°.

Linguistic contents as under title next above.

*Copies seen:* British Museum.

—— Journal of travels | over the | Rocky mountains, | to the | mouth of the Columbia river;| made during the years 1845 and 1846: | containing minute descriptions of the | valleys of the Willamette, Umpqua, and Clamet; | a general description of | Oregon territory; | its inhabitants, climate, soil, productions, etc., etc.; | a list of | necessary outfits for emigrants; | and a | Table of Distances from Camp to Camp on the Route. | Also; | A Letter from the Rev. H. H. Spalding, resident Missionary, for the last ten years, | among the Nez Percé Tribe of Indians, on the Koos-koos-kee River; The | Organic Laws of Oregon Territory; Tables of about 300 words of the Chinook | Jargon, and about 200 Words of the Nez Percé Language; a Description of | Mount Hood; Incidents of Travel, &c., &c. | By Joel Palmer. |

Cincinnati: | J. A. & U. P. James, Walnut street, | between Fourth and Fifth. | 1851.

Title verso copyright notice etc. 1 l. dedication verso blank 1 l. publishers' advertisement pp. v-vi, index [contents] pp. 7-viii [*sic*], text pp. 9-189, 12°.

Linguistic contents as under titles above.

*Copies seen:* Boston Athenæum.

—— Journal of travels | over the | Rocky mountains, | to the | mouth of the Columbia river; | made during the years 1845 and 1846: | containing minute descriptions of the | valleys of the Willamette, Umpqua, and Clamet; | a

**Palmer** (J.)—Continued.

general description of | Oregon territory; | its inhabitants, climate, soil, productions, etc., etc.; | a list of | necessary outfits for emigrants; | and a | Table of Distances from Camp to Camp on the Route. | Also; | A Letter from the Rev. H. H. Spalding, resident Missionary, for the last ten years, | among the Nez Percé Tribe of Indians, on the Koos-koos-kee River; The | Organic Laws of Oregon Territory; Tables of about 300 words of the Chinook | Jargon, and about 200 Words of the Nez Percé Language; a Description of | Mount Hood; Incidents of Travel, &c., &c. | By Joel Palmer. |

Cincinnati: | J. A. & U. P. James, Walnut street, | between Fourth and Fifth. | 1852.

Title verso copyright notice etc. 1 l. dedication verso blank 1 l. publishers' advertisement pp. v-vi, index [contents] pp. 7-viii [*sic*], text pp. 9-189, 12°.

Linguistic contents as under titles above.

*Copies seen:* Congress.

**Parker** (*Rev.* Samuel). Journal | of an | exploring tour | beyond the Rocky mountains, | under the direction of the | A. B. C. F. M. | Performed in the years | 1835, '36, and '37; | containing | a description of the geography, geology, climate, and | productions; and the number, manners, and | customs of the natives. | With a | map of Oregon territory. | By Rev. Samuel Parker, A. M. |

Ithaca, N. Y. | Published by the author. | Mack, Andrus, & Woodruff, Printers. | 1838.

Title verso copyright notice 1 l. preface pp. iii-vi, contents pp. vii-xii, text pp. 13-371, map and plates, 12°.

Vocabulary (90 words) of the Chinook [Jargon] language as spoken about Fort Vancouver, pp. 336-338.—Numerals 1-10, 20, 40, 100, p. 338.

*Copies seen:* Boston Athenæum, Boston Public, British Museum, Congress, Eames, Mallet, Trumbull.

—— Journal | of an | exploring tour | beyond the Rocky mountains, | under the direction of the | American board of commissions [*sic*] for foreign missions, | in the years 1835, '36, and '37; | containing | a description of the geography, geology, climate, productions | of the country, and the number, manners, and | customs of the natives: | with a | map of Oregon territory. | By rev. Samuel Parker, A. M. | Second edition. |

Ithaca, N. Y. | Published by the author. | Mack, Andrus, & Woodruff, printers. | 1840.

Title verso copyright notice 1 l. recommendations pp. iii-iv, preface pp. v-viii, preface to the second edition pp. ix-x, contents pp. xi-xvi, text pp. 17-384, appendix pp. 385-399, addenda pp. 399-400, map and plate, 12°.

Linguistic contents as under title next above, pp. 396-398.

*Copies seen:* Congress, Eames, Geological

The edition: Edinburgh, 1841, 8°, does not contain the Chinook Jargon material. (Congress.)

—— Journal | of an | exploring tour | beyond the Rocky mountains, | under the direction of the | A. B. C. F. M. | in the years 1835, '36, and '37; | containing | a description of the geography, geology, climate, produc- | tions of the country, and the numbers, manners, | and customs of the natives: | with a | map of Oregon territory. | By rev. Samuel Parker, A.M. | Third edition. |

Ithaca, N. Y. | Mack, Andrus, & Woodruff. | Boston: Crocker & Brewster.—New-York: Dayton & Saxton; | Collins, Keese, & co.—Philadelphia: Grigg & Elliot. | London: Wiley & Putnam. | 1842.

Title verso copyright notice (1838) and names of printers 1 l. recommendations pp. iii-iv, preface pp. v-viii, preface to the second and third editions pp. ix-x, contents pp. xi-xvi, text pp. 17-394, appendix pp. 395-408, map and plate, 12°.

Linguistic contents as under titles above, pp. 405-408.

*Copies seen:* Bancroft, Boston Athenæum, Eames, Geological Survey, Mallet.

—— Journal | of an | exploring tour | beyond the Rocky mountains, | under the direction of the | A. B. C. F. M. | containing | a description of the geography, geology, climate, pro- | ductions of the country, and the numbers, man- | ners, and customs of the natives: | with a | map of Oregon territory. | By rev. Samuel Parker, A. M. | Fourth edition. |

Ithaca, N. Y. | Andrus, Woodruff, & Gauntlett. | Boston: Crocker & Brewster.—New York: Huntington & Savage; | Robinson, Pratt, & Co.—Phila-

**Parker** (S.) — Continued.

delphia: Thomas, Cowper- | thwait & Co.—London: Wiley & Putnam. | 1844.

Pp. i-xvi, 17-416, map, 12°.

Linguistic contents as under titles above, pp. 413-416.

*Copies seen:* One in the library of W. W. Beach, Yonkers, N. Y.

—— Journal | of an | exploring tour | beyond the Rocky mountains, | under the direction of the | A. B. C. F. M. | containing | a description of the geography, geology, climate, | productions of the country, and the numbers, | manners, and customs of the natives: | with a | map of Oregon territory. | By rev. Samuel Parker, A. M. | Fifth edition. |

Auburn: | J. C. Derby & co.; | New-York: Mark H. Newman & co.,—Geneva: G. H. Derby & co. | Cincinnati: Derby, Bradley & co. | 1846.

Title verso copyright notice etc. 1 l. recommendations pp. iii-iv, preface pp. v-vii, preface to the fifth edition p. ix, contents pp. xi-xvi, text pp. 17-422, map and plate, 12°.

Linguistic contents as under titles above, pp. 419-421.

*Copies seen:* Congress, Eames, Georgetown, Harvard.

Samuel Parker, clergyman, born in Ashfield, N. H., April 23, 1779; died in Ithaca, N. Y., March 24, 1866. He was graduated at Williams in 1806 and at Andover Theological Seminary in 1810, became a missionary in western New York, and subsequently was in charge of Congregational churches in Massachusetts and New York. Mr. Parker originated the mission of the American board in Oregon, traveled there in 1835-1837, subsequently lectured in many eastern States on the character of that territory, and did much to establish the claims of the United States Government to the lands, and to induce emigrants to settle there. He is also said to have been the first to suggest the possibility of constructing a railroad through the Rocky mountains to the Pacific ocean.—*Appleton's Cyclop. of Am. Biog.*

**Periodical:**

Chinook Jargon See Le Jeune (J. M. R.)

**Pilling:** This word following a title or within parentheses after a note indicates that a copy of the work referred to is in the possession of the compiler of this catalogue.

**Pilling** (James Constantine). Smithsonian institution—Bureau of ethnology | J. W. Powell director | Proof-sheets | of a | bibliography | of | the languages | of the | North American Indians | by | James Constantine Pilling | (Distributed only to collaborators) |

Washington | Government printing office | 1885

Title verso blank 1 l. notice signed J. W. Powell p. iii, preface pp. v-viii, introduction pp. ix-x, list of authorities pp. xi-xxxvi, list of libraries referred to by initials pp. xxxvii-xxxviii, list of fac-similes pp. xxxix-xl, text pp. 1-839, additions and corrections pp. 841-1090, index of languages and dialects pp. 1091-1135, plates, 4°.

Arranged alphabetically by name of author, translator, or first word of title. One hundred and ten copies printed, ten of them on one side of the sheet only.

**Pinart** (Alphonse L.) [Linguistic material relating to the Chinookan family.] (*)

Manuscripts in possession of their author, who, some years ago, in response to my request for a list of his linguistic material, wrote me as follows:

"I have collected, during my fifteen years of traveling vocabularies, texts, songs, general linguistic material, etc., in the following languages and dialects . . . and some relating to the Chinook. It is impossible at present to give you the number of pages, etc., as most of it is contained in my note-books, and has not as yet been put into shape.

**Platzmann** (Julius). Verzeichniss | einer Auswahl | amerikanischer | Grammatiken, | Wörterbücher, Katechismen | u. s. w. | Gesammelt | von | Julius Platzmann. |

Leipzig, 1876. | K. F. Köhler's antiquarium, | Poststrasse 17.

Cover title as above, title as above verso blank 1 l. dedication verso blank 1 l. quotation from Rouquette verso blank 1 l. text, alphabetically arranged by family names, pp. 1-38, 8°.

List of works in Chinuk, p. 10.

*Copies seen:* Congress, Eames, Pilling, Trumbull, Wellesley.

**Pott** (August Friedrich). Doppelung | (Reduplikation, Gemination) | als | eines der wichtigsten Bildungsmittel der Sprache, | beleuchtet | aus Sprachen aller Welttheile | durch | Aug. Friedr. Pott, Dr. | Prof. der Allgemeinen Sprachwiss. an der Univ. zu Halle [&c. two lines.] |

Lemgo & Detmold, | im Verlage der Meyer'schen Hofbuchhandlung 1862.

Cover title as above, title as above verso quotation 1 l. Vorwort pp. iii-iv, Inhaltsverzeichniss pp. v-vi, text pp. 1-304, list of books on verso of back cover, 8°.

Reduplicate words in Chinook, p. 114; in Lower Chinook, pp. 37, 41, 60, 61, 62, 90.

*Copies seen:* Astor, British Museum, Eames.

**Pott** (A. F.) — Continued.

—— Einleitung in die allgemeine Sprachwissenchaft.

In Internationale Zeitschrift für allgemeine Sprachwissenschaft, vol. 1, pp. 1–68, 329–354, vol. 2, pp. 54–115, 209–251, vol. 3, pp. 110–126, 249–275, Supp. pp. 1–193, vol. 4, pp. 67–96, vol. 5, pp. 3–18, Leipzig, 1884–1887, and Heilbronn, 1889, large 8°.

The literature of American linguistics, vol. 4, pp. 67–96. This portion was published after Mr. Pott's death, which occurred July 5, 1887. The general editor of the Zeitschrift, Mr. Techmer, states in a note that Pott's paper is continued from the manuscripts which he left, and that it is to close with the languages of Australia. In the section of American linguistics publications in all the more important stocks of North America are mentioned, with brief characterization.

**Powell**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Major J. W. Powell, Washington, D. C.

**Powell** (*Maj.* John Wesley). Indian linguistic families of America north of Mexico. By J. W. Powell.

In Bureau of Ethnology, seventh annual report, pp. 1–142, Washington, 1891, royal 8°.

Chinookan family, with a list of synonyms and principal tribes, derivation of the name, habitat, etc., pp. 63–65.

Issued separately with title-page as follows:

—— Indian linguistic families of America | north of Mexico | by | J. W. Powell | Extract from the seventh annual report of the Bureau of ethnology | [Design] |

Washington | Government printing office | 1891

Cover title as above, no inside title, half-title p. 1, contents pp. 3–6, text pp. 7–142, map, royal 8°.

Linguistic contents as under title next above.

*Copies seen:* Bureau of Ethnology, Eames, Pilling, Powell.

**Practical** Chinook [Jargon] vocabulary. See **Le Jeune** (J. M. R.)

**Prayers**:

| | |
|---|---|
| Cathlascon | See Lee (D.) and Frost (J. H.) |
| Chinook | Blanchet (F. N.) |
| Chinook Jargon | Bulmer (T. S.) |
| Chinook Jargon | Demers (M.) *et al.* |

**Priest** (Josiah). American antiquities, | and | discoveries in the west: | being | an exhibition of the evidence | that an ancient population of partially civilized nations, | differing entirely from those of the present In- | dians, peopled America, many centuries before | its discovery by Columbus. | And | inquiries into their origin, | with a | copious description | Of many of their stupendous Works, now in ruins. | With | conjectures of what may have | become of them. | Compiled | from travels, authentic sources, and the researches | of | Antiquarian Societies. | By Josiah Priest. |

Albany: | printed by Hoffman and White, No. 71, State-Street. | 1833.

Folded frontispiece, title verso copyright notice 1 l. preface pp. iii–iv, contents pp. v–viii, text pp. 9–400, map and plates, 8°.

Rafinesque (C. S.), Languages of Oregon—Chopunish and Chinuc, pp. 395–397.

*Copies seen:* Harvard.

—— American antiquities, | and | discoveries in the west: | being | an exhibition of the evidence | that an ancient population of partially civilized nations, | differing entirely from those of the present In- | dians, peopled America, many centuries before | its discovery by Columbus. | And | inquiries into their origin, | with a | copious description | Of many of their stupendous Works, now in ruins. | With | conjectures concerning what may have | become of them. | Compiled | from travels, authentic sources, and the researches | of | Antiquarian Societies. | By Josiah Priest. | Third Edition Revised. |

Albany: | printed by Hoffman and White, | No. 71, State-Street. | 1833.

Folded frontispiece, title verso copyright notice 1 l. preface pp. iii–iv, contents pp. v–viii, text pp. 9–400, map and plate, 8°.

Rafinesque (C. S.), Tabular view of the American generic languages, pp. 309–312.

—— Languages of Oregon—Chopunish and Chinuc, pp. 395–397.

*Copies seen:* Boston Public, Congress, Eames, Harvard, Massachusetts Historical Society.

The Brinley copy, no. 5435, sold for $1.50.

These articles are omitted in the later editions of Priest's work.

**Primer**:

| | |
|---|---|
| Chinook Jargon | See Le Jeune (J. M. R.) |

**Proper names**:

| | |
|---|---|
| Chinook | See Catlin (G.) |
| Chinook | Stanley (J. M.) |
| Clakama | Stanley (J. M.) |

[**Prosch** (Thomas W.)] The complete | Chinook Jargon | or | Indian trade

**Prosch (T. W.)** — Continued.

language | of | Oregon, Washington, British Co- | lumbia, Alaska, Idaho | And other ports of the North Pacific | Coast. | The best yet issued. |

G. Davies & co., | publishers. | 709 Front street, Seattle, | 1888.

*Cover title:* Dictionary | of the | Chinook, | the | Indian trade language | of | Oregon, Washington, Idaho, | British Columbia and | Alaska. | Chinook-English and English-Chinook. | 1888. | G. Davies & co., | publishers, | Seattle, W. T. | Copyright 1888 by G. Davies.

Cover title, title verso blank 1 l. preface pp. 3-5, text pp. 7-40, 18°.

Chinook-English, alphabetically arranged, pp. 7-26.—English-Chinook, double columns, alphabetically arranged, pp. 27-38.—Conversation in Chinook, free translation, pp. 39-40.—Lord's prayer with interlinear English translation, p. 40.

*Copies seen:* Pilling.

## Q.

**Quaritch**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the bookstore of Bernard Quaritch, London, Eng.

**Quaritch** (Bernard). Catalogue | of books on the | history, geography, | and of | the philology | of | America, Australasia, Asia, Africa. | I. Historical geography, voyages, and | travels. | II. History, ethnology, and philology | of America. | III. History, topography, and ethnology | of Asia, Polynesia, and Africa. | Offered for Cash at the affixed net prices by | Bernard Quaritch. |

London: | 15 Piccadilly, June 1885 to October 1886. | 1886.

Title verso contents 1 l. catalogue pp. 2747-3162, index pp. i-lxii, 8°. Lettered on the back: QUARITCH'S | GENERAL | CATALOGUE | PART XII. | VOYAGES | AND | TRAVELS | AMERICANA | AND | ORIENTALIA | LONDON 1886. This volume comprises nos. 362-364 (June, July, and August, 1885) of the paper-covered series, with the addition of a special title and a general index.

American languages, pp. 3021-3042, contains two titles of books under the heading Chinook, p. 3026.

The complete "General Catalogue," of which the above is a portion, comprises 15 parts, each bound in red cloth, paged consecutively 1-4066, and a sixteenth part containing a general index of 427 pages in treble columns. Each volume has its own special title and index, with the title of the series and the number of the part lettered on the back. Excepting the index, it was originally issued as nos. 332-375 of the paper-covered series, from November, 1880, to August, 1887, at which date the publication was discontinued. The index is dated 1892.

*Copies seen:* Eames.

A large-paper edition with title as follows:

—— A general | catalogue of books | offered to the public at the affixed prices | by | Bernard Quaritch | Vol. I[-VII] |

London: | 15 Piccadilly, | 1887[-1892].

7 vols. royal 8°.

American languages, as under the preceding title, vol. 5, pp. 3021-3042.

*Copies seen:* Lenox.

This edition was published at 15*l.* for the set, including the seventh or index volume.

—— No. 86. London, December, 1887. | A rough list | of | valuable and rare books, | comprising | the choicest portions of Various Libraries, | and many very cheap works of every class of Literature, | at greatly reduced prices, | offered by | Bernard Quaritch, 15, Piccadilly, W.

Cover title: "The miscellaneous and the musical library of Mr. William Chappell," etc., catalogue with heading as above, pp. 1-128, 8°.

American languages, pp. 1-13, contains titles of a few works giving information relating to the Chinook Jargon, p. 7.

*Copies seen:* Eames, Pilling.

# R.

**Rafinesque** (Constantine Samuel). Atlantic journal, | and | friend of knowledge. | In eight numbers. | Containing about 160 original articles and tracts on Natural and | Historical Sciences, the Description of about 150 New Plants, | and 100 New Animals or Fossils. Many Vocabularies of Langua- | ges, Historical and Geological Facts, &c. &c. &c. | By C. S. Rafinesque, A. M. . . Ph. D. | Professor of Historical and Natural Sciences, Member of seve- | ral learned societies in Europe and America, &c. | [Quotation and list of figures, six lines.] |

Philadelphia: | 1832–1833. | (Two dollars.)

Tabular view recto blank 1 l. title verso index 1 l. iconography and illustrations etc. 1 l. text pp. 1–202, 205–212, 8°. Originally issued in numbers (1–8, and extra of no. 3), from the "spring of 1832" to the "winter of 1833."

American history. Tabular View of the American Generic Languages, and Original Nations, including the Chinuc, pp. 6–8.

Languages of Oregon, Chopunish and Chinuc (pp. 133–134) contains a vocabulary, English and Chinuc, thirty-three words (including numerals 1–10), from Cox, Lewis, and other sources, p. 134.

*Copies seen:* Boston Athenæum, British Museum, Congress, Eames.

These two articles reprinted in:

**Priest** (J.), American antiquities, pp. 309–312, 395–397, Albany, 1833, 8°.

Constantine Samuel Rafinesque, botanist, born in Galatz, a suburb of Constantinople, Turkey, in 1784, died in Philadelphia, Pa., September 18, 1842. He was of French parentage, and his father, a merchant, died in Philadelphia about 1791. The son came to Philadelphia with his brother in 1802, and, after traveling through Pennsylvania and Delaware, returned with a collection of botanical specimens in 1805 and went to Sicily, where he spent ten years as a merchant and in the study of botany. In 1815 he sailed for New York, but was shipwrecked on the Long Island coast, and lost his valuable books, collections, manuscripts, and drawings. In 1818 he went to the west and became professor of botany in Transylvania University, Lexington, Ky. Subsequently he traveled and lectured in various places, endeavored to establish a magazine and botanic garden, but without success, and finally settled in Philadelphia, where he resided until his death, and where he published The Atlantic Journal and Friend of Knowledge; a Cyclopædic Journal and Review, of which only eight numbers appeared (1832–'33). The number of genera and species that he introduced into his works produced great confusion. A gradual deterioration is found in Rafinesque's botanical writings from 1819 till 1830, when the passion for establishing new genera and species seems to have become a monomania with him. He assumed thirty to one hundred years as the average time required for the production of a new species and five hundred to a thousand years for a new genus. It is said that he wrote a paper describing "twelve new species of thunder and lightning." In addition to translations and unfinished botanical and zoölogical works, he was the author of numerous books and pamphlets.—*Appleton's Cyclop. of Am. Biog.*

**[Reade** (John).] Chinook versus Greek.

In Montreal Gazette, vol. 119, no. 239, p. 4, Montreal, October 6, 1890. (Pilling.)

A review of **Hale** (H.), An international idiom.

Contains a general discussion of the Chinook Jargon, with a number of examples.

Reviews:

| | |
|---|---|
| Chinook Jargon | See Charencey (C. de.) |
| Chinook Jargon | Crane (A.) |
| Chinook Jargon | Leland (C. G.) |
| Chinook Jargon | Reade (J.) |
| Chinook Jargon | Western. |

**Richardson** (Albert Deane). Beyond the Mississippi: | from the great river to the great ocean. | Life and adventure | on the | prairies, mountains, and Pacific coast. | With more than two hundred illustrations, from photographs and original | sketches, of the prairies, deserts, mountains, rivers, mines, | cities, Indians, trappers, pioneers, and great natural | curiosities of the new states and territories. | 1857–1867. | By | Albert D. Richardson, | author of 'Field, dungeon and escape.' | [Two lines advertisement.] |

Hartford, Conn., | American publishing company. | National publishing company, | Philadelphia, Pa., Cincinnati, O., Chicago, Ill., St. Louis, Mo., | New Orleans, La., Atlanta, Ga., Richmond, Va. | Bliss & company, New York. | 1867.

*Engraved title:* Beyond | the | Mississippi | Albert D. Richardson.

Map, engraved title verso blank, title verso copyright notice 1 l. extracts from Whittier and Longfellow verso blank 1 l. prefatory pp. i–ii, illustrations pp. iii–vii, contents pp. ix–xvi, text pp. 17–572, 8°.

Short vocabulary (20 words, alphabetically

**Richardson** (A. D.) — Continued.

arranged by English words) of the Chinook Jargon, and the numerals 1-10, 20, 30, 100, 1000 in the same, pp. 502–503.

*Copies seen:* Astor, Boston Athenæum, British Museum, Congress, Trumbull.

Some copies vary slightly in the imprint, and omit the date. (Eames, Harvard.) Another edition: Hartford, 1869, 8°. (*)

A later edition with title-page as follows:

—— Beyond the Mississippi: | from the great river to the great ocean. | Life and adventure | on the | prairies, mountains, and Pacific coast. | With more than two hundred illustrations, from photographs and original | sketches, of the prairies, deserts, mountains, rivers, mines, | cities, Indians, trappers, pioneers, and great natural | curiosities of the new states and territories. | New edition. | Written down to summer of 1869. | By | Albert D. Richardson, | author of 'Field, dungeon and escape,' and 'Personal | history of Ulysses S. Grant.' | [Two lines advertisement.] |

Hartford: | American publishing company, | 1875.

2 p. ll. pp. i–xvi, 17–572, 8°.

Linguistic contents as under title next above.

*Copies seen:* Trumbull.

Albert Deane Richardson, journalist, born in Franklin, Mass., October 6, 1833, died in New York city December 2, 1869. He was educated at the district school of his native village and at Holliston academy. At eighteen years of age he went to Pittsburg, Pa., where he formed a newspaper connection, wrote a farce for Barney Williams, and appeared a few times on the stage. In 1857 he went to Kansas, taking an active part in the political struggle of the territory, attending antislavery meetings, making speeches, and corresponding about the issues of the hour with the Boston Journal. He was also secretary of the territorial legislature. Two years later he went to Pike's Peak, the gold fever being then at its height, in company with Horace Greeley, between whom and Richardson a lasting friendship was formed. In the autumn of 1859 he made a journey through the southwestern territories, and sent accounts of his wanderings to eastern journals. During the winter that preceded the civil war he volunteered to go through the south as secret correspondent of the Tribune, and returned, after many narrow escapes, just before the firing on Sumter. He next entered the field as war correspondent, and for two years alternated between Virginia and the southwest, being present at many battles. On the night of May 3, 1863, he undertook, in company with Junius Henri Browne, a fellow correspondent of the Tribune, and Richard T. Colburn, of the New York World, to run the batteries of Vicksburg on two barges, which were lashed to a steam tug. After they had been under fire for more than half an hour, a large shell struck the tug, and, bursting in the furnace, threw the coals on the barges and then set them on fire. Out of 34 men, 18 were killed or wounded and 16 were captured, the correspondents among them. The Confederate government would neither release nor exchange the Tribune men, who, after spending eighteen months in seven southern prisons, escaped from Salisbury, N. C., in the dead of winter, and, walking 400 miles, arrived within the national lines at Strawberry Plains, Tenn., several months before the close of the war.—*Appleton's Cyclop. of Am. Biog.*

**Ross** (Alexander). Adventures | of the first settlers on the | Oregon or Columbia river: | being | a narrative of the expedition fitted out by | John Jacob Astor, | to establish the | "Pacific fur company;" | with an account of some | Indian tribes on the coast of the Pacific. | By Alexander Ross, | one of the adventurers. |

London: | Smith, Elder and co., 65 Cornhill. | 1849.

Title verso name of printer 1 l. preface pp. iii–v, contents pp. vi–xv, errata p. [xvi], text pp. 1–352, 12°.

Vocabulary of the Chinook (200 words) and numerals (1–5000), pp. 342–348.—Vocabulary of the Chinook Jargon (30 words), p. 349.

*Copies seen:* Astor, Bancroft, Boston Athenæum, British Museum, Bureau of Ethnology, Congress, Trumbull.

Alexander Ross, author, born in Nairnshire, Scotland, May 9, 1783, died in Colony Gardens (now in Winnipeg, Manitoba), Red River Settlement, British North America, October 23, 1856. He came to Canada in 1805, taught in Glengarry, U. C., and in 1810 joined John Jacob Astor's expedition to Oregon. Until 1824 he was a fur-trader and in the service of the Hudson Bay Company. About 1825 he removed to the Red River settlement and was a member of the council of Assineboia, and was sheriff of the Red River settlement for several years. He was for fifteen years a resident in the territories of the Hudson Bay Company, and has given the result of his observations in the works: Adventures of the First Settlers on the Oregon or Columbia River; being a Narrative of the Expedition fitting out by John Jacob Astor to establish the Pacific Fur Company, with an Account of some Indian Tribes on the Coast of the Pacific (London, 1849); The Fur-Hunters of the Far West, a Narrative of Adventures in the Oregon and Rocky Mountains (2 vols. 1855), and The Red River Settlement (1856).—*Appleton's Cyclop. of Am. Biog.*

# S.

**Sabin** (Joseph). A | dictionary | of | Books relating to America, | from its discovery to the present time. | By Joseph Sabin. | Volume I[–XX]. | [Three lines quotation.] |

New-York: | Joseph Sabin, 84 Nassau street. | 1868[–1892].

20 vols. 8°. Still in course of publication. Parts cxv–cxvi, which begin vol. 20, reach the article "Smith." Now edited by Mr. Wilberforce Eames.

Contains, passim, titles of books in and relating to the Chinookan languages.

*Copies seen:* Congress, Eames, Geological Survey, Lenox.

—— See **Field** (T. W.)

[**St. Onge** (*Rev.* Louis Napoleon).] History of the old testament. | Age I. | From Adam to Abraham. | Containing 2083 Years.

[Kamloops, B. C.: 1892.]

No title-page, heading only; text in the Chinook Jargon, stenographic characters, with English headings in italics, pp. 1–24, 16°.

Forms a supplement to **Le Jeune** (J. M. R.), Kamloops Wawa, vol. 2, nos. 1–6 (nos. 33–38 of the series), July 3–August 7, 1892.

*Copies seen:* Pilling.

—— † | Bible history | translated | into the Chinook Jargon by | the Rev. L. N. Saint Onge Missionary | among the Yakamas and other Indian tribes of the Territo- | ries of Washington, Idaho, Montana, and of | Oregon. | A. M. D. G. | 1892.

Manuscript; title verso blank 1 l. preface 13 leaves, written on one side only, text (in the Jargon with interlinear English translation, written on both sides) ll. 1–142, 4°. In possession of Dr. T. S. Bulmer, Cedar City, Utah, who intends incorporating it in one of his publications on the Chinook Jargon. Father St. Onge informs me that he intends publishing this paper separately also, under the title of "Chinook Jargon translation of the Epitome Historiæ Sacræ."

—— Chinook Jargon Dictionary | by | L. N. Saintonge, Ptre. | English-Chinook Jargon. | Part first. |

Troy, N. Y., U. S. A.: | 1892. | A. M. D. G.

Manuscript; title verso note 1 l. text (alphabetically arranged by English words) pp. 1–184, 8°. Recorded in a blank book bound in leather. In possession of its author.

Chinook Wawa [writing], pp. 1–181.—Sounds of the letters used, pp. 182–184.

**St. Onge** (L. N.)—Continued.

The dictionary contains probably 6,000 words.

Concerning the second part of this work, Father Saintonge writes me, under date of January 24, 1893, as follows:

"I am not now working at my dictionary (second part) because I am not well enough, but I intend to finish it as soon as I can. I can not have it published now because I have not the means for that purpose. You may say it is intended for publication some time in the future. The second part will not be so voluminous as the first; the list of words will not be so great, but the definitions will take greater space, as I shall give the etymology and source from which each Jargon word comes."

—— Hymns in the Chinook Jargon.

In **Bulmer** (T. S.), Hymns, songs, &c., in Chinook Jargon (manuscript), ll. 34–45.

—— [Legends in the Chinook Jargon.]

In **Bulmer** (T. S.), Appendix to Bulmer's Chinook Jargon grammar and dictionary (manuscript) ll. 26–57, 4°.

Accompanied by an interlinear translation in English.

—— See **Bulmer** (T. S.)

—— See **Demers** (M.), **Blanchet** (F. N.) and **St. Onge** (L. N.)

"The subject of this sketch, the Rev. Louis N. St. Onge, of St. Alphonse de Liguori parish, was born [in the village of St. Cesaire] a few miles south of Montreal, Canada, April 14, 1842. He finished his classical course when yet very young, after which he studied law for two years. Feeling called to another field, he gave up this career in order to prepare himself to work for God's glory as an Indian missionary in the diocese of Nesqually, Washington Territory.

"A year and a half before his ordination, Right Rev. A. M. Blanchet, his bishop, ordered him to Vancouver, W. T., where he was occupied as a professor of natural philosophy, astronomy, and other branches in the Holy Angel's College. All his spare time was consecrated to the study of the Indian languages, in which he is to-day one of the most expert, so that he was ready to go on active missionary work as soon as ordained.

"The first years of his missionary life were occupied in visiting different tribes of Indians and doing other missionary work in the Territories of Washington, Idaho, Montana, and other Rocky Mountain districts, among Indians and miners. After such labors he was then appointed to take charge of the Yakamas, Klikitats, Winatchas, Wishrams, Pshwanwapams, Narchez, and other Indian tribes inhabiting the central part of Washington Territory. Having no means of support in his new mis-

**St. Onge** (L. N.) — Continued.

sion, Bishop Blanchet, in his self-sacrificing charity for the Indians of his extensive diocese, furnished him with the necessary outfit; and with a number of willing though unskilled Indians as apprentice carpenters, the young missionary set to work to rebuild the St. Joseph's mission, destroyed in 1856 by a party of vandals called the Oregon Volunteers, who had been sent to fight the Yakamas.

"After four years of labor, he and his devoted companion, Mr. J. B. Boulet (now ordained and stationed among the Tulalip Indians) had the satisfaction to see not only a comfortable residence, but also a neat church, erected, and a fine tract of land planted with fruit trees, and in a profitable state of cultivation, where formerly only ruin and desolation reigned.

"His health breaking down entirely, he was forced to leave his present and daily increasing congregation of neophites. Wishing to give him the best medical treatment, Bishop Blanchet sent Father St. Onge to his native land with a leave of absence until his health would be restored. During his eighteen months' stay in a hospital he, however, utilized his time by composing and printing two small Indian books, containing rules of grammar, catechism, hymns, and Christian prayers in Yakama and Chinook languages—the former for children, the latter for the use of missionaries on the Pacific coast.

"By the advice of his physician he then undertook a voyage to Europe, where he spent nearly a year in search of health. Back again to this country, he had charge of a congregation for a couple of years in Vermont; and now he is the pastor of the two French churches of Glens Falls and Sandy Hill, in the diocese of Albany, New York.

"Father St. Onge, though a man of uncommon physical appearance, stoutly built and six feet and four inches in height, has not yet entirely recovered his health and strength. The French population of Glens Falls have good cause for feeling very much gratified with the present condition of the affairs of the parish of St. Alphonse de Liguori, and should receive the hearty congratulations of the entire community. Father St. Onge, a man of great erudition, a devoted servant to the church, and possessing a personality whose geniality and courtesy have won him a place in the hearts of his people, has by his faithful application to his parish developed it and brought out all that was to inure to its benefit and further advance its interests."—*Glens Falls (N. Y.) Republican, March 28, 1889.*

Father St. Onge remained at Glens Falls until October, 1891, when increasing infirmities compelled him to retire permanently from the ministry. He is now living with his brother, the rector of St. Jean Baptiste church, in Troy, N. Y. Since his retirement he has compiled an English-Chinook Jargon dictionary of about six thousand words, and this he intends to supplement with a corresponding Jargon-English part. He has also begun the preparation of a Yakama dictionary, which he hopes to make much more complete than that of Father Pandosy, published in Dr. Shea's Library of American linguistics.

I have adopted the spelling of his name as it appears on the title-page of Bishop Demers's Chinook Jargon dictionary, though the true spelling, and the one he uses now, is Saintonge—that of a French province in which his ancestors lived and from which four or five families came in 1696, all adopting the name. His family name is Payant.

**Sayce** (Archibald Henry). Introduction to the | science of language. | By | A. H. Sayce, | deputy professor of comparative philology in the university of Oxford. | In two volumes. | Vol. I[-II]. | [Design.] |

London: | C. Kegan Paul & co., 1, Paternoster square. | 1880.

2 vols.: half-title verso blank 1 l. title verso quotation and notice 1 l. preface pp. v-viii, table of contents verso blank 1 l. text pp. 1-441, colophon verso blank 1 l.; half-title verso blank 1 l. title verso quotation and notice 1 l. table of contents verso blank 1 l. text pp. 1-352, selected list of works pp. 353-363, index pp. 365-421, 12°.

A classification of American languages (vol. 2, pp. 57-64) includes the Chinook, p. 60.

*Copies seen:* Bureau of Ethnology, Eames.

**Schoolcraft** (Henry Rowe). Historical | and | statistical information, | respecting the | history, condition and prospects | of the | Indian tribes of the United States: | collected and prepared under the direction | of the | bureau of Indian affairs, | per act of Congress of March 3d, 1847, | by Henry R. Schoolcraft, LL.D. | Illustrated by S. Eastman, capt. U. S. A. | Published by Authority of Congress. | Part I[-VI]. |

Philadelphia: | Lippincott, Grambo & company, | (successors to Grigg, Elliot & co.) | 1851[-1857].

*Engraved title:* [Engraving.] | Historical | and | statistical information | respecting the | history, condition and prospects | of the | Indian tribes of the United States: | Collected and prepared under the | direction of the bureau of Indian affairs, per act of Congress | of March 3rd 1847 | by Henry R. Schoolcraft L.L.D. | Illustrated by | S. Eastman, capt. U. S. army. | [Coat of arms.] | Published by authority of Congress. | Part 1 [-VI]. |

Philadelphia: | Lippincott, Grambo & co.

6 vols. 4°. Beginning with vol. 2 the words "Historical and statistical" are left off the

**Schoolcraft** (H. R.) — Continued.

title-pages, both engraved and printed. Subsequently (1853) vol. 1 was also issued with the abridged title beginning "Information respecting the history, condition, and prospects of the Indian tribes," making it uniform with the other parts.

Two editions with these title-pages were published by the same house, one on thinner and somewhat smaller paper, of which but vols 1–5 were issued.

Part I, 1851. Half-title (Ethnological researches, | respecting | the red man of America) verso blank 1 l. engraved title as above verso blank 1 l. printed title as above verso blank 1 l. introductory documents pp. iii–vi, preface pp. vii–x, list of plates pp. xi–xii, contents pp. xiii–xviii, text pp. 13–524, appendix pp. 525–568, plates, colored lithographs and maps numbered 1–76.

Part II, 1852. Half-title (as in part I) verso blank 1 l. engraved title (Information respecting the history, condition and prospects, etc.) verso blank 1 l. printed title (Information respecting the history, condition and prospects, etc.) verso printers 1 l. dedication verso blank 1 l. introductory document pp. vii–xiv, contents pp. xv–xxii, list of plates pp. xxiii–xxiv, text pp. 17–608, plates and maps numbered 1–29, 31–78, and 2 plates exhibiting the Cherokee alphabet and its application.

Part III, 1853. Half-title (as in part I) verso blank 1 l. engraved title (as in part II) verso blank 1 l. printed title (as in part II) verso printer 1 l. third report pp. v–viii, list of divisions p. ix, contents xi–xv, list of plates pp. xvii–xviii, text pp. 19–635, plates and maps numbered 1–21, 25–45.

Part IV, 1854. Half-title (as in part I) verso blank 1 l. engraved title (as in part II) verso blank 1 l. printed title (as in part II) verso blank 1 l. dedication pp. v–vi, fourth report pp. vii–x, list of divisions p. xi, contents pp. xiii–xxiii, list of plates pp. xxv–xxvi, text pp. 19–668, plates and maps numbered 1–42.

Part V, 1855. Half-title (as in part I) verso blank 1 l. engraved title (as in part II) verso blank 1 l. printed title (as in part II) verso blank 1 l. dedication pp. vii–viii, fifth report pp. ix–xii, list of divisions p, xiii, synopsis of general contents of vols. I–V pp. xv–xvi, contents pp. xvii–xxii, list of plates pp. xxiii–xxiv, text pp. 25–625, appendix pp. 627–712, plates and maps numbered 1–8, 10–36.

Part VI, 1857. Half-title (General history | of the | North American Indians) verso blank 1 l. portrait 1 l. printed title (History | of the | Indian tribes of the United States: | their | present condition and prospects, | and a sketch of their | ancient status. | Published by order of congress, | under the direction of the department of the interior—Indian bureau. | By | Henry Rowe Schoolcraft, LL. D. | Member [&c. six lines.] | With Illustrations by Eminent Artists. | In one volume. | Part VI of the series. | Philadelphia: | J. B. Lippincott & co. | 1857.) verso blank 1 l. inscription verso blank 1 l. letter to the president pp. vii–viii, report pp. ix–x, preface pp. xi–xvi, contents pp. xvii–xxvi, list of plates pp. xxvii–xxviii, text pp. 25–744, index pp. 745–756, fifty-seven plates, partly selected from the other volumes, and three tables.

Vocabulary of the Chinook Jargon (340 words alphabetically arranged by English words) vol. 5, pp. 548–551.

**Emmons** (G. F.), Replies to inquiries respecting the Indian tribes of Oregon and California, vol. 3, pp. 200–225.

**Gallatin** (A.), Table of generic Indian families of speech, vol. 3, pp. 397–402.

*Copies seen:* Astor, Bancroft, Boston Athenæum, British Museum, Congress, Eames, National Museum, Powell, Shea, Trumbull.

At the Fischer sale, no. 1581, Quaritch bought a copy for 4*l.* 10*s.* The Field copy, no. 2075, sold for $72; the Menzies copy, no. 1765, for $132; the Squier copies, no. 1214, $120; no. 2032, $60; the Ramirez copy, no. 773 (5 vols.), 5*l.* 5*s.*; the Pinart copy, no. 828 (5 vols. in 4), 208 fr.; the Murphy copy, no. 2228, $69. Priced by Quaritch, no. 30017, 10*l.* 10*s.*; by Clarke & co. 1886, $65; by Quaritch, in 1888, 15*l.*

Reissued with title-pages as follows:

—— Archives | of | Aboriginal Knowledge. | Containing all the | Original Papers laid before Congress | respecting the | History, Antiquities, Language, Ethnology, Pictography, | Rites, Superstitions, and Mythology, | of the | Indian Tribes of the United States | by | Henry R. Schoolcraft, LL. D. | With Illustrations. | Onændun ih ieu muzzinyegun un.—Algonquin. | In six volumes. | Volume I[–VI]. |

Philadelphia: | J. B. Lippincott & Co. | 1860.

*Engraved title:* Information | respecting the | History, Condition and Prospects | of the | Indian Tribes of the United States: | Collected and prepared under the | Bureau of Indian Affairs | By Henry R. Schoolcraft L. L. D. | Mem: Royal Geo. Society, London. Royal Antiquarian Society. Copenhagen. Ethnological Society, Paris, &c. &c. | Illustrated by | Cap.t S. Eastman, U. S. A. and other eminent artists. | [Vignette.] | Published by authority of Congress. |

Philadelphia: | J. B. Lippincott & Co.

6 vols. maps and plates, 4°.

This edition agrees in the text page for page with the original titled above, and contains in addition an index to each volume.

*Copies seen:* Congress.

Partially reprinted with title as follows:

[——] The | Indian tribes | of the | United States: | their | history, antiquities, customs, religion, arts, language, | tradi-

**Schoolcraft** (H. R.) — Continued.

tions, oral legends, and myths. | Edited by | Francis S. Drake. | Illustrated with one hundred fine engravings on steel. | In two volumes. | Vol. I[-II]. |

Philadelphia: | J. B. Lippincott & co. | London: 16 Southampton street, Covent Garden. | 1884.

2 vols.: portrait 1 l. title verso copyright notice 1 l. preface pp. 3-5, contents pp. 7-8, list of plates pp. 9-10, introduction pp. 11-24, text pp. 25-458; frontispiece 1 l. title verso copyright notice 1 l. contents pp. 3-6, list of plates p. 7, text pp. 9-445, index pp. 447-455, plates, 4°.

"In the following pages the attempt has been made to place before the public in a convenient and accessible form the results of the life-long labors in the field of aboriginal research of the late Henry R. Schoolcraft."

Chapter II, Language, literature, and pictography, vol. 1, pp. 47-63, contains general remarks on the Indian languages.

*Copies seen:* Congress.

Priced by Clarke & co. 1886, no. 6376, $25.

Henry Rowe Schoolcraft, ethnologist, born in [Watervliet] Albany county, N. Y., March 28, 1793, died in Washington, D. C., December 10, 1864. Was educated at Middlebury college, Vermont, and at Union, where he pursued the studies of chemistry and mineralogy. In 1817-'18 he traveled in Missouri and Arkansas, and returned with a large collection of geological and mineralogical specimens. In 1820 he was appointed geologist to Gen. Lewis Cass's exploring expedition to Lake Superior and the headwaters of Mississippi River. He was secretary of a commission to treat with the Indians at Chicago, and, after a journey through Illinois and along Wabash and Miami rivers, was in 1822 appointed Indian agent for the tribes of the lake region, establishing himself at Sault Sainte Marie, and afterward at Mackinaw, where, in 1823, he married Jane Johnston, granddaughter of Waboojeeg, a noted Ojibway chief, who received her education in Europe. In 1828 he founded the Michigan historical society and in 1831 the Algic society. From 1828 till 1832 he was a member of the territorial legislature of Michigan. In 1832 he led a government expedition, which followed the Mississippi River up to its source in Itasca Lake. In 1836 he negotiated a treaty with the Indians on the upper lakes for the cession to the United States of 16,000,000 acres of their lands. He was then appointed acting superintendent of Indian affairs, and in 1839 chief disbursing agent for the northern department. On his return from Europe in 1842 he made a tour through western Virginia, Ohio, and Canada. He was appointed by the New York legislature in 1845 a commissioner to take the census of the Indians in the state and collect information concerning the Six Nations. After the performance of this task, Congress authorized him, on March 3, 1847, to obtain through the Indian bureau reports relating to all the Indian tribes of the country, and to collate and edit the information. In this work he spent the remaining years of his life. Through his influence many laws were enacted for the protection and benefit of the Indians. Numerous scientific societies in the United States and Europe elected him to membership, and the University of Geneva gave him the degree of LL.D. in 1846. He was the author of numerous poems, lectures, and reports on Indian subjects, besides thirty-one larger works. Two of his lectures before the Algic society at Detroit on the "Grammatical Construction of the Indian Languages" were translated into French by Peter S. Duponceau, and gained for their author a gold medal from the French institute. . . . To the five volumes of Indian researches compiled under the direction of the war department he added a sixth, containing the post-Columbian history of the Indians and of their relations with Europeans (Philadelphia, 1857). He had collected material for two additional volumes, but the Government suddenly suspended the publication of the work.—*Appleton's Cyclop. of Am. Biog.*

**Scouler** (*Dr.* John). Observations on the indigenous tribes of the N. W. coast of America. By John Scouler, M. D., F. L. S., &c.

In Royal Geog. Soc. of London, Jour. vol. 11, pp. 215-251, London, 1841, 8°. (Congress.)

Includes vocabularies of a number of the languages of the region named, among them the Chinook (entrance to Columbia River) and Cathlascon (banks of the Columbia), pp. 242-247. Furnished the author by Dr. W. F. Tolmie.

Extracts from these vocabularies appear in Gibbs (G.), Dictionary of the Chinook Jargon.

—— On the Indian Tribes inhabiting the North-West Coast of America. By John Scouler, M. D., F. L. S. Communicated by the Ethnological Society.

In Edinburgh New Philosoph. Jour. vol. 41, pp. 168-192, Edinburgh, 1846, 8°. (Congress.)

Vocabulary (19 words) of the Chikeelis [Chinook Jargon], compared with the Tlaoquatch (of Tolmie) and the Nootkan (of Mozino) p. 176.

Reprinted in the Ethnological Soc. of London Jour. vol. 1, pp. 228-252, Edinburgh, n. d., 8°, the vocabulary occurring on p. 236.

**Semple** (J. E.) Vocabulary of the Clatsop language.

Manuscript, 1 leaf, 4°, in the library of the Bureau of Ethnology, Washington, D. C. Collected in 1870 near Fort Stevens, Oregon.

Contains 35 words only.

**Sentences:**

| | |
|---|---|
| Cascade | See Lee (D.) and Frost (J. H.) |
| Chinook | Franchère (G.) |
| Chinook Jargon | Allen (A.) |
| Chinook Jargon | Chinook. |
| Chinook Jargon | Dictionary. |

**Sentences** — Continued.

| | |
|---|---|
| Chinook Jargon | See Eells (M.) |
| Chinook Jargon | Green (J. S.) |
| Chinook Jargon | Hale (H.) |
| Chinook Jargon | Leland (C. G.) |
| Chinook Jargon | Macfie (M.) |
| Chinook Jargon | Macdonald (D.G.F.) |
| Chinook Jargon | Stuart (G.) |
| Clakama | Gatschet (A. S.) |

**Sermons:**

| | |
|---|---|
| Chinook Jargon | See Eells (M.) |
| Chinook Jargon | Hale (H.) |
| Chinook Jargon | New. |

**Shortess** (Robert). Vocabulary of the Lower Chinook.

Manuscript; title verso blank 1 l. text 5 ll. written on one side only, folio; in the library of the Bureau of Ethnology. Collected in 1853.

Contains 180 words.

**Smith** (Silas B.) On the Chinook names of the salmon in the Columbia River. By Silas B. Smith.

In National Museum Proc. vol. 4, pp. 391–392, Washington, 1882, 8°. (Pilling.)

Comprises a half-dozen names only.

**Smithsonian Institution:** These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, Washington, D. C.

**Songs:**

| | |
|---|---|
| Chinook | See Boas (F.) |
| Chinook | Eells (M.) |
| Chinook Jargon | Bulmer (T. S.) |
| Chinook Jargon | Crane (A.) |

**Sproat** (Gilbert Malcolm). Scenes and studies | of savage life. | By | Gilbert Malcolm Sproat. | [Two lines quotation.] |

London: Smith, Elder and co. | 1868.

Frontispiece 1 l. title verso blank 1 l. dedication verso blank 1 l. contents pp. v–x, preface pp. xi–xii, text pp. 1–310, appendix pp. 311–317, colophon p. [318], 12°.

Chapter xv. Intellectual capacity and language (pp. 119–143) includes a vocabulary of 14 words showing affinities between the Chinook Jargon and Aht, p. 139.—General discussion of the languages, including the Chinook Jargon, with examples, pp. 139–142.—Note on the Chinook and Jargon-Chinook, pp. 313–314.

*Copies seen:* Bancroft, Boston Public, British Museum, Congress, Eames, Georgetown.

**Stanley** (J. M.) Portraits | of | North American Indians, | with sketches of scenery, etc. | painted by | J. M. Stanley. | Deposited with | the Smithsonian institution. | [Seal of the institution.] |

Washington: | Smithsonian institution. | December, 1852.

**Stanley** (J. M.) — Continued.

Cover title as above, title as above verso names of printers 1 l. preface verso contents 1 l. text pp. 5–72, index pp. 73–76, 8°.

Forms Smithsonian Institution Miscellaneous Collections, 53; also part of vol. 2 of the same series, Washington, 1862.

Contains the names of personages of many Indian tribes of the United States, to a number of which is added the English signification. Among the peoples represented are the Chinooks, p. 60; Clackamas, p. 61.

*Copies seen:* Bureau of Ethnology, Eames, Geological Survey, Pilling, Smithsonian, Wellesley.

**Steiger** (E.) Steiger's | bibliotheca glottica, | part first. | A catalogue of | Dictionaries, Grammars, Readers, Expositors, etc. | of mostly | modern languages | spoken in all parts of the earth, | except of | English, French, German, and Spanish. | First division: | Abenaki to Hebrew. |

E. Steiger, | 22 & 24 Frankfort Street, | New York. [1874.]

Half-title on cover, title as above verso name of printer 1 l. notice dated Sept. 1874 verso blank 1 l. text pp. 1–40, advertisements 2 ll. colophon on back cover, 12°.

Titles of works relating to American languages generally, p. 3; Chinook, p. 24.

The second division of the first part was not published. Part second is on the English language and part third on the German language.

In his notice the compiler states: "This compilation must not be regarded as an attempt at a complete linguistic bibliography, but solely as a bookseller's catalogue for business purposes, with special regard to the study of philology in America."

*Copies seen:* Eames, Pilling.

**Stuart** (Granville). Montana as it is; | being | a general description of its resources, | both mineral and agricultural, | including a | complete description of the face of the | country, its climate, etc., | illustrated with a | map of the territory, | drawn by capt. W. W. De Lacy, | showing the different roads and the location of | the different mining districts. | To which is appended, | a complete dictionary | of | the Snake language, | and also of the | famous Chinnook [*sic*] Jargon, | with | numerous critical and explanatory notes, | concerning the habits, superstitions, etc., of | these Indians, | with | itineraries of all the routes across the plains. | By Granville Stuart. |

**Stuart** (G.) — Continued.

New York: | C. S. Westcott & co., printers, | No. 79 John street. | 1865.

Half-title: A | dictionary | of the | Chinnook Jargon, | in use among the tribes of | Oregon, Washington territory, British Columbia, | and the north Pacific coast, | with | critical and explanatory notes. | By Granville Stuart.

Cover title as above, large folded map, title as above verso copyright notice 1 l. preface pp. 3-4, text pp. 5-98, half-title verso blank 1 l. preface verso rules of pronunciation pp. 101-102, text pp. 103-175, 8°.

Dictionary of the Chinnook Jargon, alphabetically arranged by English words, pp. 103-119.—Numerals 1-10, 20, 30, 100, 1000, p. 119.—Short dialogue in Chinnook Jargon, pp. 120-121.—Explanatory notes, pp. 122-127.

*Copies seen:* Astor, Bancroft, Congress, Eames, Georgetown.

**Swan** (James Gilchrist). The | northwest coast; | or, | three years' residence in Washington | territory. | By James G. Swan. | [Territorial seal.] | With numerous illustrations. |

New York: | Harper & brothers, publishers, | Franklin square. | 1857.

Frontispiece 1 l. title verso copyright notice 1 l. dedication verso blank 1 l. introduction pp. v-vii, contents pp. ix-xiv, list of illustrations p. [xv], map, text pp. 17-409, appendix pp. 411-429, index pp. 431-435, 12°.

Language of the Indians (pp. 306-326) contains remarks on the Jargon, different methods of spelling words by writers, difficulty of rightly understanding the Jargon, etc., including a comparative vocabulary of Nootka, Chenook dialect or Jargon, and English (11 words), p. 307; explanation of a number of Jargon words, pp. 316-317.—Vocabulary of the Chenook or Jargon (about 250 words, alphabetically arranged) and numerals 1-1000, pp. 415-421.—Comparative list of 12 words in Nootka, and Chenook or Jargon, p. 422.—Many Chinook terms passim.

*Copies seen:* Astor, Bancroft, British Museum, Congress, Eames, Geological Survey, Harvard, Pilling.

**Swan** (J. G.) — Continued.

Issued also with title-page as follows:

—— The | northwest coast; | or, | three years' residence in Washington | territory. | By | James G. Swan. | With numerous illustrations. |

London: | Sampson Low, Son & co., 47 Ludgate hill. | New York: Harper & brothers. | 1857.

Frontispiece 1 l. title 1 l. dedication verso blank 1 l. introduction pp. v-vii, contents pp. ix-xiv, list of illustrations p. xv, map, text pp. 17-409, appendix pp. 411-429, index pp. 431-435, 12°.

Linguistic contents as under title next above.

*Copies seen:* Charles L. Woodward, New York City.

Mr. James Gilchrist Swan was born in Medford, Mass., January 11, 1818, and was educated at an academy in that place. In 1833 he went to Boston to reside, and remained there until 1849, when he left for San Francisco, where he arrived in 1850. In 1852 he went to Shoalwater Bay, where he remained until 1856, when he returned east. In 1859 he returned to Puget Sound; since then Port Townsend has been his headquarters. In 1860 Mr. Swan went to Neah Bay. In June, 1862, he was appointed teacher of the Makah Indian Reservation, where he remained till 1866. In 1869 he went to Alaska, and in May, 1875, he went a second time to Alaska, this time under the direction of the Smithsonian Institution, as a commissioner to purchase articles of Indian manufacture for the Philadelphia Centennial Exposition. This fine collection is now in the U. S. National Museum at Washington. July 31, 1878, Mr. Swan was appointed an inspector of customs at Neah Bay, Cape Flattery, and remained there until August, 1888, adding much to our knowledge of the Makah Indians, which was reported to Prof. Baird and published in a bulletin of the U. S. National Museum. In 1883 he went to Queen Charlotte Islands for the Smithsonian Institution and made another collection for the U. S. National Museum.

## T.

**Tate** (*Rev.* Charles Montgomery). Chinook | As Spoken by the Indians | of | Washington Territory, British Columbia | and Alaska. | For the use of Traders, Tourists and others | who have business intercourse with | the Indians. | Chinook-English. English-Chinook. | By | rev. C. M. Tate, |

Published by M. W. Waitt & co., | Victoria, B. C. [1889.]

Cover title (as above, with the addition of the following around the border: Bourchier & Higgins, | real estate brokers. | Insurance agents. | Financial agents), title as above verso copyright notice (1889) and name of printer 1 l. preface (May 17, 1889) verso blank 1 l. text pp. 5-47, 16°.

**Tate** (C. M.) — Continued.

Part I. Chinook [Jargon]-English, alphabetically arranged, pp. 5-23.—Part II. English-Chinook [Jargon], alphabetically arranged, pp. 24-47.—Numerals, 1-12, 20, 50, 100, p. 47.

*Copies seen:* Eames, Pilling.

—— [Hymn in the Chinook language.]

Manuscript, 1 leaf, 8°, in the possession of the compiler of this bibliography.

One verse and chorus of the hymn "Nothing but the blood of Jesus."

**Tate** (C. M.)—Continued.

"Mr. Tate came to British Columbia from Northumberland, England, in 1870. He engaged in mission work among the Flathead Indians at Nanaimo, Vancouver Island, in 1871, where he learned the Aukamēnum language spoken by the Indian tribes on the east coast of Vancouver Island, lower Fraser River, and Puget Sound. Here he spent three years, when he removed to Port Simpson, on the borders of Alaska, among the Tsimpsheans. He next moved to the Fraser River and spent seven years amongst the Flathead tribes between Yale and Westminster, frequently visiting the Indians on the Nootsahk River in Washington Territory. Mr. Tate spent four years, 1880 to 1884, among the Bella-Bellas, returning in the latter year to the mission on Fraser River."

Ten commandments:

| | |
|---|---|
| Chinook Jargon | See Everette (W. E.) |

Texts:

| | |
|---|---|
| Chinook | See Boas (F.) |
| Chinook Jargon | Bulmer (T. S.) |
| Chinook Jargon | Demers (M.) |
| Chinook Jargon | Dictionary. |
| Chinook Jargon | Eells (M.) |

**Tolmie** (*Dr.* William Fraser). [Vocabularies of certain languages of the northwest coast of America.]

In Scouler (J.), Observations on the indigenous tribes of northwest America, in Royal Geog. Soc. of London Jour. vol. 11, pp. 215–251, London, 1841, 8°.

Includes, among others, vocabularies of the Chenook and Cathlascon, pp. 242–247.

—— and **Dawson** (G. M.) Geological and natural history survey of Canada. | Alfred R. C. Selwyn, F. R. S., F. G. S., Director. | Comparative vocabularies | of the | Indian tribes | of | British Columbia, | with a map illustrating distribution. | By | W. Fraser Tolmie, | Licentiate of the Faculty of Physicians and Surgeons, Glasgow. | And | George M. Dawson, D. S., A.S.R.M., F.G.S., &c. | [Coat of arms.] | Published by authority of Parliament. |

Montreal: | Dawson brothers. | 1884.

Cover title nearly as above, title as above verso blank 1 l. letter of transmittal signed by G. M. Dawson verso blank 1 l. preface signed by G. M. Dawson pp. 5*b*–7*b*, introductory note signed by W. F. Tolmie pp. 9*b*–12*b*, text pp. 14*b*–131*b*, map, 8°.

Vocabulary (243 words) of the Tshinook tribe and of the Tilhilooit or upper Tshinook, pp. 50*b*–61*b*.—Comparison of words in various Indian languages of North America, among them a few in the Chinook, pp. 128*b*–130*b*.

*Copies seen:* Eames, Georgetown, Pilling, Wellesley.

**Tolmie** (W. F.)—Continued.

William Fraser Tolmie was born at Inverness, Scotland, February 3, 1812, and died December 8, 1886, after an illness of only three days, at his residence, Cloverdale, Victoria, B. C. He was educated at Glasgow University, where he graduated in August, 1832. On September 12 of the same year he accepted a position as surgeon and clerk with the Hudson's Bay Company, and left home for the Columbia River, arriving in Vancouver in the spring of 1833. Vancouver was then the chief post of the Hudson's Bay Company on this coast. In 1841 he visited his native land, but returned in 1842 overland via the plains and the Columbia, and was placed in charge of the Hudson's Bay posts on Puget Sound. He here took a prominent part, during the Indian war of 1855–'56, in pacifying the Indians. Being an excellent linguist, he had acquired a knowledge of the native tongues and was instrumental in bringing about peace between the Americans and the Indians. He was appointed chief factor of the Hudson's Bay Company in 1855, removed to Vancouver Island in 1859, when he went into stock-raising, being the first to introduce thoroughbred stock into British Columbia; was a member of the local legislature two terms, until 1878; was a member of the first board of education for several years, exercising a great interest in educational matters; held many offices of trust, and was always a valued and respected citizen.

Mr. Tolmie was known to ethnologists for his contributions to the history and linguistics of the native races of the West Coast, and dated his interest in ethnological matters from his contact with Mr. Horatio Hale, who visited the West Coast as an ethnologist to the Wilkes exploring expedition. He afterwards transmitted vocabularies of a number of the tribes to Dr. Scouler and to Mr. George Gibbs, some of which were published in Contributions to North American Ethnology. In 1884 he published, in conjunction with Dr. G. M. Dawson, a nearly complete series of short vocabularies of the principal languages met with in British Columbia, and his name is to be found frequently quoted as an authority on the history of the Northwest Coast and its ethnology. He frequently contributed to the press upon public questions and events now historical.

**Townsend** (*Dr.* J. K.) See **Haldeman** (S. S.)

**Treasury.** The Treasury of Languages. | A | rudimentary dictionary | of | universal philology. | Daniel iii. 4. | [One line in Hebrew.] |

Hall and Co., 25, Paternoster row, London. | (All rights reserved.) [1873?]

*Colophon:* London: | printed by Grant and co., 72–78, Turnmill street, E. C.

Title verso blank 1 l. advertisement (dated February 7th, 1873) verso blank 1 l. introduction

**Treasury**—Continued.

(signed J. B. and dated October 31st, 1873) pp. i-iv, dictionary of languages (in alphabetical order) pp. 1-301, list of contributors p. [302], errata verso colophon 1 l. 12°.

Edited by James Bonwick, Esq., F. R. G. S., assisted by about twenty-two contributors, whose initials are signed to the most important of their respective articles. In the compilation of the work free use was made of Bagster's *Bible of Every Land* and Dr. Latham's *Elements of Comparative Philology*. There are also references to an appendix, concerning which there is the following note on p. 301: "Notice.—Owing to the unexpected enlargement of this Book in course of printing, the Appendix is necessarily postponed; and the more especially as additional matter has been received sufficient to make a second volume. And it will be proceeded with so soon as an adequate list of Subscribers shall be obtained." Under the name of each language is a brief statement of the family or stock to which it belongs, and the country where it is or was spoken, together with references, in many cases, to the principal authorities on the grammar and vocabulary. An addenda is given at the end of each letter.

Scattered references to the dialects of the Chinookan.

*Copies seen:* Eames.

**Tribal names:**

| | |
|---|---|
| Chinook | See Boas (F.) |
| Chinook | Douglass (J.) |
| Chinook | Haines (E. M.) |

**Trübner & Co.** Bibliotheca Hispano-Americana. | A | catalogue | of | Spanish books | printed in | Mexico, Guatemala, Honduras, the Antilles, | Venezuela, Columbia, Ecuador, Peru, Chili, | Uruguay, and the Argentine Republic; | and of | Portuguese books printed in Brazil. | Followed by a collection of | works on the aboriginal languages | of America. |

On Sale at the affixed Prices, by | Trübner & co., | 8 & 60, Paternoster row, London. | 1870. | One shilling and sixpence.

Cover title as above verso contents 1 l. no inside title; catalogue pp. 1-184, colophon verso advertisements 1 l. 16°.

Works on the aboriginal languages of America, pp. 162-184, contains a list of books (alphabetically arranged by languages) on this subject, including general works, pp. 162-168; Chinuk, pp. 169-170.

*Copies seen:* Eames, Pilling.

—— A | catalogue | of | dictionaries and grammars | of the Principal Languages and Dialects | of the World. | For sale by | Trübner & co. |

**Trübner & Co.**—Continued.

London: | Trübner & co., 8 & 60 Paternoster row. | 1872.

Cover title as above, title as above verso names of printers 1 l. notice verso blank 1 l. catalogue pp. 1-64, addenda and corrigenda 1 l. advertisements verso blank 1 l. a list of works relating to the science of language etc. pp. 1-16, 8°.

Contains titles of a few works in or relating to the Chinookan languages, p. 12.

*Copies seen:* Eames, Pilling.

A later edition with title-page as follows:

—— Trübner's | catalogue | of | dictionaries and grammars | of the | Principal Languages and Dialects of the World. | Second edition, | considerably enlarged and revised, with an alphabetical index. | A guide for students and booksellers. | [Monogram.] |

London: | Trübner & co., 57 and 59, Ludgate hill. | 1882.

Cover title as above, title as above verso list of catalogues 1 l. notice and preface to the second edition p. iii, index pp. iv-viii, text pp. 1-168, additions pp. 169-170, Trübner's Oriental & Linguistic Publications pp. 1-95, 8°.

Contains titles of works in American languages (general), pp. 3, 169; Chinook, p. 37.

*Copies seen:* Eames, Pilling.

**Trumbull:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Dr. J. Hammond Trumbull, Hartford, Conn.

[**Trumbull** (*Dr.* James Hammond).] Catalogue | of the | American Library | of the late | mr. George Brinley, | of Hartford, Conn. | Part I. | America in general | New France Canada etc. | the British colonies to 1776 | New England | [-Part IV. | Psalms and hymns music science and art | [&c. ten lines] |

Hartford | Press of the Case Lockwood & Brainard Company | 1878 [-1886]

4 parts, 8°. Compiled by Dr. J. H. Trumbull. The fifth and last part is said to be in preparation.

Indian languages: general treatises and collections, part 3, pp. 123-124; Northwest coast, p. 141.

*Copies seen:* Eames, Pilling.

James Hammond Trumbull, philologist, was born in Stonington, Conn., December 20, 1821. He entered Yale in 1838, and though, owing to ill health, he was not graduated with his class, his name was enrolled among its members in 1850 and he was given the degree of A. M. He settled in Hartford in 1847 and was assistant

**Trumbull** (J. H.) — Continued.

secretary of state in 1847–1852 and 1858–1861, and secretary in 1861–1864, also state librarian in 1854. Soon after going to Hartford he joined the Connecticut Historical Society, was its corresponding secretary in 1849–1863, and was elected its president in 1863. He has been a trustee of the Watkinson free library of Hartford and its librarian since 1863, and has been an officer of the Wadsworth athenæum since 1864. Dr. Trumbull was an original member of the American Philological Association in 1869, and its president in 1874–1875. He has been a member of the American Oriental Society since 1860 and the American Ethnological Society since 1867, and honorary member of many State historical societies. In 1872 he was elected to the National Academy of Sciences. Since 1858 he has devoted special attention to the subject of the Indian languages of North America. He has prepared a dictionary and vocabulary to John Eliot's Indian bible, and is probably the only American scholar that is now able to read that work. In 1873 he was chosen lecturer on Indian languages of North America at Yale, but loss of health and other labors soon compelled his resignation. The degree of LL.D. was conferred on him by Yale in 1871 and by Harvard in 1887, while Columbia gave him an L. H. D. in 1887.—*Appleton's Cyclop. of Am. Biog.*

**Tylor** (Edward Burnett). Primitive culture: | Researches into the development of mythology, philosophy, | religion, art, and custom. | By | Edward B. Tylor, | author of "Researches into the early history of mankind," &c. | [Two lines quotation.] | In two volumes. | Vol. I[–II]. |

London: | John Murray, Albemarle street. | 1871. | (Rights of Translation and reproduction reserved.)

2 vols.: title verso names of printers 1 l. preface pp. v–vi, contents pp. vii–x, text pp. 1–453; half-title verso blank 1 l. title verso names of printers 1 l. contents pp. v–viii, text pp. 1–410, index pp. 411–426, 8°.

Emotional and imitative language (chapters v and vi, vol. 1, pp. 145–217) contains, passim, words in a number of North American languages, among them the Chinook and Chinook Jargon, pp. 167, 170, 174, 184, 186, 189, 191, 193.

*Copies seen:* British Museum, Congress, National Museum.

—— Primitive Culture | Researches into the development of | mythology, philosophy, religion, | language, art and custom | By | Edward B. Tylor, LL.D., F. R. S | Author of [&c. one line] | [Five lines quotation] | First American, from the second English edition | In two volumes | Volume I[–II] | [Design] |

**Tylor** (E. B.) — Continued.

Boston | Estes & Lauriat | 143 Washington Street | 1874

2 vols.: half-title (Primitive culture) verso blank 1 l. title verso "Author's edition" 1 l. preface to the first edition pp. v–vi, preface to the second edition pp. vii–viii, contents pp. ix–xii, text pp. 1–502; half-title verso blank 1 l. title verso "Author's edition" 1 l. contents pp. v–viii, text pp. 1–453, index pp. 455–470, 8°.

Emotional and imitative language (chapters v and vi, vol. 1, pp. 160–239) contains a few Chinook and Jargon words on pp. 179, 184, 205, 208, 213.

*Copies seen:* National Museum, Powell.

—— Primitive Culture | Researches into the development of | mythology, philosophy, religion, | language, art and custom | By | Edward B. Tylor, LL.D., F. R. S | Author of "Researches into the Early History of Mankind," &c | [Quotation five lines] | First American, from the second English edition | In two volumes | Volume I[–II] |

New York | Henry Holt and company | 1874

2 vols. 8°. Collation and linguistic contents as under title above.

*Copies seen:* Powell.

—— Primitive Culture | Researches into the development of | mythology, philosophy, religion, | language, art and custom | By | Edward B. Tylor, LL.D., F. R. S | Author of "Researches into the Early History of Mankind," &c | [Quotation five lines] | Second American, from the second English edition | In two volumes | Volume I[–II] | [Design] |

New York | Henry Holt and company | 1877

2 vols.: half-title (Primitive culture) verso blank 1 l. title verso "Author's edition" 1 l. preface to the first edition pp. v–vi, preface to the second edition pp. vii–viii, contents pp. ix–xii, text pp. 1–502; half title (Primitive culture) verso blank 1 l. title verso "Author's edition" 1 l. contents pp. v–viii, text pp. 1–453, index pp. 455–470, 8°.

Linguistic contents as under titles above.

*Copies seen:* Geological Survey.

Third edition: London, John Murray, 1891, 2 vols. 8°.

—— Anthropology: | an introduction to the study of | man and civilization. | By | Edward B. Tylor, D. C. L., F. R. S. | With illustrations. |

London: | Macmillan and co. | 1881. | The Right of Translation and Reproduction is Reserved.

**Tylor** (E. B.) — Continued.

Half-title verso design 1 l. title verso names of printers 1 l. preface pp. v–viii, contents pp. ix–xii, list of illustrations pp. xiii–xv, text pp. 1–440–selected books pp. 441–442, index pp. 443–448, 12°.

A few words, passim, in a number of North American languages, among them the Chinook, pp. 125, 126.

*Copies seen:* Boston Athenæum, British Museum, Congress.

—— Anthropology: | an introduction to the study of | man and civilization. | By | Edward B. Tylor, D. C. L., F. R. S. | With illustrations. |

New York: | D. Appleton and company, | 1, 3, and 5 Bond street. | 1881.

Half-title verso blank 1 l. title verso blank 1 l. preface pp. v–vii, contents pp. ix–xii, list of illustrations pp. xiii–xv, text pp. 1–440, selected books pp. 441–442, index pp. 443–448, 12°.

Linguistic contents as under title next above.

*Copies seen:* Congress, Geological Survey, National Museum.

—— Einleitung | in das | Studium der Anthropologie | und | Civilisation | von | Dr. Edward B. Tylor, | [&c. one line.] | Deutsche [&c. five lines.] |

Braunschweig, | Druck und Verlag von Friedrich Vilwig und Sohn. | 1883.

Pp. i–xix, 1–538, 8°.

Chapters 4 and 5, Die Sprache, pp. 134–178.

*Copies seen:* British Museum.

**Tylor** (E. B.) — Continued.

—— The international scientific series | Anthropology | An introduction to the study of | man and civilization | By Edward B. Tylor, D. C. L., F. R. S. | With illustrations |

New York | D. Appleton and company | 1888

Half-title of the series verso blank 1 l. title as above verso blank 1 l. preface pp. v–vii, contents pp. ix–xii, list of illustrations pp. xiii–xv, text pp. 1–440, selected books pp. 441–442, index pp. 443–448, 8°.

Linguistic contents as under titles above.

*Copies seen:* Harvard.

—— Anthropology: | an introduction to the study of | man and civilization. | By | Edward B. Tylor, D. C. L., F. R. S. | With illustrations. | Second edition, revised. |

London: | Macmillan and co. | and New York. | 1889. | The Right of Translation and Reproduction is Reserved.

Half-title verso design 1 l. title verso names of printers etc. 1 l. preface pp. v–vii, contents pp. ix–xii, list of illustrations pp. xiii–xv, text pp. 1–440, selected books etc. pp. 441–442, index pp. 443–448, 12°.

Linguistic contents as under titles above.

*Copies seen:* Eames.

## V.

**Vater** (*Dr.* Johann Severin). Litteratur | der | Grammatiken, Lexika | und | Wörtersammlungen | aller Sprachen der Erde | von | Johann Severin Vater. | Zweite, völlig umgearbeitete Ausgabe | von | B. Jülg. |

Berlin, 1847. | In der Nicolaischen Buchhandlung.

Title verso blank 1 l. dedication verso blank 1 l. vorwort (signed B. Jülg and dated 1. December, 1846) pp. v–x, titles of general works on the subject pp. xi–xii, text (alphabetically arranged by names of languages) pp. 1–450, nachträge und berichtigungen pp. 451–541, sachregister pp. 542–563, autorenregister pp. 564–592, verbesserungen 2 ll. 8°.

Titles of works in or containing material relating to the Cathlascon, p. 472; Chinuk, pp. 69, 474.

*Copies seen:* Congress, Eames, Harvard.

At the Fischer sale, no. 1710, a copy sold for 1*s*.

The earlier edition, Berlin, 1815, contains no Chinookan material.

**Vocabulary** | of the | Chinook Jargon: | the complete language | used | by the | Indians of Oregon, | Washington terri- | tory and British possessions. |

San Francisco: | published by Hutchings & Rosenfield, | 146 Montgomery street. | Towne & Bacon, printers, 125 Clay street, cor. Sansome. | 1860.

Cover title as above, no inside title; text pp. 1–8, 16°.

Chinook [Jargon]-English vocabulary, pp. 1–6.—Table of distances, pp. 7–8.

*Copies seen:* Bancroft.

**Vocabulary** of the Jargon. See **Lionnet** (—).

**Vocabulary:**

| | |
|---|---|
| Cathlascon | See Buschmann (J. C. E.) |
| Cathlascon | Scouler (J.) |
| Cathlascon | Tolmie (W. F.) |
| Chinook | Anderson (A. C.) |
| Chinook | Buschmann (J. C. E.) |
| Chinook | Chinook. |
| Chinook | Domenech (E. H. D.) |
| Chinook | Dunn (J.) |
| Chinook | Franchère (G.) |
| Chinook | Gallatin (A.) |
| Chinook | Hale (H.) |
| Chinook | Knipe (C.) |
| Chinook | Montgomerie (J. E.) |
| Chinook | Pinart (A. L.) |

**Vocabulary**—Continued.

| | |
|---|---|
| Chinook | See Priest (J.) |
| Chinook | Rafinesque (C. S.) |
| Chinook | Ross (A.) |
| Chinook | Scouler (J.) |
| Chinook | Shortess (R.) |
| Chinook | Tolmie (W. F.) |
| Chinook | Tolmie (W. F.) and Dawson (G. M.) |
| Chinook | Wabass (W. G.) |
| Chinook Jargon | Anderson (A. C.) |
| Chinook Jargon | Armstrong (A. N.) |
| Chinook Jargon | Belden (G. P.) |
| Chinook Jargon | Bolduc (J.-B. Z.) |
| Chinook Jargon | Chamberlain (A. F.) |
| Chinook Jargon | Cox (R.) |
| Chinook Jargon | Dictionary. |
| Chinook Jargon | Eells (M.) |
| Chinook Jargon | Everette (W. E.) |
| Chinook Jargon | Gallatin (A.) |
| Chinook Jargon | Gibbs (G.) |
| Chinook Jargon | Guide. |
| Chinook Jargon | Haines (E. M.) |
| Chinook Jargon | Hale (H.) |
| Chinook Jargon | Hazlitt (W. C) |
| Chinook Jargon | Le Jeune (J. M. R.) |
| Chinook Jargon | Lionnet (—) |
| Chinook Jargon | Macdonald (D. G. F.) |
| Chinook Jargon | Palmer (J.) |
| Chinook Jargon | Parker (S.) |
| Chinook Jargon | Richardson (A. D.) |
| Chinook Jargon | Ross (A.) |
| Chinook Jargon | Schoolcraft (H. R.) |
| Chinook Jargon | Scouler (J.) |
| Chinook Jargon | Sproat (G. M.) |
| Chinook Jargon | Swan (J. G.) |
| Chinook Jargon | Vocabulary. |
| Chinook Jargon | Winthrop (T.) |
| Clakama | Gatschet (A. S.) |
| Clatsop | Emmons (G. T.) |
| Clatsop | Hale (H.) |
| Clatsop | Lee (D.) and Frost (J. H.) |
| Clatsop | Semple (J. E.) |
| Nihaloth | Hale (H.) |
| Wahaikan | Gatschet (A. S.) |
| Wahaikan | Hale (H.) |
| Wappo | Gatschet (A. S.) |
| Wasko | Curtin (J.) |
| Watlala | Gallatin (A.) |
| Watlala | Hale (H.) |
| Watlala | Latham (R. G.) |

# W.

**Wabass** (*Dr.* W. G.) Vocabulary of the Chinook language.

Manuscript, 1 leaf, 4°, in the library of the Bureau of Ethnology, Washington, D. C. Recorded at Cowlitz landing, Feby., 1858.

A list of 23 English words with Chinook and Cowlitz equivalents.

**Wahaikan**:

| | |
|---|---|
| Vocabulary | See Gatschet (A. S.) |
| Vocabulary | Hale (H.) |

**Wappo**:

| | |
|---|---|
| Vocabulary | See Gatschet (A. S.) |

**Wasko**:

| | |
|---|---|
| Vocabulary | See Curtin (J.) |

**Watkinson**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the Watkinson library, Hartford, Conn.

**Watlala**:

| | |
|---|---|
| Grammatic comments | See Bancroft (H. H.) |
| Vocabulary | Gallatin (A.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Latham (R. G.) |
| Words | Bancroft (H. H.) |

**Wellesley**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler, belonging to the library of Wellesley college, Wellesley, Mass.

**Western.** A Western Volapük.

In the Critic, vol. 14, pp. 201-202, New York, 1890, 4°. (Pilling.)

A review of **Hale** (H.), An international idiom.

A general discussion, including a number of examples, with meanings, of the Chinook Jargon.

**Whymper** (Frederick). Travel and adventure | in the | territory of Alaska, | formerly Russian America—now ceded to the | United States—and in various other | parts of the north Pacific. | By Frederick Whymper. | [Design.] | With map and illustration. |

London: | John Murray, Albemarle street. | 1868. | The right of Translation is reserved.

Half-title verso blank 1 l. title verso names of printers 1 l. dedication verso blank 1 l. preface pp. vii-ix, contents pp. xi-xix, list of illustrations p. [xx], text pp. 1-306, appendix pp. 307-331, map, plates, 8°.

A brief discussion of the Chinuk language, with a few examples, pp. 21, 24.

*Copies seen:* Boston Public, British Museum, Congress.

At the Field sale, catalogue no. 2539, a copy sold for $2.75.

An American edition titled as follows:

—— Travel and adventure | in the | territory of Alaska, | formerly Russian America—now ceded to the | United

**Whymper** (F.) — Continued.
States—and in various other | parts of the north Pacific. | By Frederick Whymper. | [Picture.] | With map and illustrations. |
New York: | Harper & brothers, publishers, | Franklin square. | 1869.

Frontispiece 1 l. title verso blank 1 l. dedication verso blank 1 l. preface pp. xi-xii, contents pp. xiii-xviii, list of illustrations p. xix, text pp. 21-332, appendix pp. 333-353, map and plates, 8°.

Linguistic contents as in the London edition, titled next above, pp. 39, 42.

*Copies seen:* Bancroft, Boston Athenæum, Geological Survey, Powell.

Reprinted, 1871, pp. xix, 21-353, 8°.

A French edition titled as follows:

—— Frédérick Whymper | Voyages et aventures | dans | l'Alaska (ancienne Amérique russe) | Ouvrage traduit de l'Anglais | avec l'autorisation de l'auteur | par Émile Jonveaux | Illustré de 37 gravures sur bois | et accompagné d'une carte |
Paris | librairie Hachette et C^ie^ | boulevard Saint-Germain, 79 | 1871 | Tous droits réservés

Cover title as above, half-title verso name of printer 1 l. title verso blank 1 l. preface pp. i-ii, half-title verso blank 1 l. text pp. 3-405, table des chapitres pp. 407-412, map, 8°.

Linguistic contents as under titles above, pp. 29-30.

*Copies seen:* Pilling.

**Wilson** (Daniel). Prehistoric man | Researches into the origin of civilisation | in the old and the new world | By | Daniel Wilson, LL. D. | professor of history and English literature in University college, Toronto; | author of the "Archæology and prehistoric annals of Scotland," etc. | In two volumes. | Volume I[-II]. |
Cambridge: | Macmillan and co., | and 23, Henrietta street, Covent garden, | London, | 1862. | (The right of Translation is reserved.)

2 vols.: half-title verso design 1 l. colored frontispiece 1 l. title verso name of printer 1 l. dedication verso blank 1 l. preface pp. vii-xvi, contents pp. xvii-xviii, text pp. 1-488, plan; half-title verso design 1 l. colored frontispiece 1 l. title verso name of printer 1 l. contents pp. v-vi, text pp. 1-475, appendix pp. 478-483, index pp. 485-499, verso advertisement, 8°.

Remarks on the Chinook Jargon, with examples, vol. 2, pp. 429-432.

*Copies seen:* British Museum, Congress, Eames, Watkinson.

**Wilson** (D.) — Continued.

—— Prehistoric man | Researches into the origin of civilisation | in the old and the new world | By | Daniel Wilson, LL. D. | professor [&c. two lines.] | Second edition. |
London: | Macmillan and co. | 1865. | (The right of Translation is reserved.)

Half-title verso design 1 l. colored frontispiece 1 l. title verso name of printer 1 l. dedication verso blank 1 l. contents pp. vii-xiii, colored plate 1 l. illustrations pp. xv-xvi, preface (dated 29th April 1865) pp. xvii-xviii, preface to the first edition pp. xix-xxvi, half-title verso blank 1 l. text pp. 1-622, index pp. 623-635, 8°.

Remarks on the Oregon Jargon, with examples, pp. 586-588.

*Copies seen:* British Museum, Eames.

—— Prehistoric man | Researches into the Origin of Civilisation | in the Old and the New World. | By | Daniel Wilson, LL. D., F. R. S. E. | professor [&c. two lines.] | Third edition, revised and enlarged, | with illustrations. | In two volumes. | Vol. I [-II]. |
London: | Macmillan and Co. | 1876. | (The right of Translation is reserved.)

2 vols.: half-title verso design 1 l. colored frontispiece 1 l. title verso names of printers 1 l. dedication verso blank 1 l. preface (dated 18th November 1875) pp. vii-viii, contents pp. ix-xiii, illustrations pp. xiv-xv, text pp. 1-399; half-title verso design 1 l. colored frontispiece 1 l. title verso blank 1 l. contents pp. v-ix, illustrations pp. x-xi, text pp. 1-386, index pp. 387-401, list of works by the same author etc. 1 l. 8°.

Remarks on the Chinook language or Oregon Jargon, with examples, vol. 2, pp. 334-338.

*Copies seen:* British Museum, Eames, Harvard.

**Winthrop** (Theodore). The canoe and the saddle, | adventures among the northwestern | rivers and forests; | and Isthmania. | By Theodore Winthrop, | author of [&c. two lines.] |
Boston: | Ticknor and Fields. | 1863.

Title verso copyright notice and names of printers 1 l. contents verso blank 1 l. text pp. 5-375, 16°.

A partial vocabulary (about 275 words and phrases, alphabetically arranged) of the Chinook Jargon, pp. 299-302.

*Copies seen:* Bancroft, Boston Athenæum, Congress, Harvard, Mallet.

I have seen mention of an edition: New York, 1876, 16°.

Theodore Winthrop, author, born in New Haven, Conn., September 22, 1828, died near Great Bethel, Va., June 10, 1861, was the son of

**Winthrop (T.)** — Continued.

Francis Bayard Winthrop. He was graduated at Yale in 1848, with the Clark scholarship, on which he continued there a year, studying mental science, languages, and history. In 1849 he went to recruit his health in Europe, where he remained until January, 1851. There he became acquainted with William H. Aspinwall, whose children he taught for some time, and through him Winthrop entered the employ of the Pacific Mail Steamship Company, to whose offices in Panama he was transferred in 1852. In the following year he visited California and Oregon, and thence he returned overland to New York. In December, 1853, he joined, as a volunteer, the expedition under Lieut. Isaac G. Strain, to survey a canal route across the Isthmus of Panama, and soon after his return, in March, 1854, he began to study law with Charles Tracy. He was admitted to the bar in 1855. At the opening of the civil war Winthrop enlisted in the Seventh New York regiment, which he accompanied to Washington. Soon afterward he went with Gen. Benjamin F. Butler to Fort Monroe as military secretary, with the rank of major, and with his commanding officer he planned the attack on Little and Great Bethel, in which he took part. During the action at the latter place he sprang upon a log to rally his men and received a bullet in his heart.—*Appleton's Cyclop. of Am. Biog.*

**Wisconsin Historical Society:** These words, following a title or within parenthesis after a note, indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, Madison, Wis.

Words:

| | |
|---|---|
| Cathlascon | See Buschmann (J. C. E.) |
| Cathlascon | Latham (R. G.) |
| Chinook | Bancroft (H. H.) |
| Chinook | Brinton (D. G.) |
| Chinook | Buschmann (J. C. E.) |
| Chinook | Chamberlain (A. F.) |
| Chinook | Daa (L. K.) |
| Chinook | Grasserie (R. de la). |
| Chinook | Haines (E. M.) |
| Chinook | Latham (R. G.) |
| Chinook | Platzmann (J.) |
| Chinook | Pott (A. F.) |
| Chinook | Smith (S. B.) |
| Chinook | Tylor (E. B.) |
| Chinook | Youth's. |
| Chinook Jargon | Chamberlain (A. F.) |
| Chinook Jargon | Crane (A.) |
| Chinook Jargon | Chase (P. E.) |
| Chinook Jargon | Eells (M.) |
| Chinook Jargon | Latham (R. G.) |
| Chinook Jargon | Leland (C. G.) |
| Chinook Jargon | Norris (P. W.) |
| Chinook Jargon | Tylor (E. B.) |
| Chinook Jargon | Wilson (D.) |
| Watlala | Bancroft (H. H.) |

## Y.

**Youth's.** The youth's | companion: | A juvenile monthly Magazine published for | the benefit of the Puget Sound Catholic Indian | Missions; and set to type, printed and in part | written by the pupils of the Tulalip, Wash. Ty. | Indian Industrial Boarding Schools, under | the control of the Sisters of Charity. | Approved by the Rt. Rev. Bishop [Ægidius, of Nesqualy.] | Vol. I. May, 1881. No. 1[-Vol. V. May, 1886. No. 60].

[Tulalip Indian Reservation, Snohomish Co. W. T.]

**Youth's** — Continued.

Edited by Rev. J. B. Boulet. Instead of being paged continuously, continued articles have a separate pagination dividing the regular numbering. For instance, in no. 1, pp. 11-14, Lives of the saints, are numbered 1-4 and the article is continued in no. 2 on pp. 5-8, taking the place of pp. 41-44 of the regular numbering. Discontinued after May, 1886, on account of the protracted illness of the editor.

Lord's prayer in the Cascade language, p. 284.—The name of God in 70 different languages, among them the Chinook, vol. 2, p. 247.

*Copies seen:* Congress, Georgetown, Wellesley.

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| 1891 | Jargon | Dictionary | Gill (J. K.) |
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| 1893 | Chinook | Various | Boas (F.) |
| 1893 | Jargon | Bible history | Durieu (P.) |
| 1893 | Jargon | Bible history | St. Onge (L. N.) |
| 1893 | Jargon | Dictionary | Bulmer (T. S.) |
| 1893 | Jargon | Dictionary | Bulmer (T. S.) |
| 1893 | Jargon | Dictionary | Bulmer (T. S.) |
| 1893 | Jargon | Dictionary | Bulmer (T. S.) |
| 1893 | Jargon | Dictionary | Eells (M.) |
| 1893 | Jargon | Dictionary | St. Onge (L. N.) |
| 1893 | Jargon | Grammar, dictionary | Bulmer (T. S.) |
| 1893 | Jargon | Hymns | St. Onge (L. N.) |
| 1893 | Jargon | Hymns, songs | Bulmer (T. S.) |
| 1893 | Jargon | Legends | St. Onge (L. N.) |

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| 1893 | Jargon | Lord's prayer | Bulmer (T. S.) |
| 1893 | Jargon | Prayers | Bulmer (T. S.) |
| 1893 | Jargon | Reader | Le Jeune (J. M. R.) |
| 1893 | Jargon | Various | Bulmer (T. S.) |
| 1893 | Jargon | Vocabulary | Chamberlain (A. F.) |
| ? | Chinook | Hymns | Tate (C. M.) |
| ? | Chinook and Jargon | Vocabularies | Pinart (A. L.) |
| ? | Jargon | Vocabulary | Belden (G. P.) |
| ? | Jargon | Vocabulary | Eells (M.) |
| ? | Various | Tribal names | Douglass (J.) |

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

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# BIBLIOGRAPHY

OF THE

# SALISHAN LANGUAGES

BY

JAMES CONSTANTINE PILLING

WASHINGTON
GOVERNMENT PRINTING OFFICE
1893

# LINGUISTIC BIBLIOGRAPHIES ISSUED BY THE BUREAU OF ETHNOLOGY.

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Smithsonian institution—Bureau of ethnology. Catalogue of linguistic manuscripts in the library of the Bureau of ethnology. By James C. Pilling.

In Bureau of ethnology first annual report; half-title as above p. 553, text pp. 555–577, Washington, 1881, royal 8°.

Issued separately with cover title as follows:

Catalogue | of | linguistic manuscripts | in the | library of the Bureau of ethnology | by | James C. Pilling | (Extracted from the first annual report of the Bureau | of ethnology) | [Vignette] |
Washington | Government printing office | 1881

Cover title as above, no inside title, half-title as under entry next above p. 553, text pp. 555–577, royal 8°. One hundred copies issued.

Smithsonian institution—Bureau of ethnology | J. W. Powell director | Proof-sheets | of a | bibliography | of | the languages | of the | North American Indians | by | James Constantine Pilling | (Distributed only to collaborators) |
Washington | Government printing office | 1885

Title verso blank 1 l. notice (signed J. W. Powell) p. iii, preface (November 4, 1884) pp. v–viii, introduction pp. ix–x, list of authorities pp. xi–xxxvi, list of libraries referred to by initials pp. xxxvii–xxxviii, list of fac-similes pp. xxxix–xl, text pp. 1–839, additions and corrections pp. 841–1090, index of languages and dialects pp. 1091–1135, plates, 4°. Arranged alphabetically by name of author, translator, or first word of title. One hundred and ten copies printed, ten of them on one side of the sheet only.

Smithsonian institution | Bureau of ethnology: J. W. Powell, director | Bibliography | of the | Eskimo language | by | James Constantine Pilling | [Vignette] |
Washington | Government printing office | 1887

Cover title as above, title as above verso blank 1 l. preface (April 20, 1887) pp. iii–v, text pp. 1–109, chronologic index pp. 111–116, 8 fac-similes, 8°. An edition of 100 copies was issued in royal 8°.

Smithsonian institution | Bureau of ethnology: J. W. Powell, director | Bibliography | of the | Siouan languages | by | James Constantine Pilling | [Vignette] |
Washington | Government printing office | 1887

Cover title as above, title as above verso blank 1 l. preface (September 1, 1887) pp. iii–v, text pp. 1–82, chronologic index pp. 83–87, 8°. An edition of 100 copies was issued in royal 8°.

Smithsonian institution | Bureau of ethnology: J. W. Powell, director | Bibliography | of the | Iroquoian languages | by | James Constantine Pilling | [Vignette] |

Washington | Government printing office | 1888

Cover title as above, title as above verso blank 1 l. preface (December 15, 1888) pp. iii–vi, text pp. 1–180, addenda pp. 181–189, chronologic index pp. 191–208, 9 fac-similes, 8°. An edition of 100 copies was issued in royal 8°.

Smithsonian institution | Bureau of ethnology: J. W. Powell, director | Bibliography | of the | Muskhogean languages | by | James Constantine Pilling | [Vignette] |

Washington | Government printing office | 1889

Cover title as above, title as above verso blank 1 l. preface (May 15, 1889) pp. iii–v, text pp. 1–103, chronologic index pp. 105–114, 8°. An edition of 100 copies was issued in royal 8°.

Bibliographic notes | on | Eliot's Indian bible | and | on his other translations and works in the | Indian language of Massachusetts | Extract from a "Bibliography of the Algonquian languages" | [Vignette] |

Washington | Government printing office | 1890

Cover title as above, title as above verso blank 1 l. text pp. 1–58, 21 fac-similes, royal 8 . Forms pp. 127–184 of the Bibliography of the Algonquian languages, title of which follows. Two hundred and fifty copies issued.

Smithsonian institution | Bureau of ethnology: J. W. Powell, director | Bibliography | of the | Algonquian languages | by | James Constantine Pilling | [Vignette] |

Washington | Government printing office | 1891

Cover title as above, title as above verso blank 1 l. preface (June 1, 1891) pp. iii-iv, introduction p. v, index of languages pp. vii–viii, list of facsimiles pp. ix–x, text pp. 1–549, addenda pp. 551–575, chronologic index pp. 577–614, 82 facsimiles, 8°. An edition of 100 copies was issued in royal 8°.

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Washington | Government printing office | 1892

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Smithsonian institution | Bureau of ethnology: J. W. Powell, director | Bibliography | of the | Chinookan languages | (including the Chinook Jargon) | by | James Constantine Pilling | [Vignette] |

Washington | Government printing office | 1893

Cover title as above, title as above verso blank 1 l. [list of] linguistic bibliographies issued by the Bureau of Ethnology pp. iii–iv, preface (March 10, 1893) pp. v–viii, introduction p. ix, index of languages p. xi, list of facsimiles p. xiii, text pp. 1–76, chronologic index pp. 77–81, 3 facsimiles, 8°. An edition of 100 copies was issued in royal 8°.

# PREFACE.

Of the numerous stocks of Indians fringing the coast of northwest America few have been as thoroughly studied or their languages so well recorded as the Salishan. As early as 1801 Mackenzie published a short vocabulary of each of two dialects of this stock, and a glance at the chronologic index appended to this catalogue will show that additions or reprints have been made at short intervals ever since. The more modern efforts of Gibbs, Hale, Eells, Gatschet, Tolmie, Dawson, and Boas, especially those of the last named, have resulted in the collection of a body of material which has enabled us to differentiate the dialects of this family of speech to a degree more minute than usual.

The knowledge gained from the studies of these gentlemen, and from those of others, also, has greatly extended our information concerning the geographic distribution of these people. Quoting from Major Powell's article on the Linguistic Families of North America in the seventh annual report of the Bureau of Ethnology:

> The extent of the Salish or Flathead family was unknown to Gallatin, as indeed appears to have been the exact locality of the tribe of which he gives an anonymous vocabulary from the Duponceau collection. The tribe is stated to have resided upon one of the branches of the Columbia River, "which must be either the most southern branch of Clarke's River or the most northern branch of Lewis's River." The former supposition was correct. As employed by Gallatin the family embraced only a single tribe, the Flathead tribe proper. The Atnah, a Salishan tribe, were considered by Gallatin to be distinct, and the name would be eligible as the family name; preference, however, is given to Salish. * * *
>
> The most southern outpost of the family, the Tillamook and Nestucca, were established on the coast of Oregon, about 50 miles to the south of the Columbia, where they were quite separated from their kindred to the north by the Chinookan tribes. Beginning on the north side of Shoalwater Bay, Salishan tribes held the entire northwestern part of Washington, including the whole of the Puget Sound region, except only the Macaw territory about Cape Flattery, and two insignificant spots, one near Port Townsend, the other on the Pacific coast to the south of Cape Flattery, which were occupied by Chimakuan tribes. Eastern Vancouver Island to about midway of its length was also held by Salishan tribes, while the great bulk of their territory lay on the mainland opposite and included much of the upper Columbia On the south they were hemmed in mainly by the Shahaptian tribes. Upon the east Salishan tribes dwelt to a little beyond the Arrow lakes and their feeder, one of the extreme north forks of the Columbia. Upon the southeast Salishan tribes extended into Montana, including the upper drainage of the Columbia. They were met here in 1804 by Lewis and Clarke. On the northeast Salish territory extended to about the fifty-third parallel. In the northwest it did not reach the Chilcat River.

> Within the territory thus indicated there is considerable diversity of customs and a greater diversity of language. The language is split into a great number of dialects, many of which are doubtless mutually unintelligible.
>
> The relationship of this family to the Wakashan is a very interesting problem. Evidences of radical affinity have been discovered by Boas and Gatschet, and the careful study of their nature and extent now being prosecuted by the former may result in the union of the two, though until recently they have been considered quite distinct.

With the exception of the Chinookan family the Salishan dialects have contributed a greater number of words to the Chinook jargon than have any other of the languages of the coast—so many indeed that it was a question whether the literature of the jargon should not be included herein. This has not been done, however, except in the case of those books and papers which distinctly mark the Salishan elements entering into the composition of the jargon; this course being pursued because a list of the jargon literature appears in the Bibliography of the Chinookan Languages.

This bibliography embraces 320 titular entries, of which 259 relate to printed books and articles and 61 to manuscripts. Of these, 311 have been seen and collated by the writer (257 prints and 54 manuscripts); titles and descriptions of two of the prints and seven of the manuscripts have been obtained from outside sources.

As far as possible, in the proof-reading of these pages comparison has been made direct with the works themselves. Much of the material is in the library of the writer, and he has had access for the purpose to the libraries of Congress, the Smithsonian Institution, the Bureau of Ethnology, Georgetown University, as well as several well-stocked private collections in the city of Washington. Mr. Wilberforce Eames, whose library is so rich in Americana, has compared the titles of works contained therein, as also those in the Lenox Library, of which he now has charge.

James C. Pilling

*Washington, D. C., June 24, 1893.*

# INTRODUCTION.

In the compilation of this series of catalogues the aim has been to include in each bibliography everything, printed or in manuscript, relating to the family of languages to which it is devoted: books, pamphlets, articles in magazines, tracts, serials, etc., and such reviews and announcements of publications as seemed worthy of notice.

The dictionary plan has been followed to its extreme limit, the subject and tribal indexes, references to libraries, etc., being included in one alphabetic series. The primary arrangement is alphabetic by authors, translators of works into the native languages being treated as authors. Under each author the arrangement is, first, by printed works, and second, by manuscripts, each group being given chronologically; and in the case of printed books each work is followed through its various editions before the next in chronologic order is taken up.

Anonymously printed works are entered under the name of the author, when known, and under the first word of the title not an article or preposition when not known. A cross-reference is given from the first words of anonymous titles when entered under an author, and from the first words of all titles in the Indian languages, whether anonymous or not. Manuscripts are entered under the author when known, under the dialect to which they refer when he is not known.

Each author's name, with his title, etc., is entered in full but once, i. e., in its alphabetic order. Every other mention of him is by surname and initials only, except in those rare cases when two persons of the same surname have also the same initials.

All titular matter, including cross-reference thereto, is in brevier; all collations, descriptions, notes, and index matter in nonpareil.

In detailing contents and in adding notes respecting contents, the spelling of proper names used in the particular work itself has been followed, and so far as possible the language of the respective writers is given. In the index entries of the tribal names the compiler has adopted that spelling which seemed to him the best.

As a general rule initial capitals have been used in titular matter in only two cases: first, for proper names; and second, when the word actually appears on the title page with an initial capital and with the remainder in small capitals or lower-case letters. In giving titles in the German language the capitals in the case of all substantives have been respected.

When titles are given of works not seen by the compiler the fact is stated or the entry is followed by an asterisk within curves, and in either case the authority is usually given.

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BY JAMES C. PILLING.

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(An asterisk within parentheses indicates that the compiler has seen no copy of the work referred to.)

## A.

**A ha** a skoainjuts [Ntlakapmoh]. See **Le Jeune** (J. M. R.)

**Adelung** (Johann Christoph) [and **Vater** (J. S.)]. Mithridates | oder | allgemeine | Sprachenkunde | mit | dem Vater Unser als Sprachprobe | in bey nahe | fünfhundert Sprachen und Mundarten, | von | Johann Christoph Adelung, | Churfürstl. Sächsischen Hofrath und Ober-Bibliothekar. | [Two lines quotation.] | Erster[–Vierter] Theil. |

Berlin, | in der Vossischen Buchhandlung, | 1806[–1817].

4 vols. (vol. 3 in three parts), 8°.

Atnah-Fitzhugh-Sund, vol. 3, pt. 3, pp. 215–217, is a general discussion of the language of these people and includes (p. 216) a vocabulary of 11 words (from Mackenzie) and one of 6 words of the language spoken at Friendly Village, from the same source.

*Copies seen:* Astor, Bancroft, British Museum, Bureau of Ethnology, Congress, Eames, Lenox, Trumbull, Watkinson.

Priced by Trübner (1856), no. 503, 1*l.* 16*s.* Sold at the Fischer sale, no. 17, for 1*l.*; another copy, no. 2042, for 16*s.* At the Field sale, no. 16, it brought $11.85; at the Squier sale, no. 9, $5. Leclerc (1878) prices it, no. 2042, 50 fr. At the Pinart sale, no. 1322, it sold for 25 fr. and at the Murphy sale, no. 24, a half-calf, marble-edged copy brought $4.

**Anderson** (Alexander Caulfield). Notes on the Indian tribes of British North America, and the northwest coast. Communicated to Geo. Gibbs, esq. By Alex. C. Anderson, esq., late of the Hon. H. B. Co. And read before the New York Historical Society, November, 1862.

**Anderson** (A. C.) — Continued.

In Historical Magazine, first series, vol. 7, pp. 73–81, New York and London, 1863, sm. 4°. (Eames.)

Includes a discussion of the Saeliss or Shewhapmush language.

**Appendix** to the Kalispel-English dictionary. See **Giorda** (J.)

**Astor:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the Astor Library, New York City.

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**Authorities:**

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- **Latham** (R. G.)
- **Leclerc** (C.)
- **Ludewig** (H. E.)
- **Pilling** (J. C.)
- **Pott** (A. F.)
- **Sabin** (J.)
- **Steiger** (E.)
- **Trübner** & Co.
- **Trumbull** (J. H.)
- **Vater** (J. S.)

# B.

**Baker** (Theodor). Über die Musik | der | nordamerikanischen Wilden | von | Theodor Baker. | [Design.] |

Leipzig, | Druck und Verlag von Breitkopf & Härtel. | 1882.

Cover title as above, title as above verso blank 1 l. preface pp. iii–iv, contents 1 l. text pp. 1–81, table p. 82, plates, 8°.

Songs with music in the Twana and Clallam languages (from Eells in the American Antiquarian), pp. 75–77.

*Copies seen:* Boston Athenæum, Brinton, Dorsey, Geological Survey, Pilling.

Some copies have title-page as follows:

—— Über die Musik | der | nordamerikanischen Wilden. | Eine Abhandlung | zur | Erlangung der Doctorwürde | an der | Universität Leipzig | von | Theodor Baker. |

Leipzig, | Druck von Breitkopf & Härtel. | 1882.

Title verso blank 1 l. preface pp. iii–iv, contents and errata 1 l. text pp. 1–82, vita 1 l. plates, 8°.

Linguistic contents as under title next above.

*Copies seen:* Lenox.

**Bancroft**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Mr. H. H. Bancroft, San Francisco, Cal.

**Bancroft** (Hubert Howe). The | native races | of | the Pacific states | of | North America. | By | Hubert Howe Bancroft. | Volume I. | Wild tribes[–V. Primitive history]. |

New York: | D. Appleton and company. | 1874[–1876].

5 vols. maps and plates, 8°. Vol. I. Wild tribes; II. Civilized nations; III. Myths and languages; IV. Antiquities; V. Primitive history.

Some copies of vol. 1 are dated 1875. (Eames, Lenox.)

Classification of the aboriginal languages of the Pacific states (vol. 3, pp. 562–573) includes the Salish, p. 565.—Vocabulary (16 words) of Bellacoola compared with the Chimsyan, p. 607.—The first three of the ten commandments and the Lord's prayer in the Nanaimo language (furnished by J. H. Carmany), pp. 611–612.—Comments on the Clallam, Cowichin and the Indians of Fraser River and Thompson River, pp. 612–613.—Comments on the Neetlakapamuch, conjugation (partial) of the verb *to give*, the Lord's prayer with interlinear English translation (all from Rev. J. B. Good), pp. 613–615.—The Salish languages (pp. 615–620) includes a general discussion, p. 616; conjugation (partial) of the verb *to be angry*, pp. 616–617; the Lord's prayer with interlinear English translation (all the above from Mengarini), p. 617; the Lord's prayer in Pend d'Oreille with interlinear translations into English (from De Smet), pp. 617–618.—General discussion, with examples of the various Salish languages—Skitsuish, Pisquouse, Nsietshaw, Niskwallies, Chehalis, Clallam, Lummi, etc., pp. 618–620.

*Copies seen:* Astor, Bancroft, Brinton, British Museum, Bureau of Ethnology, Congress, Eames, Powell.

Issued also with title-pages as follows:

—— The | native races | of | the Pacific states | of | North America. | By | Hubert Howe Bancroft. | Volume I. | Wild tribes[–V. Primitive history]. |

Author's Copy. | San Francisco. 1874 [–1876].

5 vols. 8°. One hundred copies issued.

*Copies seen:* Bancroft, British Museum, Congress, Lenox.

In addition to the above the work has been issued with the imprint of Longmans, London; Maisonneuve, Paris; and Brockhaus, Leipzig; none of which have I seen.

Issued also with title-pages as follows:

—— The works | of | Hubert Howe Bancroft. | Volume I[–V]. | The native races. | Vol. I. Wild tribes[–V. Primitive history]. |

San Francisco: | A. L. Bancroft & company, publishers. | 1882.

5 vols. 8°. This series will include the History of Central America, History of Mexico, etc., each with its own system of numbering and also numbered consecutively in the series. Of these works there have been published vols. 1–39. The opening paragraph of vol. 39 gives the following information: "This volume closes the narrative portion of my historical series; there yet remains to be completed the biographical section."

*Copies seen:* Bancroft, British Museum, Bureau of Ethnology, Congress.

**Bates** (Henry Walton). Stanford's | compendium of geography and travel | based on Hellwald's 'Die Erde und ihre Völker' | Central America | the West Indies | and | South America | Edited and extended | By H. W. Bates, | assistant-secretary of the Royal geographical society; | author of 'The naturalist on the river Amazons' | With | ethnological appendix by A. H. Keane, B. A. | Maps and illustrations |

**Bates** (H. W.) — Continued.

London | Edward Stanford, 55, Charing cross, S. W. | 1878

Half-title verso blank 1 l. title verso blank 1 l. preface pp. v–vi, contents pp. vii–xvi, list of illustrations pp. xvii–xviii, list of maps p. xix, text pp. 1–441, appendix pp. 443–561, index pp. 563–571, maps, 8°.

Keane (A. H.), Ethnography and Philology of America, pp. 443–561.

*Copies seen:* British Museum, Congress, Eames, Geological Survey, National Museum.

—— Stanford's | Compendium of geography and travel | based on Hellwald's 'Die Erde und ihre Völker' | Central America | the West Indies | and | South America | Edited and extended | By H. W. Bates, | Author of [&c. two lines] | With | ethnological appendix by A. H. Keane, M. A. J. | Maps and illustrations | Second and revised edition. |

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Linguistic contents as under title next above.

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—— Stanford's | Compendium of geography and travel | based on Hellwald's 'Die Erde und ihre Völker' | Central America | the West Indies | and South America | Edited and extended | By H. W. Bates, | assistant-secretary [&c. two lines] | With | ethnological appendix by A. H. Keane, M. A. I. | Maps and illustrations | Third edition |

London | Edward Stanford, 55, Charing cross, S. W. | 1885

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*Copies seen:* Geological Survey.

**Beach** (William Wallace). The | Indian miscellany; | containing | Papers on the History, Antiquities, Arts, Languages, | Religions, Traditions and Superstitions | of | the American aborigines; | with | Descriptions of their Domestic Life, Manners, Customs, | Traits, Amusements and Exploits; | travels and adventures in the Indian country; | Incidents of Border Warfare; Missionary Relations, etc. | Edited by W. W. Beach. |

**Beach** (W. W.) — Continued.

Albany: | J. Munsell, 82 State street. | 1877.

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Gatschet (A. S.), Indian languages of the Pacific states and territories, pp. 416–447.

*Copies seen:* Astor, Brinton, British Museum, Congress, Eames, Geological Survey, Massachusetts Historical Society, Pilling, Wisconsin Historical Society.

Priced by Leclerc, 1878 catalogue, no. 2663, 20 fr.; the Murphy copy, no. 197, brought $1.25; priced by Clarke & co. 1886 catalogue, no. 6271, $3.50, and by Littlefield, Nov. 1887, no. 50, $4.

**Belacoola.** See **Bilkula.**

**Berghaus** (*Dr.* Heinrich). Allgemeiner | ethnographischer Atlas | oder | Atlas der Völker-Kunde. | Eine Sammlung | von neünzehn Karten, | auf denen die, um die Mitte des neünzehnten Jahrhunderts statt findende | geographische Verbreitung aller, nach ihrer Sprachverwandtschaft geord- | neten, Völker des Erdballs, und ihre Vertheilung in die Reiche und Staaten | der alten wie der neüen Welt abgebildet und versinnlicht worden ist. | Ein Versuch | von | D^r Heinrich Berghaus. |

Verlag von Justus Perthes in Gotha. | 1852.

Title of the series (Dr. Heinrich Berghaus' physikalischer Atlas, etc.) verso l. 1 recto blank, title as above verso blank 1 l. text pp. 1–68, 19 maps, folio.

No. 17. Die Oregon-Völker treats of the habitat and linguistic relations of the peoples of that region, including among others the Tsihaili-Selesh, with its dialects, p. 56.—Map no. 17 is entitled "Ethnographische Karte von Nordamerika," "Nach Alb. Gallatin, A. von Humboldt, Clavigero, Hervas, Hale, Isbester, &c."

*Copies seen:* Bureau of Ethnology.

**Bible:**

| | | |
|---|---|---|
| Matthew | Spokan | See Walker (E.) |

**Bible stories:**

| | |
|---|---|
| Kalispel | See Giorda (J.) |

**Big Sam.** See **Eells** (M.)

**Bilechula.** See **Bilkula.**

**Bilkula:**

| | |
|---|---|
| General discussion | See Boas (F.) |
| General discussion | Buschmann (J. C. E.) |
| General discussion | Tolmie (W. F.) and Dawson (G. M.) |
| Gentes | Boas (F.) |
| Grammatic treatise | Boas (F.) |
| Numerals | Boas (F.) |
| Numerals | Latham (R. G.) |

**Bilkula** — Continued.

| | |
|---|---|
| Numerals | Scouler (J.) |
| Numerals | Tolmie (W. F.) |
| Relationships | Boas (F.) |
| Sentences | Scouler (J.) |
| Tribal names | Latham (R. G.) |
| Vocabulary | Bancroft (H. H.) |
| Vocabulary | Boas (F.) |
| Vocabulary | Gallatin (A.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Latham (R. G.) |
| Vocabulary | Pinart (A. L.) |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Roehrig (F. L. O.) |
| Vocabulary | Scouler (J.) |
| Vocabulary | Tolmie (W. F.) |
| Vocabulary | Tolmie (W. F.) and Dawson (G. M.) |
| Words | Boas (F.) |
| Words | Brinton (D. G.) |
| Words | Buschmann (J. C. E.) |
| Words | Chamberlain (A. F.) |
| Words | Daa (L. K.) |
| Words | Latham (R. G.) |
| Words | Stumpff (C.) |

**Bilqula.** See Bilkula.

**Boas**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler belonging to the library of Dr. Franz Boas.

**Boas** (*Dr.* Franz). The language of the Bilhoola in British Columbia.

In Science, vol. 7, p. 218, New York, 1886, 4°. (Geological Survey, Pilling.)

Grammatic discussion, numeral system, and comments upon their vocabulary.

—— Sprache der Bella-coola-Indianer.

In Berlin Gesselschaft für Anthropologie, Ethnologie und Urgeschichte, Verhandlungen, vol. 18, pp. 202–206, Berlin, 1886, 8°. (Bureau of Ethnology.)

Grammatic discussion of the Bellacoola language.

—— Myths and legends of the Catloltq of Vancouver Island.

In American Antiquarian, vol. 10 pp. 201–211, Chicago, 1888, 8°. (Bureau of Ethnology.)

Catloltq terms passim.

Issued separately, with half-title as follows:

—— Myths and Legends of the Catloltq, | by Dr. Franz Boas. | Reprinted from American Antiquarian for July, 1888. [Chicago, 1888.]

Half-title on cover, no inside title, text pp. 201–211, 8°.

Linguistic contents as under title next above.

*Copies seen:* Wellesley.

—— Die Mythologie der nord-west-amerikanischen Küstenvölker.

In Globus, vol. 53, pp. 121–127, 153–157, 299–302, 315–319; vol. 54, pp. 10–14, Braunschweig. 1888, 4°. (Geological Survey.)

**Boas** (F.) — Continued.

Terms of the native languages of the northwest coast of British America, including a few of the Bilqula, passim.

—— The Indians of British Columbia. By Franz Boas, Ph.D. (Presented by Dr. T. Sterry Hunt, May 30, 1888.)

In Royal Soc. Canada, Trans. vol. 6, section 2, pp. 47–57, Montreal, 1889, 4°. (Pilling.)

General comments upon the Salish linguistic divisions, with examples, pp. 47–48. Comparative vocabulary (40 words, alphabetically arranged by English words) of the Lk'ungen, Snanaimuq, Skqō'mic, Sī'ciatl, Péntlatc, and Çatlō'ltq, p. 48.—Comments on the Bilqula, p. 49. — Comparative vocabulary (20 words) of the Bilqula and Wik'énok, the latter "a tribe of Kwakiutl lineage," which has "borrowed" many words from the Bilqula and *vice versa*, p. 49.—"English-Bilqula vocabulary, with reference to other Salish dialects," being a comparative vocabulary of 55 words, alphabetically arranged by English words, of the Bilqula, Lku'ngen, Snanaimuq, Skqō'mic, Sī'ciatl, Péntlatc, and Çatlō'ltq, p. 50.

—— Notes on the Snanaimuq. By Dr. Franz Boaz.

In American Anthropologist, vol. 2, pp. 321–328, Washington, 1889, 8°. (Pilling.)

Names of the Snanimuq clans, p. 321.—Prayer to the sun, with English translation, p. 326.

Issued separately with heading as follows:

—— (From the American Anthropologist for October, 1889.) Notes on the Snanaimuq. By Dr. Franz Boas.

No title-page, heading only; text pp. 321–328, 8°.

Linguistic contents as under title next above.

*Copies seen:* Pilling.

—— Preliminary notes on the Indians of British Columbia.

In British Ass. for Adv. Sci. Report of the fifty-eighth meeting, pp. 233–242, London, 1889, 8°. (Geological Survey.)

General discussion of the Salishan peoples and their linguistic divisions, with a statement of material collected, pp. 234, 236.—Salishan terms passim.

Issued also as follows:

—— Preliminary notes on the Indians of British Columbia.

In British Ass. Adv. Sci. Fourth Report of the committee . . . appointed for the purpose of investigating and publishing reports on the . . . northwestern tribes of the Dominion of Canada, pp. 4–10 [London, 1889], 8°. (Eames, Pilling.)

Linguistic contents as under title next above, p. 5–7.

—— First General Report on the Indians of British Columbia. By Dr. Franz Boas.

**Boas** (F.) — Continued.

In British Ass. Adv. Sci. Rept. of the fifty-ninth meeting, pp. 801-893, London, 1890, 8°. (Geological Survey.)

List of Salishan divisions with their habitat, pp. 805-806.—A Snanaimuq legend (in English) pp. 835-836, contains a number of Salish terms passim.—Salish terms, pp. 847-848.

Issued also as follows:

—— First General Report on the Indians of British Columbia. By Dr. Franz Boas.

In British Ass. Adv. Sci. Fifth report of the committee . . . appointed for the purpose of investigating and publishing reports on the . . . northwestern tribes of the Dominion of Canada, pp. 5-97, London [1890], 8°. (Pilling.)

Linguistic contents as under title next above, pp. 9-10, 39-40, 51-52.

—— Second General Report on the Indians of British Columbia. By Dr. Franz Boas.

In British Ass. Adv. Sci. Report of the sixtieth meeting, pp. 562-715, London, 1891, 8°. (Geological Survey.)

The Lku'ñgen (pp. 563-582) contains a list of gentes, p. 569; nobility names, p. 570; terms used in gambling and pastimes, p. 571; in birth, marriage and death, pp. 572-576; medicine, omens and beliefs, pp. 576-577; verse with music in Cowitchin, p. 581.—The Shushwap, pp. 632-647, contains a few words passim.—The Salish languages of British Columbia (pp. 679-688) treats of the Bilqula, including partial conjugations, pp. 679-680; the Snanaimuq, giving pronouns and verbs with partial conjugations, pp. 680-683; the Shushwap, with a vocabulary and grammatic treatise, pp. 683-685; the Stlā'tlumh with sketch of the grammar, pp. 685-686; the Okinā'k·ēn with numerals, pronouns, and verbs, pp. 687-688.—Terms of relationship of the Salish languages (pp. 688-692) includes the Sk·qō'mic, pp. 688-689; the Bilqula, p. 689; the Stlā'tlemh, pp. 689-690; the Shushwap, pp. 690-691; the Okanā'kēn, pp. 691-692.—Comparative vocabulary of eighteen languages spoken in British Columbia, pp. 692-715, includes the following Salishan languages, numbered respectively 7-17: Bilqula, Catlōltq, Pentlatc, Siciatl, Snanaimuq, Sk·qō'mic, Lku'ñgen, Ntlakyapamuq, Stlatlumh, Sequapmuq, and Okana'k·en.

Issued also as follows:

—— Second General Report on the Indians of British Columbia. By Dr. Franz Boas.

In British Ass. Adv. Sci. Sixth report on the northwestern tribes of Canada, pp. 10-163, London [1891], 8°. (Pilling.)

Linguistic contents as under title next above, pp. 17. 18, 19, 20-24, 24-25, 29, 80-95, 127-128, 128-131. 131-133, 133-134, 135-136, 136-137, 137, 137-138, 138-139. 139-140, 140-163.

**Boas** (F.) — Continued.

—— Third Report on the Indians of British Columbia. By Dr. Franz Boas.

In British Ass. Adv. Sci. Report of the sixty-first meeting, pp. 408-449, 4 folding tables between pp. 436-437, London, 1892, 8°. (Geological Survey.)

List of the villages, ancient and modern, of the Bilqula, pp. 408-409.—Gentes of the Nuqálmukh, Nusk'életemh, and Taliómh, p. 409.

Issued also as follows:

—— Third Report on the Indians of British Columbia. By Dr. Franz Boas.

In British Ass. Adv. Sci. Seventh report on the northwestern tribes of Canada, pp. 2-43, London [1892], 8°. (Eames, Pilling.)|

Linguistic contents as under title next above, pp. 2-3, 3.

—— [Texts in the Pĕntlátc language.]

Manuscript, 9 ll. folio, written on one side only; in the library of the Bureau of Ethnology. Collected in 1886.

Six legends in the Pĕntlátc language, accompanied by an interlinear, literal translation into English.

The original manuscript, in possession of its author, is in Pĕntlátc-German. (*)

—— Texts in the Catlōltq language.

Manuscript, 27 unnumbered ll. folio, written on one side only; in the library of the Bureau of Ethnology.

The texts (legends and stories) are accompanied by a literal interlinear English translation.

— Vocabulary of the Catlōltq (Comux) language; Vancouver Island.

Manuscript, 36 unnumbered leaves, folio, written on one side only; in the library of the Bureau of Ethnology.

Contains about 1,000 entries.

The original slips of this vocabulary, numbered 1-1097, one word on each slip, are in the same library.

—— [Grammatic notes on the Catlōltq language.]

Manuscript, 14 unnumbered leaves, folio, written on one side only; in the library of the Bureau of Ethnology.

—— Neē'lim texts obtained at Clatsop Plains, from "John": July, 1890.

Manuscript, pp. 1-2, 8°; recorded in a blank book; in the library of the Bureau of Ethnology.

Two stories in the Neē'lim language with interlinear translation into English.

—— Siletz texts obtained from "Old Jack" at the Siletz Reservation, June, 1890.

Manuscript, pp. 1-10, 8°; recorded in a blank book; in the library of the Bureau of Ethnology.

A legend in the Siletz language, with interlinear literal translation into English.

**Boas** (F.) — Continued.

—— Tilamook texts obtained from Haies John and Louis Fuller at the Siletz Reservation, June, 1890.

Manuscript, pp. 1–37, 8°; recorded in a blank book; in the library of the Bureau of Ethnology.

Five stories in the Tilamook language with interlinear literal translation into English.

—— [Vocabularies of various Salishan languages.]

Manuscript, ll. 1–30, folio, written on one side only; in the library of the Bureau of Ethnology.

Leaves 1–11 (numbered I) in double columns, contain in the first a Neē′lim and Tilamook vocabulary of 275 entries, the words of the respective dialects being indicated by an initial *N* or *T*; the second column contains a vocabulary of 250 words in the Siletz language.

Leaves 12–18 (numbered II) are headed Neē′lim and contain about 425 entries. A note states that the letter *T* following a word means that it is common to the Neē′lim and the Tilamook. Obtained at Clatsop from "Johnny."

Leaves 19–30 (numbered III) are headed Tilamook and contain about 1.000 entries. An accompanying note says the letter *N* following a word indicates that it is common to the Tilamook and Neē′lim dialects. Collected at Siletz from Louis Fuller and verified at Clatsop with the aid of the Indians.

—— Vocabulary of the Skgō′mic language.

Manuscript (numbered IV), ll. 1–6, folio, written on one side only; in the library of the Bureau of Ethnology.

List of the sixteen septs of the Skgō′mic, l. 1.—Formation of words (roots and derivatives), ll. 2–6.

—— [Material relating to the Snanaimuq language.]

Manuscript (numbered V), ll. 1–19, folio, written on one side only; in the library of the Bureau of Ethnology.

List of Snanaimuq septs (5), l. 1.—Names of tribes as given by the Snanaimuq, l. 1.—Phonology, l. 2.—Grammatic notes, ll. 3–12.—Formation of words, ll. 12–15.—Texts with interlinear literal translation into English, ll. 16–19.

—— Materialen zur Grammatik des Vilχula, gesammelt im Januar 1888 in Berlin, von Dr. F. Boas.

Manuscript, 14 unnumbered leaves, folio, written on one side only; in the library of the Bureau of Ethnology, Washington, D. C.

Franz Boas was born in Minden, Westphalia, Germany, July 9, 1858. From 1877 to 1882 he attended the universities of Heidelberg, Bonn, and Kiel. The year 1882 he spent in Berlin preparing for an Arctic voyage, and sailed June, 1883, to Cumberland Sound, Baffin Land, traveling in that region until September, 1884, returning via St. Johns, Newfoundland, to New York. The winter of 1884–'85 he spent in Washington, preparing the results of his journey for publication and in studying in the National Museum. From 1885 to 1886 Dr. Boas was an assistant in the Royal Ethnographical Museum of Berlin and docent of geography at the University of Berlin. In the winter of 1885–'86 he journeyed to British Columbia under the auspices of the British Association for the Advancement of Science, for the purpose of studying the Indians. During 1886–'88 Dr. Boas was assistant editor of Science, in New York, and from 1888 to 1892 docent of anthropology at Clark University, Worcester, Mass. During these years he made repeated journeys to the Pacific coast with the object of continuing his researches among the Indians. In 1891 Kiel gave him the degree of Ph. D.

Dr. Boas's principal writings are: Baffin Land, Gotha, Justus Perthes, 1885; The Central Eskimo (in the 6th Annual Report of the Bureau of Ethnology); Reports to the British Association for the Advancement of Science on the Indians of British Columbia, 1888–1892; Volkssagen aus Britisch Columbien, Verh. der Ges. für Anthropologie, Ethnologie und Urgeschichte in Berlin, 1891.

**Bolduc**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Rev. J.-B. Z. Bolduc, Quebec, Canada.

**Bolduc** (*Père* Jean-Baptiste Zacarie). Mission | de la | Colombie. | Lettre et journal | de | Mr. J.-B. Z. Bolduc, | missionnaire de la Colombie. | [Picture of a church.] |

Quebec: | de l'imprimerie de J.-B. Fréchette, père, | imprimeur-libraire, No. 13, rue Lamontagne. [1843.]

Title verso blank 1 l. text pp. 3–95, 16°. The larger part of the edition of this work was burned in the printing office, and it is, in consequence, very scarce.

Quelques mots (14), French, Tchinoucs [Jargon] et Sneomus, p. 95.

*Copies seen:* Bolduc, Mallet, Wellesley.

**Boston Athenæum**: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, Boston, Mass.

**Boston Public**: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in that library, Boston, Mass.

[**Boulet** (*Père* Jean-Baptiste).] Prayer book | and | catechism | in the | Snohomish language. | [Picture.] |

Tulalip, W. T. | 1879.

*Cover title:* Prayer book | and | catechism | in the | Snohomish language. | [Picture.] | Tulalip mission press. | 1879.

**Boulet** (J.-B.)—Continued.

Cover title, dedication verso picture etc. 1 l. title verso introductory remarks 1 l. text pp. 5–31, contents p. 32, back cover with picture and two lines in Snohomish, 18°.

Some copies have printed at the top of the cover title the words: Compliments of the Compiler, | J. B. Boulet. (Eames, Pilling.)

Morning and evening prayers with headings in English, pp. 5–15.—Catechism, pp. 16–31.—Appendix; Hymn for the funeral of adults, p. 31.

*Copies seen:* Congress, Eames, Pilling, Shea, Wellesley, Wisconsin Historical Society.

——, *editor*. See **Youth's Companion**.

**Brinley** (George). See **Trumbull** (J. H.)

**Brinton**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Dr. D. G. Brinton, Philadelphia, Pa.

**Brinton** (*Dr.* Daniel Garrison). The language of palæolithic man.

In American Philosoph. Soc. Proc. vol. 25, pp. 212–225, Philadelphia, 1888, 8°.

Terms for *I*, *thou*, *man*, *divinity*, in Bilhoola and Kawitshin, p. 216.

Issued separately with title-page as follows:

—— The language | of | palæolithic man. | By | Daniel G. Brinton, M. D., | Professor of American Linguistics and Archæology in the University of Pennsylvania. | Read before the American Philosophical Society, | October 5, 1888. | Press of MacCalla & co., | Nos. 237–9 Dock Street, Philadelphia. | 1888.

Cover title as above, title as above verso blank 1 l. text pp. 3–16, 8°.

Linguistic contents as under title next above, p. 7.

*Copies seen:* Eames, Pilling.

This article reprinted in the following:

—— Essays of an Americanist. | I. Ethnologic and Archæologic. | II. Mythology and Folk Lore. | III. Graphic Systems and Literature. | IV. Linguistic. | By | Daniel G. Brinton, A.M., M.D., | Professor [&c. nine lines.] | Philadelphia: | Porter & Coates. | 1890.

Title verso copyright notice 1 l. preface pp. iii–iv, contents pp. v–xii, text pp. 17–467 index of authors and authorities pp. 469–474, index of subjects pp. 475–489, 8°. A collected reprint of some of Dr. Brinton's more important essays.

The earliest form of human speech as revealed by American tongues (read before the American Philosophical Society in 1885 and published in their proceedings under the title of "The languages of palæolithic man"), pp. 390–409.

**Brinton** (D. G.)—Continued.

Linguistic contents as under titles above, p. 396.

*Copies seen:* Bureau of Ethnology, Eames, Pilling.

—— The American Race: | A Linguistic Classification and Ethnographic | Description of the Native Tribes of | North and South America. | By | Daniel G. Brinton, A. M., M. D., | Professor [&c. ten lines.] | New York: | N. D. C. Hodges, Publisher, | 47 Lafayette Place. | 1891.

Title verso copyright notice (1891) 1 l. dedication verso blank 1 l. preface pp. ix–xii, contents pp. xiii–xvi, text pp. 17–332, linguistic appendix pp. 333–364, additions and corrections pp. 365–368, index of authors pp. 369–373, index of subjects pp. 374–392, 8°.

A brief discussion of the north Pacific coast stocks (pp. 103–117) includes a list of the divisions of the Salishan family, p. 108.

*Copies seen:* Bureau of Ethnology, Eames, Pilling.

—— Studies in South American Native Languages. By Daniel G. Brinton, M. D. (Read before the American Philosophical Society, February 5, 1892.)

In American Philosoph. Soc. Proc. vol. 30, pp. 45–105, Philadelphia, 1892, 8°. (Bureau of Ethnology.)

Vocabulary of 22 words, Spanish and Catolq, and numerals 1–10 in Catolq, pp. 84–85.—The same vocabulary translated from Spanish into English, and alphabetically arranged, p. 85.

—— Studies | in | South American Native | Languages. | From mss and rare printed sources. | By Daniel G. Brinton, A. M., M. D., LL. D., | Professor of American Archæology and Linguistics in the | University of Pennsylvania. | Philadelphia: | MacCalla & Company, Printers, 237–9 Dock Street. | 1892.

Title verso blank 1 l. prefatory note verso blank 1 l. contents verso blank 1 l. text pp. 7–67, 8°.

Linguistic contents as under title next above, pp 46–47.

"Among the manuscripts in the British Museum there is one in Spanish (Add. Mss., No. 17631) which was obtained in 1848 from the Venezuelan explorer, Michelena y Rojas (author of the *Exploracion del America del Sur*, published in 1867). It contains several anonymous accounts, by different hands, of a voyage (or voyages) to the east coast of Patagonia, 'desde Cabo Blanco hasta las Virgines,' one of which is dated December, 1789. Neither the name of the ship nor that of the commander appears.

"Among the material are two vocabularies

**Brinton (D. G.)** — Continued.

of the Tsoneca or Tehuelhet dialect, comprising about sixty words and ten numerals. These correspond closely with the various other lists of terms collected by travelers. At the close of the MS., however, there is a short vocabulary of an entirely different linguistic stock, without name of collector, date or place, unless the last words "a la Soleta," refer to some locality. Elsewhere the same numerals are given, and a few words, evidently from some dialect more closely akin to the Tsoneca, and the name *Hongote* is applied to the tongue. This may be a corruption of 'Choonke,' the name which Ramon Lista and other Spanish writers apply to the Tsoneca (Hongote=Chongote=Choonke=Tsōněca).

"The list which I copy below, however, does not seem closely allied to the Tehuelhet, nor to any other tongue with which I have compared it. The MS. is generally legible, though to a few words I have placed an interrogation mark, indicating that the handwriting was uncertain. The sheet contains the following [Salishan vocabulary]".

In the issue of Science of May 13, 1892, Dr. Brinton publishes the following note, the substance of which also appears in the Proceedings of the American Philosophical Society for April, 1892:

"In a series of ten studies of South American languages, principally from MS. sources, which I published in the last number of the Proceedings of the American Philosophical Society, one was partly devoted to the 'Hongote' language, a vocabulary of which I found in a mass of documents in the British Museum stated to relate to Patagonia. I spoke of it as an independent stock, not related to other languages of that locality. In a letter just received from Dr. Franz Boas he points out to me that the 'Hongote' is certainly Salish and must have been collected in the Straits of Fuca, on the northwest coast. How it came to be in the MS. referred to I cannot imagine, but I hasten to announce the correction as promptly as possible."

*Copies seen:* Bureau of Ethnology, Eames, Pilling.

Daniel Garrison Brinton, ethnologist, born in Chester County, Pa., May 13, 1837. He was graduated at Yale in 1858 and at the Jefferson Medical College in 1861, after which he spent a year in Europe in study and in travel. On his return he entered the army, in August, 1862, as acting assistant surgeon. In February of the following year he was commissioned surgeon and served as surgeon in chief of the second division, eleventh corps. He was present at the battles of Chancellorsville, Gettysburg, and other engagements, and was appointed medical director of his corps in October, 1863. In consequence of a sunstroke received soon after the battle of Gettysburg he was disqualified for active service, and in the autumn of that year he became superintendent of hospitals at Quincy and Springfield, Ill., until August, 1865, when, the civil war having closed, he was brevetted lieutentant-colonel and discharged. He then settled in Philadelphia, where he became editor of The Medical and Surgical Reporter, and also of the quarterly Compendium of Medical Science. Dr. Brinton has likewise been a constant contributor to other medical journals, chiefly on questions of public medicine and hygiene, and has edited several volumes on therapeutics and diagnosis, especially the popular series known as Napheys's Modern Therapeutics, which has passed through so many editions. In the medical controversies of the day, he has always taken the position that medical science should be based on the results of clinical observation rather than on physiological experiments. He has become prominent as a student and a writer on American ethnology, his work in this direction beginning while he was a student in college. The winter of 1856–'57, spent in Florida, supplied him with material for his first published book on the subject. In 1884 he was appointed professor of ethnology and archæology in the Academy of Natural Sciences, Philadelphia. For some years he has been president of the Numismatic and Antiquarian Society of Philadelphia, and in 1886 he was elected vice-president of the American Association for the Advancement of Science, to preside over the section on anthropology. During the same year he was awarded the medal of the Société Américaine de France for his "numerous and learned works on American ethnology," being the first native of the United States that has been so honored. In 1885 the American publishers of the Iconographic Encyclopædia requested him to edit the first volume, to contribute to it the articles on "Anthropology" and "Ethnology" and to revise that on "Ethnography," by Professor Gerland, of Strasburg. He also contributed to the second volume of the same work an essay on the "Prehistoric Archæology of both Hemispheres." Dr. Brinton has established a library and publishing house of aboriginal American literature, for the purpose of placing within the reach of scholars authentic materials for the study of the languages and culture of the native races of America. Each work is the production of native minds and is printed in the original. The series, most of which were edited by Dr. Brinton himself, include The Maya Chronicles (Philadelphia, 1882); The Iroquois Book of Rites (1883); The Güegüence: A Comedy Ballet in the Nahuatl Spanish Dialect of Nicaragua (1883); A Migration Legend of the Creek Indians (1884); The Lenape and Their Legends (1885); The Annals of the Cakchiquels (1885); [Ancient Nahuatl Poetry (1887); Rig Veda Americanus (1890)]. Besides publishing numerous papers he has contributed valuable reports on his examinations of mounds, shell-heaps, rock inscriptions, and other antiquities. He is the author of The Floridian Peninsula: Its Lit-

**Brinton** (D. G.) — Continued.

erary History, Indian Tribes, and Antiquities (Philadelphia, 1859); The Myths of the New World: A Treatise on the Symbolism and Mythology of the Red Race of America (New York, 1868); The Religious Sentiment: A Contribution to the Science and Philosophy of Religion (1876); American Hero Myths: A Study in the Native Religions of the Western Continent (Philadelphia, 1882); Aboriginal American Authors and their Productions, Especially those in the Native Languages (1883) and A Grammar of the Cakchiquel Language of Guatemala (1884).—*Appleton's Cyclop. of Am. Biog.*

**British Museum:** These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, London, Eng.

**Bulmer** (*Dr.* Thomas Sanderson). Chinook Jargon | grammar and dictionary | compiled by | T. S. Bulmer, M.D., C.M., F. S. A., London, | Surgeon-Accoucheur, Royal College of Surgeons, England. | Author of [&c. four lines.] (*)

Manuscript in possession of its author, Salt Lake City, Utah, who furnished me the above transcript of the title-page, and who writes me, October, 1891, concerning it as follows: "I shall issue it on Hall's typewriter, and then duplicate copies with another special machine, and use various types on the machine, testing the uses of each. . . . Fifty pages will be devoted to the origin of the language from all sources. Examples of hymns from various languages will be given.'

Contains many words of Salishan origin, some of which are so indicated.

—— Chinook Jargon language. | Part II. | [Two lines Chinook Jargon.] | To be completed in IX parts. | Compiled by | T. S. Bulmer, M. D., C. M., F. S. A. Sc. A., London. | Ably assisted by | Rev'd M. Eells, D. D., and Rev'd Père N. L. St. Onge, (formerly missionary to the | Yakama Indians).

Manuscript; title as above verso blank 1 l. text ll. 1-124, 4°. In possession of Dr. Bulmer.

Words in the Niskwalli having some resemblance to the Chinook Jargon, l. 41.

—— The Chee-Chinook language | or | Chinook Jargon. | In | IX parts. | Part III. | English-Chinook dictionary. | First edition. | By T. S. Bulmer, ably assisted by | the Revd. M. Eells, D.D., & the Revd Père Saint Onge, both missionaries to the Indians in Washington & Oregon states.

Manuscript; title verso blank 1 l. preface verso blank 1 l. special note for readers verso blank 1 l. "memos to guide the reader" 2 ll. text alphabetically arranged by English words ll. 1-189, written on one side only, folio. In possession of its author, who kindly loaned it to me for examination. In his "memos" the author gives a list of letters used to indicate the origin of the respective words *C, N, I, E, F, Ch. Yak.*, Chinook, Nootka, Indian, English, French, Chihalis, and Yakama; and a second list of persons from whom the words were obtained and localities in which they were used.

"In my selection of the term *Chee-Chinook* I merely intend to convey to students that it has its principal origin in the Old or Original Chinook language; and although it contains many other Indian words as well as French and English, yet it came forth from its mother as an hybrid, and as such has been bred and nourished as a nursling from the parent stem. I therefore designate it as a *chee* or new Chinook—the word *chee* being a Jargon word for *lately, just now, new.*"

[——] Chinook Jargon dictionary. Part III. Chinook-English.

Manuscript; 121 leaves folio, written on one side only, interspersed with 40 blank leaves inserted for additions and corrections. In possession of its author.

The dictionary occupies 106 leaves, and many of the words are followed by their equivalents in the languages from which they are derived, and the authority therefor. Following the dictionary are the following: Original Indian names of town-sites, rivers, mountains, etc., in the western parts of the State of Washington: Skokomish, 2 ll.; Chemakum, Lower Chihalis, Duwamish, 1 l.; Chinook, 2 ll.; miscellaneous, 2 ll.—Names of various places in the Klamath and Modoc countries, 3 ll.—Camping places and other localities around the Upper Klamath Lake, 5 ll.

[——] Appendix to Bulmer's Chinook Jargon grammar and dictionary.

Manuscript, ll. 1-70, 4°, in possession of its author.

General phrases, as literal as possible, Chinook and English, ll. 6-26.—Detached sentences, ll. 27-29.—Prayer in English, ll. 30-31; same in Jargon, ll. 32-33.—"History" in English, ll. 34-36; same in Jargon (by Mr. Eells), with interlinear English translation, ll. 37-43. — An address in English, ll. 44-46; same in Jargon, with interlinear English translation, ll. 47-53.—A sermon in English, ll. 54-55; same in Jargon, with interlinear English translation, ll. 56-61.—Address in Jargon to the Indians of Puget Sound, by Mr. Eells, with interlinear English translation, ll. 62-66.—Address "On Man," in English, l. 67; same in Jargon, with interlinear English translation, ll. 68-70.

Contains many words of Salishan origin, some of which are so indicated.

[——] Part II | of | Bulmer's Appendix | to the Chee-Chinook | Grammar and Dictionary.

**Bulmer (T. S.) — Continued.**

Manuscript, 57 ll. 4°, in possession of its author.

Form of marriage, ll. 2–3.—Solemnization of the marriage service, ll. 4–10. These two articles are in Jargon, with interlinear English translation.—Address, in English, ll. 11–12; the same in Jargon, with interlinear English translation, ll. 13–17.—"From Addison," in Jargon, with interlinear English translation, ll. 18–19.—An oration in English, l. 20; the same in Twana by Mr. Eells, with interlinear English translation, ll. 21–22.—A Twana tradition, by Mr. Eells, with interlinear English translation, l. 23; the same in English, ll. 24–25.—Legends in Jargon, by Père L. N. St. Onge, with interlinear English translation, ll. 26–57.

Contains a number of words of Salishan origin, many of which are so indicated.

[——] Special scientific notes.

Manuscript, ll. 1–77, 4°, in possession of its author.

General remarks on Indian languages, ll. 1–3.—Origin of languages, ll. 4–11.—Scientific notes on the European and Asiatic languages, ll. 12–35.—American Indian languages, ll. 35–63, includes remarks upon and examples in the Iroquois, Cherokee, Sahaptin, Algonkin, Nahuatl, Shoshone, Cree, Sioux, and Jargon.—List of words in the Chinook Jargon the same as in Nitlakapamuk, ll. 64–67.—Selish numerals, 1–18, l. 65.—List of tribes of Alaska and its neighborhood, l. 66.—Twana verbs, l. 67.—Niskwally verbs, l. 68.—Clallam verbs, l. 69.—Remarks on the Yakama, ll. 70–77.

[——] The Christian prayers | in Chinook [Jargon].

Manuscript; 61 ll. 4°, in the possession of its author.

Prayers in Chinook Jargon, ll. 1–5.—Lessons 1–17 in Chinook Jargon, with English headings, ll. 6–23.—List of special words adopted by Fathers Blanchet and Demers in connection with the service of the mass, ll. 24–25.—Translation of the Chinook prayers into English, ll. 26–38.—Copy of a sermon preached by Rev. Dr. Eells to the Indians at Wallawalla, with interlinear English translation, ll. 39–46. "Of the 97 words used, 46 are of Chinook origin, 17 Nootka, 3 Selish, 23 English, 2 Jargon, and 6 in French."—Articles of faith of the Congregational church at Skokomish, Washington, in the Jargon with interlinear English translation, ll. 47–52.—Oration in Chinook Jargon with interlinear English translation, ll. 53–54.—Prayers to God in English blank verse, ll. 55–56; the same in Jargon with interlinear English translation, ll. 57–61.

—— [Hymns, songs, etc., in the Chinook Jargon and other languages.]

Manuscript; no title-page; text 77 leaves, 4°, in possession of its author.

Songs, l. 1.—Song with music, ll. 2–3.—School songs by Mr. Eells, ll. 4–5.—Songs from Dr. Boas, ll. 6–12.—Hymns by Mr. Eells, ll. 13–32. All the above are in Jargon with English translations.—Hymns in Niskwalli by Mr. Eells, l. 33.—Hymns in Jargon by Père St. Onge, ll. 34–45.—Hymn in Yakama, by Père St. Onge, ll. 45–46; the same in English, ll. 57–64.—Yakama prose song by Father Pandosy, with French translation, ll. 65–69.—Hymns in Jargon by Mr. Eells, ll. 70–71.—Hymn in Yakama with interlinear English translation, ll. 72–73.—Song in English, l. 74; same in Siwash, ll. 75–77.

—— [The Lord's prayer in various Indian languages.]

Manuscript; no title-page; text 24 unnumbered leaves, written on one side only, 4°.

The Lord's prayer in Chinook Jargon, l. 1; in Yakama,* l. 2; in Micmac, l. 3.—Ave Maria in Micmac, l. 3.—Lord's prayer in Penobscot, l. 4; in Mareschite, l. 5; in Passamaquoddy (two versions) l. 5; Micmac (ancient), l. 6; Montagnais, l. 6; Abenaki, ll. 6–7; pure Mareschite, l. 7; Snohomish, l. 7; Niskwalli,* l. 8; Clallam,* l. 9; Twana,* l. 10; Sioux, l. 11; Flathead,* l. 12; Cascade,* l. 12; Tlallam, l. 13; Huron, l. 13; Blackfoot, l. 13; Abenaki, l. 14; Choctaw, l. 14; Ottawa, l. 14; Assiniboine, l. 15; Seneca, l. 15; Caughnawaga, l. 15; other Micmac, l. 16; Totonac, l. 16; Cora, l. 16; Mistek,* l. 17; Maya,* l. 17; Algonquin,* l. 22.—Hymn in Snohomish, ll. 23–24.

Those prayers marked with an asterisk are accompanied by an interlinear English translation.

The compiler of this paper informs me it is his intention to add one hundred other versions of the Lord's prayer, from the Californian and Mexican languages.

In addition to the above papers, Dr. Bulmer is also the author of a number of articles appearing in Father Le Jeune's *Kamloops Wawa, q. v.*

I am indebted to Dr. Bulmer for the notes upon which is based the following account:

Thomas Sanderson Bulmer was born in 1834, in Yorkshire, England. He was educated at Preston grammar school, Stokesley, and at Newton under Brow, was advanced under Rev. C. Cator and Lord Beresford's son at Stokesley, and afterwards was admitted a pupil of the York and Ripon diocesan college. He was appointed principal of Doncaster union agricultural schools, but soon after emigrated to New York. There he took charge, as head master, of General Hamilton's free school. Thence he went to Upper Canada and was appointed one of the professors in L'Assomption Jesuit College. From there he went to Rush Medical College and Lind University, Chicago; thence to the École Normale, Montreal; thence to Toronto University, medical department. Later he continued his studies in the École de Médecine and McGill University, Montreal, and graduated in medicine at Victoria University. In 1868 he went to London, whence he proceeded to New Zealand, and was appointed superintendent of quarantine at Wellington. In Tasmania and

**Bulmer** (T. S.) — Continued.

Australia he held similar positions. His health failing, he went to Egypt, and later returned to England. The English climate not agreeing with him, he took a tour of the Mediterranean ports. Returning to London, the Russian grippe attacked him, and he was warned to seek a new climate. He returned to Montreal, en route for the Rocky Mountains, where he sought Indian society for a considerable time. Finding winter disastrous to him, he proceeded to Utah in search of health. For the last two years he has been engaged in writing up his Chinook books, as well as completing his Egyptian Rites and Ceremonies, in which he has been assisted by English Egyptologists. Dr. Bulmer is a member of several societies in England and America and the author of a number of works on medical and scientific subjects.

Bureau of Ethnology: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of the Bureau of Ethnology, Washington, D. C.

**Buschmann** (Johann Carl Eduard). Die Völker und Sprachen Neu-Mexico's und der Westseite des britischen Nordamerika's, dargestellt von Hrn. Buschmann.

In Königliche Akad. der Wiss. zu Berlin, Abhandlungen, aus dem Jahre 1857, pp. 209-414, Berlin, 1858. 4°.

Wortverzeichniss des Tlaoquatch, Kawitchen, Noosdalum, Squallyamish, und pseudo Chinook (Cathlascon?) pp. 375-378.—Comments on the Billechoola, p. 382.—Wortverzeichness der Hailtsa (from Tolmie and from Hale) und Billechoola, pp. 385-389.—Comments on the Hailtsa, Billechoola, and Kawitchen, with a few examples, p. 390.

Issued separately with title-page as follows:

—— Die Völker und Sprachen | Neu-Mexico's | und | der Westseite | des | britischen Nordamerika's | dargestellt | von | Joh. Carl Ed. Buschmann. | Aus den Abhandlungen der königl. Akademie der Wissenchaften | zu Berlin 1857. |

Berlin | gedruckt in der Buchdruckerei der königl. Akademie | der Wissenschaften | 1858. | In Commission bei F. Dümmler's Verlags-Buchhandlung.

Cover title as above, title as above verso notice 1 l. text pp. 209-404, Inhalts-Übersicht pp. 405-413, Verbesserungen p. 414, 4°.

Linguistic contents as under title next above.

**Buschmann** (J. C. E.) — Continued.

*Copies seen:* Astor, Congress, Eames, Pilling, Trumbull.

The copy at the Fischer sale, catalogue no. 270, brought 14*s.*; at the Field sale, catalogue no. 235, 75 cents; priced by Leclerc, 1878, no. 3012, 12 fr. and by Trübner, 1882, 15*s.*

—— Die Spuren der aztekischen Sprache im nördlichen Mexico und höheren amerikanischen Norden. Zugleich eine Musterung der Völker und Sprachen des nördlichen Mexico's und der Westseite Nordamerika's von Guadalaxara an bis zum Eismeer. Von Joh. Carl Ed. Buschmann.

In Königliche Akad. der Wiss. zu Berlin, Abhandlungen aus dem Jahre 1854, Zweiter Supp.-Band, pp. 1-819 (forms the whole volume), Berlin, 1859, 4°.

A general discussion of the peoples of Oregon and Washington (pp. 658-662) includes the Tsihali-Selish, with its tribal and linguistic divisions, habitat, etc., pp. 658-660.—Speech of Puget Sound, Fuca Strait, etc., p. 70, includes the Salishan divisions.

Issued separately with title-page as follows:

—— Die | Spuren der aztekischen Sprache | im nördlichen Mexico | und höheren amerikanischen Norden. | Zugleich | eine Musterung der Völker und Sprachen | des nördlichen Mexico's | und der Westseite Nordamerika's | von Guadalaxara an bis zum Eismeer. | Von | Joh. Carl Ed. Buschmann. |

Berlin. | Gedruckt in der Buchdruckerei der königl. Akademie | der Wissenschaften. | 1859.

Half-title verso blank 1 l. general title of the series verso blank 1 l. title as above verso blank 1 l. abgekürtze Inhalts-Übersicht pp. vii-xii, text pp. 1-713, Einleitung in das geographische Register pp. 714-718, geographische Register pp. 718-815, vermischte Nachweisungen pp. 816-818, Verbesserungen, p. 819, 4°.

Linguistic contents as under title next above.

*Copies seen:* Astor, Brinton, Eames, Maisonneuve, Pilling, Quaritch, Smithsonian, Trumbull.

Published at 20 Marks. An uncut, half-morocco copy was sold at the Fischer sale, catalogue no. 269, to Quaritch, for 2*l.* 11*s.*; the latter prices two copies, catalogue no. 12552, one 2*l.* 2*s.* the other 2*l.* 10*s.*; the Pinart copy, catalogue no. 178, brought 9 fr.; Koehler, catalogue no. 440, prices it 13 M. 50 Pf.; priced again by Quaritch, no. 30037, 2*l.*

# C.

**C.** (J. F.) A Happy Indian Village.

In the Ave Maria, vol. 26, pp. 444-445, Notre Dame, Indiana, May 12, 1888, sm. 4°. (Pilling.)

The Ave Maria in the Kalispel language, p. 445.

Reprinted in St. Joseph's Advocate, sixth year, pp. 394-395, Baltimore, July, 1888, sm. 4°. (Bureau of Ethnology.)

**Campbell** (John). Origin of the aborigines of Canada. A paper read before the society, 17th December, 1880, by Prof. J. Campbell, M.A.

In Quebec Lit. and Hist. Soc. Trans., session 1880-1881, pp. 61-93, and appendix pp. i-xxxiv, Quebec, 1882, 12°. (Pilling.)

The first part of this paper is an endeavor to show a resemblance between various families of the New World, and between these and various peoples of the Old World.

Comparative vocabulary (90 words) of the Niskwalli and the Malay-Polynesian languages, pp. xxxii-xxxiv.

Issued separately with title-page as follows:

—— Origin | of the | aborigines of Canada. | A paper read before the Literary and historical society, | Quebec, | by | prof. J. Campbell, M. A., | (of Montreal,) | Délégué Général de l'Institution Ethnographique de Paris. |

Quebec: | printed at the "Morning chronicle" office. | 1881.

Cover title as above, title as above verso blank 1 l. dedication verso blank 1 l. text pp. 1-33, and appendix pp. i-xxxiv, 8°. Twenty-five copies printed.

Linguistic contents as under title next above.

*Copies seen:* Wellesley.

**Canadian Indian.** Vol. I. October, 1890. No. I[-Vol. I. September, 1891. No. 12]. | The | Canadian | Indian | Editors | rev. E. F. Wilson | H. B. Small. | Published under the Auspices of | the Canadian Indian Researchal [*sic*] | society |Contents | [&c. double columns, each eight lines.] | Single Copies, 20 Cents. Annual Subscription, $2.00. |

Printed and Published by Jno. Rutherford, Owen Sound, Ontario[Canada]. [1890-1891.]

12 numbers: cover title as above, text pp. 1-356, 8°. A continuation of "Our Forest Children," described in the Bibliography of the Algonquian languages. The publication was suspended with the twelfth number, with the intention of resuming it in January, 1892. It has been found impracticable to carry out the project. The word "Researchal" on the cover of the first number was changed to Research in the following numbers.

Wilson (E. F.), A comparative vocabulary, vol. 1, pp. 104-107.

*Copies seen:* Eames, Pilling, Wellesley.

[**Canestrelli** (*Rev.* Philip).] Catechism | of | Christian Doctrine | prepared and enjoined | by order of the | Third Plenary Council of Baltimore | Translated into Flat-head | by a father of the Society of Jesus |

Woodstock college [Md.] | 1891

Title verso blank 1 l. text (entirely in the Kalispel language with the exception of a few headings in English) pp. 3-100, errata pp. 101-102, sq. 16°.

Catechism, pp. 3-88.—Prayers, pp. 89-100.

*Copies seen:* Eames, Pilling.

[——] Interrogationes | faciendæ a sacerdote | ad baptismum conferendum | procedente.

*Colophon:* S. Ignatii, in Montanis. Typis missionis. [1891.]

Frontispiece (vignette of the Virgin and child with the inscription N. S. del Carmen) recto l. 1, text with heading above, and with other Latin headings scattered throughout, pp. [2-4], 24°. Printed by the school boys at St. Ignatius Mission.

*Copies seen:* Eames, Pilling.

—— [Litany and prayer in the Kalispel language.

St. Ignatius Print, Montana, 1891.]

Frontispiece (vignette of the Virgin and child with the inscription N. S. del Carmen) recto l. 1, text pp. [2-3], 12°. Printed by the school boys at St. Ignatius Mission.

Lu Skuskuests lu t St. Marie, p. [2].—Oratio Leonis P. P. XIII ad S. Joseph, p. [3].

*Copies seen:* Eames, Pilling.

[——] Nchaumen | Lu kaeks-auàum l-ágal | pótu hòi la sainte messe | lu tel kae-pogót | le pape.

*Colophon:* St. Ignatius Print, Montana. [1891.]

One leaf, printed on one side only, 8°. Printed by the school boys at St. Ignatius Mission.

Three prayers in the Kalispel language.

*Copies seen:* Eames, Pilling.

[——] Stabat mater [in the Kalispel language.]

[St. Ignatius Print, Montana, 1891.]

1 leaf, 8°, printed on one side only. Printed by the school boys at St. Ignatius Mission.

*Copies seen:* Eames, Pilling.

**Carmany** (J. H.) [The first three of the ten commandments, and the Lord's prayer in the Nanaimo language.]

In **Bancroft** (H. H.), Native races of the Pacific states, vol. 3, pp. 611-612, New York, 1875, 8°.

Reprinted in the various editions of the same work.

[**Caruana** (*Rev.* J. M.)] Promissiones Domini Nostri Jesu Christi factae B. Marg. M. Alacoque. | Enpotèenet la Jesus Christ zogomshitem la | npiilghues Margherite Marie Alacoque le | chesnkuèitemistos la ghul potènzutis, ghul | sengastus la ezpoz.

*Colophon:* P. A. Kemper, Dayton, O. (N. America.) [1890.] (Cœur d'Alene, Indian.)

A small card, 3 by 5 inches in size, headed as above, and containing twelve "Promises of Our Lord to Blessed Margaret Mary," in the Cœur d'Alene language. On the verso is a colored picture of the sacred heart, with four lines inscription beneath, in English.

Mr. Kemper has issued a similar card in many languages.

*Copies seen:* Eames, Pilling, Wellesley.

**Catalogue** of the American library. See **Trumbull** (J. H.)

**Catechism:**

| | |
|---|---|
| Kalispel | See **Giorda** (J.) |
| Netlakapamuk | **Le Jeune** (J. M. R.) |
| Salish | **Canestrelli** (P.) |
| Snohomish | **Boulet** (J. B.) |

**Catechism** . . . translated into Flathead. See **Canestrelli** (P.)

**Catlin** (George). North and South American Indians. | Catalogue | descriptive and instructive | of | Catlin's | Indian Cartoons. | Portraits, types, and customs. | 600 paintings in oil, | with | 20,000 full length figures | illustrating their various games, religious ceremonies, and | other customs, | and | 27 canvas paintings | of | Lasalle's discoveries. |

New York: | Baker & Godwin, Printers, | Printing-house square, | 1871.

Abridged title on cover, title as above verso blank 1 l. remarks verso note 1 l. text pp. 5-92, certificates pp. 93-99, 8°.

Proper names with English significations in a number of American languages, among them a few of the Spokan and Selish.

*Copies seen:* Astor, Congress, Eames, Wellesley, Wisconsin Historical Society.

George Catlin, painter, born in Wilkesbarre, Pa., in 1796, died in Jersey City, N. J., December 23, 1872. He studied law at Litchfield, Conn., but after a few years' practice went to Philadelphia and turned his attention to drawing and painting. As an artist he was entirely self-taught. In 1832 he went to the Far West and spent eight years among the Indians of Yellowstone River, Indian Territory, Arkansas, and Florida, painting a unique series of Indian portraits and pictures, which attracted much attention, on their exhibition, both in this country and in Europe. Among these were 470 full-length portraits and a large number of pictures illustrative of Indian life and customs, most of which are now preserved in the National Museum, Washington. In 1852-1857 Mr. Catlin traveled in South and Central America, after which he lived in Europe until 1871, when he returned to the United States. One hundred and twenty-six of his drawings illustrative of Indian life were at the Philadelphia exposition of 1876. He was the author of Notes of Eight Years in Europe (New York, 1848); Manners, Customs, and Condition of the North American Indians (London, 1857); The Breath of Life, or Mal-Respiration (New York, 1861); and O-kee-pa: A Religious Ceremony, and other Customs of the Mandans (London, 1867).—*Appleton's Cyclop. of Am. Biog.*

**Catloltq.** See **Komuk.**

**Chamberlain** (Alexander Francis). The Eskimo race and language. Their origin and relations. By A. F. Chamberlain, B. A.

In Canadian Inst. Proc. third series, vol. 6, pp. 261-337, Toronto, 1889, 8°.

Comparative Eskimo and Indian vocabularies (pp. 318-322) contains a number of words in Kawitchen, Selish, Niskwalli, Bilkula, Kowelitsch, and Skwale (from Tolmie and Dawson and from Hale), pp. 318-320.

[——] Numerals, Vocabulary, and Sentences in the Language of the Colville Indians at Nelson, British Columbia.

Manuscript, pp. 1-7 of a blank book, 8°; in possession of its author.

Numerals 1-20, 30, 40, 50, 60, 70, 80, 90, 100, 200, 300, pp. 1-2.—Vocabulary (60 words), pp. 3-5.—Phrases and sentences, pp. 5-7.—Pronouns, p. 9.

Alexander Francis Chamberlain was born at Kenninghall, Norfolk, England, January 12, 1865, and came to New York with his parents in 1870, removing with them to Canada in 1874. He matriculated from the Collegiate Institute, Peterboro, Ontario, into the University of Toronto in 1882, from which institution he graduated with honors in modern languages and ethnology in 1886. From 1887 to 1890 he was fellow in modern languages in University College, Toronto, and in 1889 received the degree of M. A. from his alma mater. In 1890 he was appointed fellow in anthropology in Clark University, Worcester, Mass., where he occupied

**Chamberlain** (A. F.) — Continued.

himself with studies in the Algonquian languages and the physical anthropology of America. In June, 1890, he went to British Columbia, where, until the following October, he was engaged in studying the Kootenay Indians under the auspices of the British Association for the Advancement of Science. A summary of the results of these investigations appears in the proceedings of the association for 1892. A dictionary and grammar of the Kootenay language, together with a collection of texts of myths, are also being proceeded with. In 1892 Mr. Chamberlain received from Clark University the degree of Ph. D. in anthropology, his thesis being: "The Language of the Mississagas of Skūgog: A contribution to the Linguistics of the Algonkian Tribes of Canada," embodying the results of his investigations of these Indians.

Mr. Chamberlain, whose attention was, early in life, directed to philologic and ethnologic studies, has contributed to the scientific journals of America, from time to time, articles on subjects connected with linguistics and folklore, especially of the Algonquian tribes. He has also been engaged in the study of the Low-German and French Canadian dialects, the results of which will shortly appear. Mr. Chamberlain is a member of several of the learned societies of America and Canada and fellow of the American Association for the Advancement of Science.

In 1892 he was appointed lecturer in anthropology at Clark University.

**Chehalis:**

| | |
|---|---|
| General discussion | See Hale (H.) |
| General discussion | Swan (J. G.) |
| General discussion | Tolmie (W. F.) and Dawson (G. M.) |
| Geographic names | Bulmer (T. S.) |
| Grammatic treatise | Eells (M.) |
| Grammatic treatise | Gallatin (A.) |
| Grammatic treatise | Hale (H.) |
| Numerals | Eells (M.) |
| Numerals | Montgomerie (J. E.) |
| Numerals | Swan (J. G.) |
| Sentences | Swan (J. G.) |
| Vocabulary | Eells (M.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Latham (R. G.) |
| Vocabulary | Pinart (A. L.) |
| Vocabulary | Roehrig (F. L. O.) |
| Vocabulary | Smet (P. J. de). |
| Vocabulary | Swan (J. G.) |
| Vocabulary | Tolmie (W. F.) and Dawson (G. M.) |
| Words | Bancroft (H. H.) |
| Words | Gibbs (G.) |
| Words | Nicoll (E. H.) |

See also Salish.

**Chihalis.** See **Chehalis.**

**Chinook** [Jargon] dictionary. See **Coones** (S. F.)

**Chirouze** (*Fr.* —). Vocabulary of the Snohomish language. (*)

Manuscript, oblong 12°; in possession of M. Alph. L. Pinart.

**Clallam.** See **Klalam.**

**Classification:**

| | |
|---|---|
| Salish | See Bancroft (H. H.) |
| Salish | Bates (H. W.) |
| Salish | Beach (W. W.) |
| Salish | Berghaus (H.) |
| Salish | Boas (F.) |
| Salish | Brinton (D. G.) |
| Salish | Buschmann (J. C. E.) |
| Salish | Dawson (G. M.) |
| Salish | Drake (S. G.) |
| Salish | Eells (M.) |
| Salish | Gallatin (A.) |
| Salish | Gatschet (A. S.) |
| Salish | Gibbs (G.) |
| Salish | Haines (E. M.) |
| Salish | Keane (A. H.) |
| Salish | Latham (R. G.) |
| Salish | Powell (J. W.) |
| Salish | Prichard (J. C.) |
| Salish | Sayce (A. H.) |
| Salish | Schoolcraft (H. R.) |
| Salish | Trumbull (J. H.) |

**Clip** (John). See **Eells** (M.)

**Cœur d'Alêne.** See **Skitsuish.**

**Colville.** See **Skoyelpi.**

**Comparative** vocabularies. See **Gibbs** (G.)

**Comux.** See **Komuk.**

**Congress:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the Library of Congress, Washington, D. C.

[**Coones** (S. F.)] Dictionary | of the | Chinook Jargon | as spoken on | Puget sound and the northwest, | with | original Indian names for prominent places | and localities with their meanings, | historical sketch, etc. |

Published by | Lowman & Hanford stationery & printing co., | Seattle, Wash. [1891.]

*Cover title:* Chinook Dictionary | and | original Indian names | of | western Washington. | [Picture.] |

Lowman & Hanford | stationery & | printing company.

Cover title, title verso blank 1 l. preface pp. [3-4], p. 5 blank, key to pronunciation p. [6], numerals p. [7], text pp. 9-38, 18°.

**Eells** (M.), Original Indian names of townsites, etc., pp. 35-38.

*Copies seen:* Eames, Pilling.

**Cooper** (J. G.) Vocabulary of the Tsi-há-lish.

Manuscript, 3 pages, 4°; in the library of the Bureau of Ethnology. Collected in 1854. Consists of 180 words.

In the same library is a copy of this manuscript, 3 pages, 4°, made by its compiler, and a partial one, two leaves, folio, made by Dr. Geo. Gibbs.

**Cowitchen.** See **Kawichen.**

**Cowlitz.** See **Kaulits.**

**Craig** (*Dr.* R. O.) Vocabulary of the Skagit.

Manuscript, 2 pages, 4°; in the library of the Bureau of Ethnology. Collected at Ft. Bellingham, Washington Ty., Sept., 1858. Contains 72 words only.

A copy of this vocabulary, made by Dr. Geo. Gibbs, is in the same library.

—— Vocabulary of the Snohomish.

Manuscript, 4 pages folio; in the library of the Bureau of Ethnology. Contains 45 words only.

# D.

**Daa** (Ludwig Kristensen). On the affinities between the languages of the northern tribes of the old and new continents. By Lewis Kr. Daa, Esq., of Christiania, Norway. (Read December the 20th.)

In Philological Soc. [of London] Trans. 1850, pp. 251–294, London [1857], 8°. (Congress.)

Comparative tables showing affinities between Asiatic and American languages, pp. 264–285, contains words from many North American languages, the Salishan being represented by the Tsehaili, Selish, Okanagen, Atnah, Kawitchen, Noosdalum, Squalyamish, and Billechoola.

**Davis** (Marion). See **Eells** (M.)

**Dawson** (*Dr.* George Mercer). Notes on the Shuswap People of British Columbia. By George M. Dawson, LL. D., F. R. S., Assistant Director Geological Survey of Canada. (Read May 27, 1891.)

In Royal Soc. of Canada, Proc. and Trans. for 1891, vol. 9, section 2, pp. 3–44, Montreal, 1892, map, 4°. (Bureau of Ethnology.)

General discussion of the people, references to published and unpublished linguistic material, etc., pp. 3–4.—Tribal subdivisions, with etymologies, names given other tribes, etc. (partly by Mackay), pp. 4–7.—Villages and houses, pp. 7–10, contain a number of native terms.—Measures of length employed by the Shuswap (6 terms), p. 19.—Plants used as food and for other purposes, pp. 19–23, includes a number of native terms passim.—Historical notes (pp. 23–26) includes a number of personal names, a vocabulary (13 words) and numerals 1–9, p. 25.—Vocabulary (11 words) obtained from Joyaska, a native, p. 26.—Account of the first knowledge of the whites (from Mackay), pp. 26–28, contains a number of personal and geographic names.—Mythology, pp. 28–35, contains a number of native words and phrases (partly from Mackay).—Stories attaching to particular localities, pp. 35–38, includes a number of bird and geographic names.—Names of the stars and months, pp. 39–40.—List of 220 place-names in the Shuswap country, with meanings: 1, Shuswap names (130) of places on the Kamloops sheet, pp. 40–42; 2, Shuswap names (64) of places beyond the limits of the Kamloops sheet, pp. 43–44; 3, Shuswap names (20) of inhabited villages, p. 44.—A few (7) of the principal villages beyond the limits of the Kamloops sheet, p. 44.

"I am indebted to Mr. W. Mackay, Indian agent at Kamloops, for several interesting contributions, which will be found embodied in the following pages."

Issued separately, with half-title as follows:

—— Notes on the Shuswap people of British Columbia. | By George M. Dawson, LL.D., F. R. S. | Assistant Director, Geological Survey of Canada.

[Montreal: Dawson brothers. 1892.]

Half-title on cover, no inside title, text pp. 3–44, map, 4°.

Linguistic contents as under title next above.

*Copies seen:* Eames, Pilling.

—— See **Tolmie** (W.F.) and **Dawson** (G. M.)

George Mercer Dawson was born at Pictou, Nova Scotia, August 1, 1849, and is the eldest son of Sir William Dawson, principal of McGill University, Montreal. He was educated at McGill College and the Royal School of Mines; held the Duke of Cornwall's scholarship, given by the Prince of Wales; and took the Edward Forbes medal in palæontology and the Murchison medal in geology. He was appointed geologist and naturalist to Her Majesty's North American Boundary Commission in 1873, and at the close of the commission's work, in 1875, he published a report under the title of "Geology and Resources of the Forty-ninth Parallel." In July, 1875, he received an appointment on the geological survey of Canada. From 1875 to 1879 he was occupied in the geological survey and exploration of British Columbia, and subsequently engaged in similar work, both in the Northwest Territory and British Columbia. Dr. Dawson is the author of numerous papers on geology, natural history, and ethnology, published in the Canadian Naturalist, Quarterly Journal of the Geological Society, Transactions

**Dawson** (G. M.)— Continued.

of the Royal Society of Canada, etc. He was in 1887 selected to take charge of the Yukon expedition.

**De Horsey** (*Lieut.* Algernon F. R.) See **Montgomerie** (J. E.) and **De Horsey** (A. F. R.)

**De Smet** (*Rev.* Peter John). See **Smet** P. J. de).

**Dictionary:**

| | |
|---|---|
| Kalispel | See Giorda (J.) |
| Niskwali | Gibbs (G.) |
| Niskwali | Powell (J. W.) |
| Twana | Eells (M.) |

**Dictionary** of the Chinook Jargon. See **Coones** (S. F.)

**Dictionary** of the Kalispel. See **Giorda** (J.)

**Drake** (Samuel Gardiner). The | Aboriginal races | of | North America; | comprising | biographical sketches of eminent individuals, | and | an historical account of the different tribes, | from | the first discovery of the continent | to | the present period | with a dissertation on their | Origin, Antiquities, Manners and Customs, | illustrative narratives and anecdotes, | and a | copious analytical index | by Samuel G. Drake. | Fifteenth edition, | revised, with valuable additions, | by Prof. H. L. Williams. | [Quotation, six lines.] |

New York. | Hurst & company, publishers. | 122 Nassau Street. [1882.]

Title verso copyright notice 1 l. preface pp. 3-4, contents pp. 5-8, Indian tribes and nations pp. 9-16, half-title verso blank 1 l. text pp. 19-767, index pp. 768-787, 8°.

**Gatschet** (A. S.), Indian languages of the Pacific states and territories, pp. 748-763.

*Copies seen:* Astor, Congress, Wisconsin Historical Society.

Clarke & co. 1886, no. 6377, price a copy $3.

**Dufossé** (E.) Americana | Catalogue de livres | relatifs à l'Amérique | Europe, Asie, Afrique | et Océanie | [&c. thirty-four lines] |

Librairie ancienne et moderne de E. Dufossé | 27, rue Guénégaud, 27 | près le Pont-neuf | Paris [1887]

Cover title as above, no inside title, tables des divisions 1 l. text pp. 175-422, 8°.

Contains, passim, titles of works relating to the Salishan languages.

*Copies seen:* Eames, Pilling.

This series of catalogues was begun in 1876.

**Dunbar:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library, now dispersed, of Mr. John B. Dunbar, Bloomfield, N. J.

**Durieu** (*Bishop* Paul). By Rt. Rev. Bishop Durieu. O. M. I. | Skwamish. | Morning Prayers.

[Kamloops, B. C.: 1891.]

No title-page, heading only; text pp. 1-32, 16°. See fac-simile of first page.

Translated by Bishop Durieu into Skwamish and transcribed into shorthand by Father Le Jeune, editor of the *Kamloops Wawa*, who printed it on the mimeograph.

Morning prayers, pp. 1-12.—Night prayers, pp. 12-16.—Preparation for confession, pp. 17-32.

*Copies seen:* Pilling.

—— Prayers in Stalo by Rt. Rev. Bishop Durieu. | O. M. I. | Stalo. | Morning Prayers.

[Kamloops, B. C.: 1891.]

No title-page, heading only; text pp. 1-16, 16°. Translated into Stalo by Bishop Durieu, and transcribed into shorthand by Father Le Jeune, editor and publisher of the *Kamloops Wawa*, who reproduced it by aid of the mimeograph.

Morning prayers, pp. 1-13.—The rosary, pp. 13-16.

*Copies seen:* Pilling.

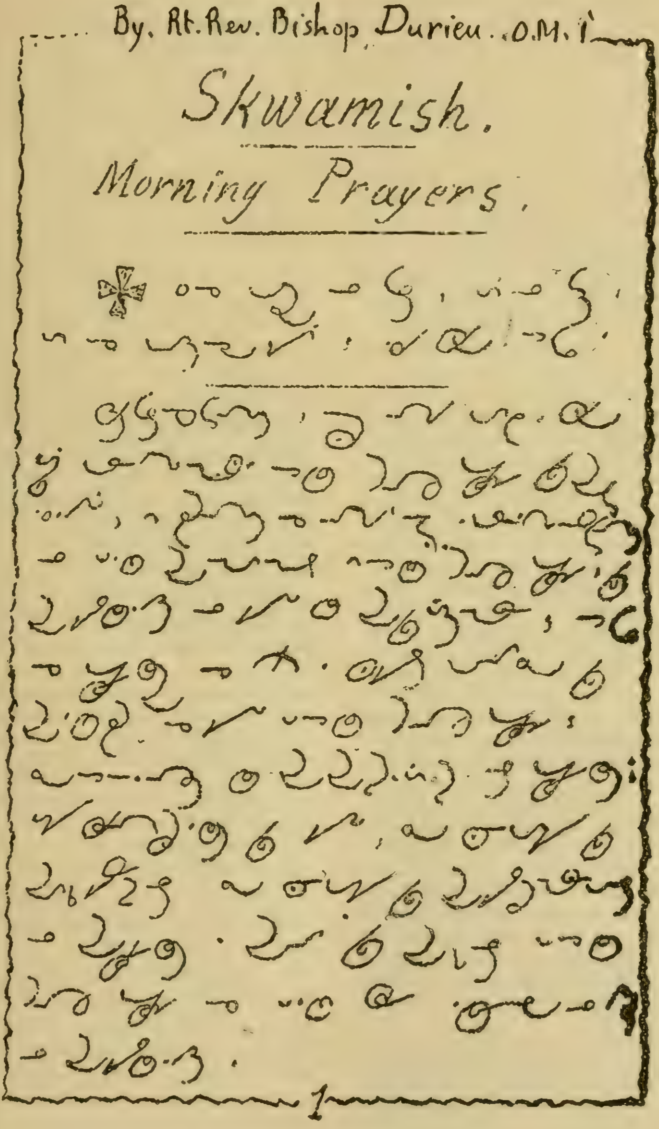
The Rev. A. G. Morice, of Stuart's Lake Mission, British Columbia, a famous Athapascan scholar, has kindly furnished me the following brief account of this writer:

Bishop Paul Durieu was born at St. Pal-de-Mous, in the diocese of Puy, France, December 3, 1830. After his course in classics he entered the novitiate of the Oblates at Notre Dame de l'Ozier in 1847 and made his religious profession in 1849. He was ordained priest at Marseilles March 11, 1854, and was sent to the missions of Oregon, where he occupied, successively, several posts. At the breaking out of the rebellion among the Yakama Indians he had to leave for the Jesuit mission at Spokane. He was afterwards sent to Victoria and then to Okanagan by his superiors. Thence he was sent as superior of the Fort Rupert Mission, and when, on June 2, 1875, he was appointed coadjutor Bishop of British Columbia, he was superior of St. Charles House at New Westminster. On June 3, 1890, he succeeded Bishop L. Y. D'Herbainez as vicar apostolic of British Columbia.

Bishop Durieu understands, but does not speak, several Salishan dialects, and he is especially noted for his unqualified success among the Indians.

**Dwamish:**

| | |
|---|---|
| Geographic names | See Bulmer (T. S.) |
| Geographic names | Coones (S. F.) |
| Geographic names | Eells (M.) |
| Vocabulary | Salish.



By. Rt. Rev. Bishop Durieu . O.M.I.

Skwamish.

Morning Prayers.

1

FACSIMILE OF FIRST PAGE OF DURIEU'S SKWAMISH PRAYERS.

# E.

**Eames**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Mr. Wilberforce Eames, Brooklyn, N. Y.

**Eells** (*Rev.* Cushing). See **Walker** (E.) and **Eells** (C.)

At my request Rev. Myron Eells, a son of the above, has furnished me the following biographic notes:

Rev. Cushing Eells was born at Blandford, Mass., February 16, 1810; was the son of Joseph and Elizabeth Warner Eells; was brought up at Blandford; prepared for college at Monson Academy, Mass.; entered Williams College in 1830, from which he graduated four years later, and from East Windsor (Conn.) Theological Seminary in 1837, and was ordained at Blandford, Mass., as a Congregational minister, October 25, 1837.

He was married March 5, 1838, to Miss Myra Fairbank, who was born at Holden, Mass., May 26, 1805. Having offered themselves to the American Board of Commissioners for Foreign Missions, they were first appointed to the Zulu mission in Africa, but owing to a war there among the natives they were delayed, until the call from Oregon became so urgent that they were sent there, leaving home in March and arriving at Wallawalla August 29, 1838. They spent the next winter at Wallawalla, and the following spring with Rev. E. Walker opened a new station among the Spokan Indians at Tshimakain, Walkers Prairie, Washington. Here they remained until 1848. Mr. Eells taught a small school part of the time, besides preaching and doing general missionary work. The results as they appeared at that time were not satisfactory, but thirty-five years later it was plain that the seed then sowed had grown until two churches of one hundred and thirty-seven members were the result. During the Cayuse war of 1848 and the Yakama war of 1855-1856 the tribe remained friendly to the whites, although strongly urged by the hostiles to join them. As the Government could not assure them of protection from the hostile Cayuse, they found it necessary to move to the Willamette Valley in 1848, under an escort of Oregon volunteers.

Mr. Eells did not immediately sever his connection with the missionary board, hoping that the way would open to return to the Spokan Indians, but it never did. For many years most of his time was spent in teaching school at Salem, Oregon, 1848-1849; at Forest Grove, Oregon, 1848-1851, and 1857-1860; at Hilisboro, Oregon, 1851-1857; and at Wallawalla, Wash., 1867-1870. Here he founded Whitman College, of whose board of trustees he has been president from the beginning (1859) to the time of his death. He has since 1872 preached at a large number of places in Washington as a general self-supporting missionary, but mainly at Skokomish, among the Indians, and among the whites at Colfax, Medical Lake, and Cheney, and the results of his labors have been the organization of Congregational churches at those places and at Sprague and Chawelah. Not till 1891, at the age of about 81, did he give up active preaching. He has given to Whitman College nearly $10,000, besides securing for it about $12,000 more by a canvass in the east in 1883-1884 (the only time he has visited the east since he first went west), to various churches in Oregon and Washington over $7,000, and to various missionary societies about $4,000.

He received the degree of D.D. from Pacific University, on account of his work for Whitman College. and was assistant moderator of the National Congregational Council, at Concord, N. H., in 1883. He died at Tacoma February 16, 1893, on his eighty-third birthday. Mrs. Eells died at Skokomish, Wash., August 9, 1878, aged 73 years. He left two sons, both of whom have been at work among the Indians at Puget Sound, one as Indian agent since 1871, and the other as missionary since 1874.

**Eells** (*Rev.* Myron). Art. IV. Twana Indians of the Skokomish reservation in Washington territory. By rev. M. Eells, Missionary among these Indians.

In **Hayden** (F.V.), Bulletin of the U. S. Geol. and Geog. Survey of the Territories, vol. 3, pp. 57-114, Washington, 1877, 8°. (Pilling.)

Section 8, Measuring and valuing (pp. 86-88), contains the numerals 1-1000, pp. 86-87; names of days, months, and points of the compass, pp. 87-88.—Section 13, Language and literature (pp. 93-101), contains a Twana vocabulary of 211 words, pp. 93-98.

Issued separately with cover title as follows:

—— Author's edition. | Department of the interior. | United States geological and geographical survey. | F. V. Hayden, U. S. Geologist-in-Charge. | The | Twana Indians | of the | Skokomish reservation in Washington territory. | By | rev. M. Eells, | missionary among these Indians. | Extracted from the bulletin of the survey, Vol. III, No. 1. | Washington, April 9, 1877.

Cover title as above, no inside title, text pp. 57-114, 8°.

Linguistic contents as under title next above.

*Copies seen:* Brinton, Eames, National Museum, Pilling.

**Eells (M.)**—Continued.

—— Indian music. By rev. M. Eells.

In American Antiquarian, vol. 1, pp. 249-253, Chicago, 1878-'79, 8°. (Bureau of Ethnology.)

Short songs in Clallam and Chemakum, with music, p. 252.

—— The Twana language of Washington territory. By rev. M. Eells.

In American Antiquarian, vol. 3, pp. 296-303, Chicago, 1880-'81, 8°. (Bureau of Ethnology.)

Grammatic forms of the Twana or Skokomish, pp. 296-298; of the Skwaksin dialect of the Niskwally, pp. 298-299; of the Clallam, pp. 299-301; of the Spokane, pp. 302-303.

—— History of | Indian missions | on the Pacific coast. | Oregon, Washington and Idaho. | By | rev. Myron Eells, | Missionary of the American Missionary Association. | With | an introduction | by | rev. G. H. Atkinson, D.D. |

Philadelphia: | the American Sunday-school union, | 1122 Chestnut Street. | 10 Bible house, New York. [1882.]

Frontispiece 1 l. title verso copyright notice (1882) 1 l. dedication verso blank 1 l. contents pp. v-vi, introduction by G. H. Atkinson pp. vii-xi, preface (dated October, 1882) pp. xiii-xvi, text pp. 17-270, 12°.

Chapter v, Literature, science, education, morals, and religion (pp. 202-226) contains a short list of books, papers, and manuscripts relating to the Indians of the northwest coast, among them the Salishan, pp. 203-207, 209-211.

*Copies seen:* Congress, Pilling.

—— The Indian languages of Puget Sound.

In the Seattle Weekly Post-Intelligencer, vol. 5, no. 8, p. 4, Seattle, Washington Ty., November 26, 1885. (Pilling, Wellesley.)

Remarks on the peculiarities and grammatic forms of the Snohomish, Nisqually, Clallam, Chemakum, Upper Chehalis, and Lower Chehalis languages.—Partial conjugation of the verb *to drink* in Snohomish.

—— Ten years | of | missionary work | among the Indians | at | Skokomish, Washington territory. | 1874-1884. | By Rev. M. Eells, | Missionary of the American Missionary Association. |

Boston: | Congregational Sunday-School Publishing Society, | Congregational house, | Corner Beacon and Somerset Streets. [1886.]

Half-title (Ten years at Skokomish) verso blank 1 l. frontispiece 1 l. title verso copyright notice (1886) and names of printers 1 l. preface 1 l. dedication verso note 1 l. contents pp. vii-x, introduction pp. 11-13, text pp. 15-271, 12°.

Indian hymns (pp. 244-255) contains a two-verse hymn in Twana with English translation, pp. 250-251; one in Clallam with English translation, pp. 251-252; and one in the Squaxon dialect of the Nisqually, p. 252; seven different ways of expressing *I will go home* in Clallam, pp. 253; a hymn in Twana and Clallam, pp. 253-254.

*Copies seen:* Congress, Pilling.

—— Indians of Puget Sound. (Sixth paper.) Measuring and valuing.

In American Antiquarian, vol. 10, pp. 174-178, Chicago, 1888, 8°. (Bureau of Ethnology.)

Numerals, and remarks concerning the numeral system of quite a number of the languages of Washington Territory, among them the following divisions of the Salishan family: Twana, Nisqually, Skokomish, Kwinaielt, Skagit, Clallam, Lummi, Cowichen, Chehalis, Tait, Kuwalitsk, Snanaimo, Kwantlen, Songis, Shiwapmukh, Shooswap, Nikutemukh, Skoyelpi, Spokane, Pisquaus, Kalispelm, Cœur d'Alene, Flathead, Lilowat, and Komookh.

The preceding articles of the series, all of which appeared in the American Antiquarian, contain no linguistic material. It was the intention of the editor of the Antiquarian, when the series should be finished, to issue them in book form. So far as they were printed in the magazine they were repaged and perhaps a number of signatures struck off. The sixth paper, for instance, titled above, I have in my possession, paged 44-48.

—— Hymns | in the | Chinook+Jargon+Language | compiled by | rev. M. Eells, | Missionary of the American Missionary Association. | Second edition. | Revised and Enlarged. |

Portland, Oregon: | David Steel, successor to Himes the printer, | 169-171 Second Street, | 1889.

Cover title as above verso note, title as above verso copyright notice (1878 and 1889) 1 l. note p. 3, text pp. 4-40, sq. 16°.

Hymn in the Twana or Skokomish language, p. 32; English translation, p. 33.—Hymn in the Clallam language, p. 34; English translation, p. 35.—Hymn in the Nisqually language, p. 36; English translation, p. 37.—Medley in four languages (Chinook Jargon, Skokomish, Clallam, and English), p. 36.

*Copies seen:* Eames, Pilling, Wellesley.

The first edition of this work, Portland, 1878, contains no Salishan material. (Eames, Pilling, Wellesley.)

—— The Twana, Chemakum, and Klallam Indians of Washington Territory. By Rev. Myron Eells.

In Smithsonian Institution Annual Rep. of the Board of Regents for 1887, part 1, pp. 605-681, Washington, 1889, 8°. (Pilling.)

Measures and values (pp. 643-686) contains the numerals 1-10 of a number of Indian languages of Washington Ty., among them the Twana, Niskwalli, Snohomish, Chehalis, Kwi-

**Eells (M.) — Continued.**

naiult, Klallam, and Cowichan, p. 644; Lummi and Skagit, p. 645.—Remarks on the same, pp. 645-646.—The word for God in Twana, Niskwalli, and Klallam, p. 679.

This article was issued separately, without change, and again as follows:

—— The Twana, Chemakum, and Klallam Indians of Washington territory. By Rev. Myron Eells.

In Smithsonian Inst. Mis. Papers relating to anthropology, from the Smithsonian report for 1886-'87, pp. 605-681, Washington, 1889, 8°. (Eames, Pilling.)

Linguistic contents as under title next above.

—— Original Indian names of town sites, rivers, mountains, etc., of western Washington.

In Coones (S. F.), Dictionary of the Chinook Jargon, pp. 35-38, Seattle [1891], 18°.

Names (13) in the Twana or Skokomish language, p. 35; Nisqually (25), including Squakson, Puyallup, and Snohomish languages, p. 36; Clallam language (8), p. 37; Duwamish language (25), pp. 37-38.

—— Aboriginal geographic names in the state of Washington. By Myron Eells.

In American Anthropologist, vol. 5, pp. 27-35, Washington, 1892, 8°. (Pilling.)

Arranged alphabetically and derivations given. The languages represented are: Chinook, Chinook Jargon, Nez Percé, Chehalis, Clallam, Twana, Calispel, Cayuse, Puyallup, and Spokane.

—— The Indians of Puget Sound. By Rev. Myron Eells.

Manuscript, pp. 1-705, sm. 4°; in possession of its author.

Chapter xii, Measuring and valuing, pp. 249-271, contains the numerals in Twana, Niskwalli, Clallam, Upper and Lower Chehalis, Chemakum, Kwill-li-ut, Hoh, Cowichan, Chinook Jargon, and Lummi, with remarks on the same.

Chapter xvi, Writing and language, pp. 306-352, includes a grammatic treatise of the Twana, Niskwalli, Snohomish, Clallam, Chemakum, Upper and Lower Chehalis, and of the Chinook Jargon, with a comparison of these languages.

—— [Words, phrases, and sentences in the Klallam language; recorded by Rev. Myron Eells, Washington Territory, February-June, 1878.]

Manuscript, pp. 8-102 and 3 unnumbered leaves, 4°; in the library of the Bureau of Ethnology, Washington, D. C.

Recorded in a copy of Powell's Introduction to the study of Indian languages, first edition. Schedules 1, 3, 6-12, 14-21, 23, and 24 are each nearly filled; schedules 4, 5, 13, and 22 partially so. The unnumbered leaves at the end treat of nouns, gender, possessive case, pronouns, adjectives, and verbs with conjugations.

**Eells (M.) — Continued.**

—— [Words, phrases, and sentences in the Niskwalli language, Skwaksin dialect; recorded by Rev. Myron Eells, Washington Territory, February-September, 1878.]

Manuscript, pp. 8-102, and 4 unnumbered leaves at the end, 4°; in the library of the Bureau of Ethnology, Washington, D. C.

Recorded in a copy of Powell's Introduction to the study of Indian languages, first edition. Most of the schedules given therein have been completely filled, the remainder partially so. The unnumbered leaves at the end treat of nouns, possessive case, gender, diminutives, adjectives, pronouns, and verbs with conjugations.

—— [Words, phrases, sentences, and grammatic material relating to the Twana language. Recorded by Rev. Myron Eells, Washington Territory, 1878.]

Manuscript, pp. 8-102 and 2 unnumbered leaves at the end, 4°; in possession of its author.

Recorded in a copy of Powell's Introduction to the study of Indian languages, first edition, all the schedules of which are filled or nearly so. The unnumbered leaves at the end treat of nouns, their plural forms, possessive case, gender, comparison of adjectives, possessive case of pronouns, and partial conjugations of the Twana synonyms of the verbs *to eat* and *to drink*.

—— [Words, phrases, and sentences in the language of the lower Tsi-hé-lĭs (Chehalis) of the southwestern portion of Washington Territory. Recorded by Rev. Myron Eells, March, 1882.

Manuscript, pp. 8-102, 4°; in possession of its author.

Recorded in a copy of Powell's Introduction to the study of Indian languages, first edition.

"Collected with the aid of John Clip, an Indian doctor who talks good English."

—— [Words, phrases, sentences, and grammatic material of the language of the upper Chehalis Indians of the western portion of Washington Territory. Recorded by Rev. Myron Eells, January-March, 1885.]

Manuscript, pp. 77-228 and 2 unnumbered leaves, 4°; in the library of the Bureau of Ethnology, Washington, D. C.

Recorded in a copy of Powell's Introduction to the study of Indian languages, second edition. Schedules 1-8, 10, 13, 16, 20-29 are each nearly filled; numbers 12, 14, 17, 19, partially so, and the remaining schedules are blank. The unnumbered leaves at the end treat of adjectives and their comparison, pronouns, and conjugations of verbs.

**Eells (M.)** — Continued.

"This Chehalis tribe lies next south of the Twanas. I have not lived with them, but have obtained my information from Chehalis Indians who have at times lived among the Twanas, namely, from Marion Davis, assisted by Big Sam, the former an educated young man, the latter an uneducated old one."

—— The Twana language. By Rev. M. Eells. (*)

Manuscript, pp. 1–232, 8°, in possession of its author, who has kindly furnished me a description of it under date of August 12, 1892, as follows:

Volume I. Part 1, Grammar. Part 2, Twana-English Dictionary, 151 pages, 8°. Vol. II. Part 3, English-Twana Dictionary. Part 4, Hymns and prayers (not published anywhere), 84 pages, 8°.

"Some years ago I thought of learning this language, and proceeded far enough to acquire one or two hundred words and a few sentences and obtain a little idea of the construction. The material lay in a box of old papers until lately, and I have thought it worth while to enlarge it and put it into good shape, not for publication, but for preservation in my library. The larger number of the nouns are the same as those I furnished Major Powell in a copy of his Introduction to the study of Indian languages some years ago."

—— An oration in the Twana language.

In **Bulmer** (T.), Part II of Bulmer's appendix to the Chee-Chinook Grammar and Dictionary, ll. 20–22. (Manuscript.)

Oration in English, l. 20.—The same in Twana with interlinear English translation, ll. 21–22.

—— A tradition in the Twana language.

In **Bulmer** (T. S.), Part II of Bulmer's Appendix to the Chee-Chinook Grammar and Dictionary, ll. 23–25. (Manuscript.)

Tradition in Twana with interlinear English translation, l. 23.—The same in English, ll. 24–25.

—— Copy of a sermon preached to the Indians of Walla-Walla.

In **Bulmer** (T. S.), Christian prayers in Chinook, ll. 39–46. (Manuscript.)

"Of the 97 words used 46 are of Chinook origin, 17 Nootka, 3 Salish, 23 English, 2 Jargon, and 6 in French."

These three manuscripts are in possession of Dr. Bulmer, Salt Lake City, Utah.

Rev. Myron Eells was born at Walker's Prairie, Washington Territory, October 7, 1843; he is the son of Rev. Cushing Eells, D. D., and Mrs. M. F. Eells, who went to Oregon in 1838 as missionaries to the Spokan Indians. He left Walker's Prairie in 1848 on account of the Whitman massacre at Wallawalla and Cayuse war, and went to Salem, Oregon, where he began to go to school. In 1849 he moved to Forest Grove, Oregon; in 1851 to Hillsboro, Oregon, and in 1857 again to Forest Grove, at which places he continued his school life. In 1862 he moved to Wallawalla, spending the time in farming and the wood business until 1868, except the falls, winters, and springs of 1863–'64, 1864–'65, and 1865–'66, when he was at Forest Grove in college, graduating from Pacific University in 1866, in the second class which ever graduated from that institution. In 1868 he went to Hartford, Conn., to study for the ministry, entering the Hartford Theological Seminary that year, graduating from it in 1871, and being ordained at Hartford, June 15, 1871, as a Congregational minister. He went to Boisé City in October, 1871, under the American Home Missionary Society, organized the First Congregational church of that place in 1872, and was pastor of it until he left in 1874. Mr. Eells was also superintendent of its Sunday school from 1872 to 1874 and president of the Idaho Bible Society from 1872 to 1874. He went to Skokomish, Washington, in June, 1874, and has worked as missionary of the American Missionary Association ever since among the Skokomish or Twana and Klallam Indians, pastor of Congregational church at Skokomish Reservation since 1876, and superintendent of Sabbath school at Skokomish since 1882. He organized a Congregational church among the Klalams in 1882, of which he has since been pastor, and another among the whites at Seabeck in 1880, of which he was pastor until 1886. In 1887 he was chosen trustee of the Pacific University, Oregon; in 1885 was elected assistant secretary and in 1889 secretary of its board of trustees. He delivered the address before the Gamma Sigma society of that institution in 1876, before the alumni in 1890, and preached the baccalaureate sermon in 1886. In 1888 he was chosen trustee of Whitman College, Washington, delivered the commencement address there in 1888 and received the degree of D.D. from that institution in 1890. In 1888 he was elected its financial secretary and in 1891 was asked to become president of the institution, but declined both.

He was elected an associate member of the Victoria Institute of London in 1881, and a corresponding member of the Anthropological Society at Washington in 1885, to both of which societies he has furnished papers which have been published by them. He was also elected vice-president of the Whitman Historical Society at Wallawalla in 1889. From 1874 to 1886 he was clerk of the Congregational Association of Oregon and Washington.

Mr. Eells at present (1893) holds the position of Superintendent of the Department of Ethnology for the State of Washington at the World's Columbian Exposition.

**Ellis** (*Dr.* —). See **Good** (J. B.)

**Etshiit** thlu sitskai [Spokan]. See **Walker** (E.) and **Eells** (C.)

## F.

**Featherman** (A.) Social history | of the | races of mankind. | First division: | Nigritians[-Third division: | Aoneo-Maranonians]. | By | A. Featherman. | [Two lines quotation.] |

London: | Trübner & co., Ludgate Hill. | 1885[-1889]. | (All rights reserved.)

3 vols. 8°.

A general discussion of a number of North American families occurs in vol. 3, among them the Nisquallis, p. 356; the Salish proper, pp. 360-369.

*Copies seen:* Congress.

**Field** (Thomas Warren). An essay | towards an | Indian bibliography. | Being a | catalogue of books, | relating to the | history, antiquities, languages, customs, religion, | wars, literature, and origin of the | American Indians, | in the library of | Thomas W. Field. | With bibliographical and historical notes, and | synopses of the contents of some of | the works least known. |

New York: | Scribner, Armstrong, and co. | 1873.

Title verso names of printers 1 l. preface pp. iii-iv, text pp. 1-430, 8°.

Titles and descriptions of works relating to the Salishan languages passim.

*Copies seen:* Congress, Eames, Pilling.

At the Field sale, no. 688, a copy brought $4.25; at the Menzies sale, no. 718, a "half-crushed, red levant morocco, gilt top, uncut copy," brought $5.50. Priced by Leclerc, 1878, 18 fr.; by Quaritch, no. 11996, 15*s.*; at the Pinart sale, no. 368, it brought 17 fr.; at the Murphy sale, no. 949, $4.50. Priced by Quaritch, no. 30224, 1*l.*

**Field (T. W.) — Continued.**

—— Catalogue | of the | library | belonging to | Mr. Thomas W. Field. | To be sold at auction, | by | Bangs, Merwin & co., | May 24th, 1875, | and following days. |

New York. | 1875.

Cover title 22 lines, title as above verso blank 1 l. notice etc. pp. iii-viii, text pp. 1-376, list of prices pp. 377-393, supplement pp. 1-59, 8°. Compiled by Joseph Sabin, mainly from Mr. Field's Essay, title of which is given above.

Contains titles of a number of works relating to the Salishan languages.

*Copies seen:* Bureau of Ethnology, Congress, Eames.

At the Squier sale, no. 1178, an uncut copy brought $1.25.

**First** catechism in Thompson language. See **Le Jeune** (J. M. R.)

**Flathead.** See **Salish.**

**Friendly Village:**

| | |
|---|---|
| General discussion | See Gallatin (A.) |
| Vocabulary | Adelung (J. C) and Vater (J. S.) |
| Vocabulary | Gallatin (A.) |
| Vocabulary | Latham (R. G.) |
| Vocabulary | Mackenzie (A.) |

**Frost** (J. H.) See **Lee** (D.) and **Frost** (J. H.)

**Fuller** (Louis). See **Boas** (F.)

## G.

**Gabelentz** (Hans Georg Conor von der). Die Sprachwissenschaft, | ihre Aufgaben, Methoden | und | bisherigen Ergebnisse. | Von | Georg von der Gabelentz. | [Vignette.] |

Leipzig, | T. O. Weigel nachfolger | (Chr. Herm. Tauchnitz). | 1891.

Cover title as above, title as above verso blank 1 l. Vorwort pp. iii-vii, Inhalts-Verzeichniss pp. viii-xx, text pp. 1-466, Register pp. 467-502, Berichtigungen p. 502, 8°.

Brief discussion and a few examples of the Selish language, pp. 34, 368.

*Copies seen:* Gatschet.

**Gallatin** (Albert). A synopsis of the Indian tribes within the United States east of the Rocky Mountains and in the British and Russian possessions in North America. By the Hon. Albert Gallatin.

In American Antiquarian Soc. Trans. (Archæologia Americana), vol. 2, pp. 1-422, Cambridge, 1836, 8°.

Brief reference to the language of the Indians of Friendly Village, p. 15; to the Salish or Flat Heads, p. 134.—Vocabulary of the Salish, lines 53, pp. 305-367.—Vocabulary (25 words) of the language of the Indians of Friendly Vil-

**Gallatin (A.)** — Continued.

lage of Salmon River, Pacific Ocean, and of the Atnah or Chin Indians (both from Mackenzie), p. 378.

—— Hale's Indians of North-west America, and vocabularies of North America; with an introduction. By Albert Gallatin.

In American Eth. Soc. Trans. vol. 2, pp. xxiii-clxxxviii, 1-130, New York, 1848, 8°. (Pilling.)

The families of languages as far as ascertained (pp. xcix-c) includes the Tsihaili-Selish, p. c.—North Oregon division, p. 6, includes mention of the Selish.—The Tsihaili-Selish (pp. 10-13) includes a general discussion, pp. 10-13; names of the months in Pisquaus and Selish, p. 13.—Philology, the Tsihaili-Selish (pp. 26-34) includes pronominal suffixes in Shushwap and Selish, p. 27; affixes in Shushwap, Selish, Tsihailish, and Nsietshawus, p. 27; vocabulary (9 words) of the Tsihailish, Squale, etc., and the Nsietshawus, p. 28; the most important grammatical peculiarities of the Selish tongue, including prefixes, pluralization of adjectives, diminutives, personal pronouns, possessive affixes, tenses, modes, paradigms, transitions, derivatives, etc., pp. 28-34.—Vocabulary (179 words) of the Selish (Flathead) pp. 88-94.—Vocabulary of the Bilechoola (33 words and numerals 1-10), p. 103.—Comparative vocabulary of the Tsihaili-Selish tongues (50 words and numerals 1-10), including the Atnahs, Skitsuish, Piskwaus, Skwale, Tsihailish, Kowelitsk, and Nsietshawus, pp. 118-120.

—— Table of generic Indian families of languages.

In **Schoolcraft (H. R.)**, Indian tribes, vol. 3, pp. 397-402, Philadelphia, 1853, 4°.

Includes the Jelish, p. 402.

Albert Gallatin was born in Geneva, Switzerland, January 29, 1761, and died in Astoria, L. I., August 12, 1849. He was descended from an ancient patrician family of Geneva, whose name had long been honorably connected with the history of Switzerland. Young Albert had been baptized by the name of Abraham Alfonse Albert. In 1773 he was sent to a boarding school and a year later entered the University of Geneva, where he was graduated in 1779. He sailed from L'Orient late in May, 1780, and reached Boston on July 14. He entered Congress on December 7, 1795, and continued a member of that body until his appointment as Secretary of the Treasury in 1801, which office he held continuously until 1813. His services were rewarded with the appointment of minister to France in February, 1815; he entered on the duties of this office in January, 1816. In 1826, at the solicitation of President Adams, he accepted the appointment of envoy extraordinary to Great Britain. On his return to the United States he settled in New York City, where, from 1831 to 1839, he was president of the National Bank of New York. In 1842 he was associated in the establishment of the American Ethnological Society, becoming its first president, and in 1843 he was elected to hold a similar office in the New York Historical Society, an honor which was annually conferred on him until his death.—*Appleton's Cyclop. of Am. Biog.*

**Gatschet:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Mr. Albert S. Gatschet, Washington, D. C.

**Gatschet (Albert Samuel).** Indian languages of the Pacific states and territories.

In Magazine of Am. History, vol. 1, pp. 145-171, New York, 1877, sm. 4°.

A general discussion of the peoples of the region with examples, passim. The Salishan family with its linguistic divisions is treated of on pp. 169-170.

Issued separately with half-title as follows:

—— Indian languages | of the | Pacific states and territories | by | Albert S. Gatschet | Reprinted from March Number of The Magazine of American History

[New York: 1877.]

Half-title verso blank 1 l. text pp. 145-171, 4°.

Linguistic contents as under title next above.

*Copies seen:* Astor, Congress, Eames, Pilling, Wellesley.

Reprinted in the following works:

**Beach (W. W.)**, Indian Miscellany, pp. 416-447, Albany, 1877, 8°.

**Drake (S. G.)**, Aboriginal races of North America, pp. 748-763, New York, [1882], 8°.

A later article with similar title as follows:

—— Indian languages of the Pacific states and territories and of the Pueblos of New Mexico.

In Magazine of Am. History, vol. 8, pp. 254-263, New York, 1882, 4°. (Pilling.)

Brief reference to the Selish stock (Oregonian dialects), p. 256.

Issued separately with title-page as follows:

—— Indian languages | of the | Pacific states and territories | and of | The Pueblos of New Mexico. | By Albert S. Gatschet. | Reprinted from the Magazine of American History, April, 1882. |

New York: | A. S. Barnes & co. | 1882.

Cover title, no inside title, text 5 unnumbered leaves, 4°.

Linguistic contents as under title next above.

*Copies seen:* Astor, Brinton, Eames, National Museum, Wellesley.

—— Winke für das Studium der amerikanischen Sprachen. Von Albert S. Gatschet, in Washington, Dist. Col.

**Gatschet** (A. S.) — Continued.

Separat-Abdruck aus dem Correspondenz-Blatt der Deutschen anthropologischen Gesellschaft, pp. 20-23, nos. 3-4, 1892, 4°. (Pilling.)

A general discussion of the grammatic peculiarities of a number of American languages, among them the Salishan.

—— [Vocabulary of the Nonstöki or Nestucca language. Collected by A. S. Gatschet in Tillamuk county, Oregon, November, 1877.]

Manuscript, 10 ll. 4°. In the library of the Bureau of Ethnology. Recorded on a blank form (no. 170) issued by the Smithsonian Institution. It contains about 220 words.

In the same library is a copy of this vocabulary, made by its compiler, 7 ll. folio, written on one side only.

Albert Samuel Gatschet was born in St. Beatenberg, in the Bernese Oberland, Switzerland, October 3, 1832. His propædeutic education was acquired in the lyceums of Neuchatel (1843–1845) and of Berne (1846–1852), after which he followed courses in the universities of Berne and Berlin (1852–1858). His studies had for their object the ancient world in all its phases of religion, history, language, and art, and thereby his attention was at an early day directed to philologic researches. In 1865 he began the publication of a series of brief monographs on the local etymology of his country, entitled "Ortsetymologische Forschungen aus der Schweiz" (1865–1867). In 1867 he spent several months in London pursuing antiquarian studies in the British Museum. In 1868 he settled in New York and became a contributor to various domestic and foreign periodicals, mainly on scientific subjects. Drifting into a more attentive study of the American Indians, he published several compositions upon their languages, the most important of which is "Zwölf Sprachen aus dem Südwesten Nordamerikas," Weimar, 1876. This led to his appointment to the position of ethnologist in the United States Geological Survey, under Maj. John W. Powell, in March, 1877, when he removed to Washington, and first employed himself in arranging the linguistic manuscripts of the Smithsonian Institution, now the property of the Bureau of Ethnology, which forms a part of the Smithsonian Institution. Mr. Gatschet has ever since been actively connected with that bureau. To increase its linguistic collections and to extend his own studies of the Indian languages, he has made extensive trips of linguistic and ethnologic exploration among the Indians of North America. After returning from a six months' sojourn among the Klamaths and Kalapuyas of Oregon, settled on both sides of the Cascade Range, he visited the Kataba in South Carolina and the Cha'hta and Shetimasha of Louisiana in 1881–'82, the Kayowe, Comanche, Apache, Yattassee, Caddo, Naktche, Modoc, and other tribes in the Indian Territory, the Tonkawe and Lipans in Texas, and the Atakapa Indians of Louisiana in 1884–'85. In 1886 he saw the Tlaskaltecs at Saltillo, Mexico, a remnant of the Nahua race, brought there about 1575 from Anahuac, and was the first to discover the affinity of the Biloxi language with the Siouan family. He also committed to writing the Tuniχka or Tonica language of Louisiana, never before investigated and forming a linguistic family of itself. Excursions to other parts of the country brought to his knowledge other Indian languages: the Tuskarora, Caughnawaga, Penobscot, and Karankawa.

Mr. Gatschet has written an extensive report embodying his researches among the Klamath Lake and Modoc Indians of Oregon, which forms Vol. II of "Contributions to North American Ethnology." It is in two parts, which aggregate 1,520 pages. Among the tribes and languages discussed by him in separate publications are the Timucua (Florida), Toñkawē (Texas), Yuma (California, Arizona, Mexico), Chúmēto (California), Beothuk (Newfoundland), Creek, and Hitchiti (Alabama). His numerous publications are scattered through magazines and government reports, some being contained in the Proceedings of the American Philosophical Society, Philadelphia.

**Gendre** (*Père* —). Composed by | Father Gendre O. M. I. | Prayers | in Shuswap. [Kamloops, B. C.: 1891.]

No title-page; text, with heading as above, pp. 5-12, 32°. Written in Shuswap by Father Gendre and transliterated into shorthand by Father Le Jeune, editor and publisher of the *Kamloops Wawa*, who reproduced it by aid of the mimeograph.

*Copies seen:* Pilling.

General discussion:

| | |
|---|---|
| Atna | See Adelung (J. C.) and Vater (J. S.) |
| Atna | Hale (H.) |
| Bilkula | Boas (F.) |
| Bilkula | Buschmann (J. C. E.) |
| Bilkula | Tolmie (W. F.) and Dawson (G. M.) |
| Chehalis | Hale (H.) |
| Chehalis | Swan (J. G.) |
| Chehalis | Tolmie (W. F.) and Dawson (G. M.) |
| Friendly Village | Gallatin (A.) |
| Kalispel | Smalley (E.V.) |
| Kaulits | Hale (H.) |
| Kawichen | Bancroft (H. H.) |
| Kawichen | Buschmann (J. C. E.) |
| Kawichen | Tolmie (W. F.) and Dawson (G. M.) |
| Klallam | Bancroft (H. H.) |
| Klallam | Eells (M.) |
| Netlakapamuk | Bancroft (H. H.) |
| Niskwalli | Featherman (A.) |
| Niskwalli | Hale (H.) |
| Niskwalli | Tolmie (W. F.) and Dawson (G. M.) |
| Piskwaus | Hale (H.) |

**General discussion** — Continued.

| | |
|---|---|
| Salish | See Anderson (A. C.) |
| Salish | Bancroft (H. H.) |
| Salish | Beach (W. W.) |
| Salish | Berghaus (H.) |
| Salish | Buschmann (J. C. E.) |
| Salish | Drake (S. G.) |
| Salish | Featherman (A.) |
| Salish | Gabelentz (H. C. G.) |
| Salish | Gallatin (A.) |
| Salish | Gatschet (A. S.) |
| Salish | Hale (H.) |
| Salish | Müller (F.) |
| Shuswap | Dawson (G. M.) |
| Shuswap | Hale (H.) |
| Skitsuish | Hale (H.) |
| Tilamuk | Hale (H.) |

**Gentes:**

| | |
|---|---|
| Bilkula | See Boas (F.) |
| Nukwalmuk | Boas (F.) |
| Snanaimuk | Boas (F.) |
| Songish | Boas (F.) |
| Tilamuk | Boas (F.) |

**Geographic names:**

| | |
|---|---|
| Chehalis | See Bulmer (T. S.) |
| Dwamish | Bulmer (T. S.) |
| Dwamish | Coones (S. F.) |
| Dwamish | Eells (M.) |
| Kalispel | Eells (M.) |
| Klallam | Coones (S. F.) |
| Klallam | Eells (M.) |
| Klallam | Gibbs (G.) |
| Lummi | Gibbs (G.) |
| Niskwalli | Coones (S. F.) |
| Niskwalli | Eells (M.) |
| Niskwalli | Wickesham (J.) |
| Puyallup | Coones (S. F.) |
| Puyallup | Eells (M.) |
| Salish | Bulmer (T. S.) |
| Shuswap | Dawson (G. M.) |
| Skokomish | Eells (M.) |
| Skwaksin | Coones (S. F.) |
| Skwaksin | Eells (M.) |
| Snohomish | Coones (S. F.) |
| Snohomish | Eells (M.) |
| Spokan | Eells (M.) |
| Twana | Coones (S. F.) |
| Twana | Eells (M.) |

**Geological Survey:** These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of the United States Geological Survey, Washington, D. C.

**Georgetown:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Georgetown University, Washington, D. C.

**Gibbs** (George). Alphabetical vocabularies | of the | Clallam and Lummi. | By | George Gibbs. | [Vignette.] |
New York: | Cramoisy press. | 1863.

Half-title (Shea's library of American linguistics, XI), verso blank 1 l. title verso blank 1 l. preface pp. v–vii, text pp. 9–40, large 8°.

**Gibbs** (G.) — Continued.

Vocabulary of the Clallam, double columns, alphabetically arranged by English words, pp. 9–19.—Local nomenclature of the Clallam tribe, p. 20.—Vocabulary of the Lummi, double columns, alphabetically arranged by English words, pp. 21–36.—Local nomenclature of the Lummi tribe, pp. 37–39.—Names of Lummi chiefs, p. 40.

*Copies seen:* Astor, Boston Athenæum, Congress, Dunbar, Eames, National Museum, Pilling, Trumbull, Wellesley.

Another issue with title-page as follows:

—— Alphabetical vocabularies | of the | Clallam and Lummi. | By | George Gibbs. | Published under the auspices of the Smithsonian institution. |
New York: | Cramoisy press. | 1863.

Title verso blank 1 l. preface pp. v–vii, text pp. 9–40, octavo form on large quarto.

Linguistic contents as under title next above.

*Copies seen:* Georgetown, Lenox, Pilling, Smithsonian.

—— Smithsonian miscellaneous collections. | 160 | Instructions | for research relative to the | ethnology and philology | of | America. | Prepared for the Smithsonian institution. | By | George Gibbs. | [Seal of the institution.] |
Washington: | Smithsonian institution: | March, 1863.

Title verso blank 1 l. contents verso blank 1 l. introduction p. 1, text pp. 2–51, 8°. Also forms part of vol. 7, Smithsonian Institution Miscellaneous Collections. Prepared for and distributed to collectors, resulting in the securing of many manuscripts, mostly philologic, which are now in the library of the Bureau of Ethnology.

Numerals 1–10 of the Selish or Flathead, two sets, one "relating to things," the other "relating to persons" (both from Mengarini), p. 42.—Numerals 1–10 of the Nisqualli, two sets, one "applied to men," the other "applied to money," p. 42.

*Copies seen:* Astor, Eames, National Museum, Pilling, Trumbull, Wellesley.

At the Field sale, no. 810, a copy brought 30 cts.; at the Squier sale, no. 415, 45 cts.; at the Pinart sale, no. 406, 1 fr. Priced by Koehler, catalogue 465, no. 233, 1 M. 50 Pf.

Reprinted, in part, as follows:

—— Indian Systems of Numerals.

In Historical Magazine, first series, vol. 9, pp. 249–252, New York, 1865, sm. 4°. (Geological Survey.)

Linguistic contents as under title next above, p. 250.

—— Smithsonian miscellaneous collections. | 161 | A | dictionary | of the | Chinook Jargon, | or | trade language

**Gibbs** (G.) — Continued.

of Oregon. | Prepared for the Smithsonian institution. | By | George Gibbs. | [Seal of the institution.] |
Washington: | Smithsonian institution: | March, 1863.

Title verso advertisement 1 l. contents p. iii, preface pp. v–xi, bibliography pp. xiii–xiv, half-title (Part I. Chinook-English) verso note 1 l. text pp. 1–29, half-title (Part II. English-Chinook) p. 31, text pp. 33–44, 8°.

Analogies between the Chinook and other native languages includes words in the Cowlitz, Kwantlen, Selish, Chihalis, and Nisqually, p. x.—The Chinook-English and English-Chinook dictionary, pp. 1–43, contains 39 words of Salishan origin, and are so designated.

*Copies seen:* Astor, Bancroft, Dunbar, Eames, Pilling, Trumbull, Wellesley.

“Some years ago the Smithsonian Institution printed a small vocabulary of the Chinook Jargon, furnished by Dr. B. R. Mitchell, of the U. S. Navy, and prepared, as I afterwards learned, by Mr. Lionnet, a Catholic priest, for his own use while studying the language at Chinook Point. It was submitted by the Institution, for revision and preparation for the press, to the late Prof. W. W. Turner. Although it received the critical examination of that distinguished philologist and was of use in directing attention to the language, it was deficient in the number of words in use, contained many which did not properly belong to the Jargon, and did not give the sources from which the words were derived.

“Mr. Hale had previously given a vocabulary and account of this Jargon in his ‘Ethnography of the United States Exploring Expedition,’ which was noticed by Mr. Gallatin in the Transactions of the American Ethnological Society, vol. ii. He however fell into some errors in his derivation of the words, chiefly from ignoring the Chehalis element of the Jargon, and the number of words given by him amounted only to about two hundred and fifty.

“A copy of Mr. Lionnet’s vocabulary having been sent to me with a request to make such corrections as it might require, I concluded not merely to collate the words contained in this and other printed and manuscript vocabularies, but to ascertain, so far as possible, the languages which had contributed to it, with the original Indian words. This had become the more important as its extended use by different tribes had led to ethnological errors in the classing together of essentially distinct families.”—*Preface*.

Issued also with title-page as follows:

—— A | dictionary | of the | Chinook Jargon, | or, | trade language of Oregon. | By George Gibbs. |
New York: | Cramoisy press. | 1863.

Half-title (Shea’s Library of American Linguistics. XII) verso blank 1 l. title verso blank 1 l. preface pp. v–xi, bibliography of the Chinook Jargon pp. xiii–xiv, half-title of part I verso note 1 l. Chinook-English dictionary pp. 1–29, half-title of part II verso blank 1 l. English-Chinook dictionary pp. 33–43, the Lord’s prayer in Jargon p. [44], 8°.

**Gibbs** (G.) — Continued.

Salishan contents as under title next above.

*Copies seen:* Astor, Boston Athenæum, Congress, Dunbar, Eames, Harvard, Lenox, Smithsonian, Trumbull, Wellesley.

Some copies (twenty-five, I believe) were issued in large quarto form with no change of title-page. (Pilling, Smithsonian.)

See **Hale** (H.)

—— [Terms of relationship used by the Spokane (Sinhu “people wearing red paint on their cheeks”) collected at Steilacoom, Washington Ty., November, 1860.]

In **Morgan** (L. H.), Systems of consanguinity and affinity of the human family, lines 69, pp. 293–382, Washington, 1871, 4°.

[——] Comparative vocabularies. Family XXIII. Selish (Eastern Branches).
[Washington, D. C.: Smithsonian Institution.] January, 1873.

No title-page, headings only; text ll. 1–3, printed on one side only, 4°. Proof sheets of an unfinished and unpublished volume.

In four columns, containing in the first column 180 numbered English words, with equivalents in the other columns of: 1. Shiwapmukh (by George Gibbs), 2. Shooswaap (by Dr. Wm. F. Tolmie), and 3. Nikutemukh (by George Gibbs).

At the time of his death, April 9, 1873, Mr. Gibbs “was engaged in superintending the printing for the Smithsonian Institution of a quarto volume of American Indian vocabularies, and had fortunately arranged and carefully criticised many hundred series before his death. This publication will continue under the direction of Prof. W. D. Whitney, J. H. Trumbull, LL.D., and Prof. Roehrig.—*Smithsonian Annual Report for 1873*, p. 224.

*Copies seen:* Pilling.

These vocabularies, with others, appear in the following:

—— Department of the interior. U. S. geographical and geological survey of the Rocky mountain region. J. W. Powell, Geologist in Charge. Part II. Tribes of western Washington and northwestern Oregon. By George Gibbs, M.D.

In **Powell** (J. W.), Contributions to North American Ethnology, vol. 1, pp. 157–241, Appendix, Linguistics, pp. 243–361, Washington, 1877, 4°.

Geographical distribution (pp. 163–170) includes the habitat of the tribal divisions of

**Gibbs (G.)** — Continued.

the Selish, pp. 166–170.—Notices of particular tribes, pp. 170–181, includes the Selish divisions. — Comparative vocabulary of the Shihwapmukh (from a woman of the tribe), Nikutemukh (from a man of the tribe), Okinákēn, Shwoyelpi, Spokań (from a chief of the tribe), and Piskwaus or Winatsha, pp. 252–265.—Comparative vocabulary of the Kálispelm (from a man of the tribe), Belhoola (from a woman of the tribe), Lilowat (from a chief of the village), Tait (from a woman), Komookhs (from a man), and Kuwalitsk, pp. 270–283.—Dictionary of the Niskwalli, I. Niskwalli-English (double columns, alphabetically arranged), pp. 287–307; II. English-Niskwalli (alphabetically arranged, with many etymologies and derivatives), pp. 309–361.

—— Account of Indian tribes upon the northwest coast of America.

Manuscript, 10 leaves folio, in the library of the Bureau of Ethnology.

Contains words in a number of Salishan languages, passim.

—— Comparison of the languages of the Indians of the north-west.

Manuscript, 23 leaves, 4°. and folio (odds and ends), in the library of the Bureau of Ethnology.

Contains words and grammatic notes in a number of Salishan languages.

—— Local Indian names, partly Selish.

Manuscript, 4 unnumbered leaves folio; in the library of the Bureau of Ethnology.

Contains the names of about 120 geographic points on the northwest coast. Nearly all are Salishan, and 30 of them are in the Lummi language.

—— Miscellaneous notes on the Eskimo, Kinai and Atnah languages.

Manuscript, 25 leaves, 4° and folio (odds and ends); in the library of the Bureau of Ethnology.

—— Notes on the language of the Selish tribes.

Manuscript, 10 leaves, folio; in the library of the Bureau of Ethnology.

Fragmentary matter, evidently jotted down from time to time as memoranda.

—— Vocabularies. Washington Terr'y.

Manuscript, 141 unnumbered leaves, most of which are written on both sides, and some few of which are blank, 12°; in the library of the Bureau of Ethnology. Most of the vocabularies were copied on separate forms by Mr. Gibbs. Those belonging to the Salishan family are as follows: Lilowat, 8 pages; Saamena, 12 pages; Taicet, 8 pages; Chilohweck, 3 pages; Bilhoola, 9 pages; Okinaken, 6 pages; Similkameen, 13 pages; Piskwouse, 13 pages; Spokane, 22 pages; Kalispelm, 12 pages; Shooswap, 4 pages; Nooksahk, 1 page; Niskwally, 4 pages.

**Gibbs (G.)** — Continued.

—— Vocabulary of the Clallam.

Manuscript, 3 unnumbered leaves folio; in the library of the Bureau of Ethnology. Collected at Port Townsend, in 1858.

Recorded on a blank form of 180 words, equivalents of all of which are given.

—— [Vocabulary of the Kwantlen language; Fraser River, around Fort Langley.]

Manuscript, 5 unnumbered leaves folio, written on one side only; in the library of the Bureau of Ethnology. Recorded July, 1858.

Contains about 200 words.

—— Vocabulary of the Kwillehyute, and of the Cowlitz.

Manuscript, 10 unnumbered leaves, 4°; in the library of the Bureau of Ethnology. Recorded on a blank form prepared and issued by H. R. Schoolcraft.

Each vocabulary contains about 200 words.

—— Vocabulary of the Lummi.

Manuscript, 3 unnumbered leaves, folio; in the library of the Bureau of Ethnology. Collected at Bellingham Bay, Jan., 1854. Recorded on a blank form of 180 words, equivalents of all of which are given.

—— Vocabulary of the Nooksahk.

Manuscript, 3 unnumbered leaves folio; in the library of the Bureau of Ethnology Recorded on a blank form of 180 words, equivalents of all of which are given.

—— Vocabulary of the Noosolup'h, and of the Kwinaiutl.

Manuscript, pp. 1–25, 4°; in the library of the Bureau of Ethnology.

Recorded on a form containing 350 English words and the numerals 1–1,000,000,000, prepared and issued by H. R. Schoolcraft. About one-half the English words have their equivalents in the two languages above mentioned.

—— Vocabulary of the Toanhooch of Port Gamble.

Manuscript, 3 unnumbered leaves folio, written on one side only; in the library of the Bureau of Ethnology. Recorded on a blank form of 180 words, equivalents of all of which are given.

"This was obtained first, I think, at Port Gamble, in 1854, and afterwards corrected at Olympia, with the assistance of 'Jim,' a sub-chief."

George Gibbs, the son of Col. George Gibbs, was born on the 17th of July, 1815, at Sunswick, Long Island, near the village of Halletts Cove, now known as Astoria. At seventeen he was taken to Europe, where he remained two years. On his return from Europe he commenced the reading of law, and in 1838 took his degree of bachelor of law at Harvard University. In 1848 Mr. Gibbs went overland from St. Louis to Oregon and established himself at Columbia.

**Gibbs** (G.) — Continued.

In 1854 he received the appointment of collector of the port of Astoria, which he held during Mr. Fillmore's administration. Later he removed from Oregon to Washington Territory, and settled upon a ranch a few miles from Fort Steilacoom. Here he had his headquarters for several years, devoting himself to the study of the Indian languages and to the collection of vocabularies and traditions of the northwestern tribes. During a great part of the time he was attached to the United States Government Commission to determine the boundary, as the geologist and botanist of the expedition. He was also attached as geologist to the survey of a railroad route to the Pacific, under Major Stevens. In 1857 he was appointed to the northwest boundary survey under Mr. Archibald Campbell, as commissioner. In 1860 Mr. Gibbs returned to New York, and in 1861 was on duty in Washington guarding the Capital. Later he resided in Washington, being mainly employed in the Hudson Bay Claims Commission, to which he was secretary. He was also engaged in the arrangement of a large mass of manuscript bearing upon the ethnology and philology of the American Indians. His services were availed of by the Smithsonian Institution to superintend its labors in this field, and to his energy and complete knowledge of the subject it greatly owes its success in this branch of the service. The valuable and laborious service which he rendered to the Institution was entirely gratuitous, and in his death that establishment as well as the cause of science lost an ardent friend and an important contributor to its advancement. In 1871 Mr. Gibbs married his cousin, Miss Mary K. Gibbs, of Newport, R. I., and removed to New Haven, where he died on the 9th of April, 1873.

[**Giorda** (*Rev.* Joseph).] A | dictionary | of the | Kalispel or Flat-head Indian Language, | compiled by the | missionaries of the Society of Jesus | Part I | Kalispel-English. |

St. Ignatius Print, Montana. | 1877-8-9.

Title verso copyright notice (by Rev. J. Giorda, 1879) 1 l. preface (unsigned) verso blank 1 l. text pp. 1-644, 8°.

The author owes much to the manuscript dictionary of Rev. G. Mengarini, who, first of all the Jesuit missionaries, possessed himself of the genius of this language, and, besides speaking it with the perfection of a native Indian, reduced it also to the rules of grammar.—*Preface.*

*Copies seen:* Congress, Dunbar, Eames, Pilling, Trumbull, Wellesley.

Appended is the following:

[——] Appendix | to the | Kalispel-English Dictionary. | Compiled by the | missionaries of the Society of Jesus |

St. Ignatius Print, Montana. | 1879

**Giorda** (J.) — Continued.

Title verso blank 1 l. preface (unsigned) 1 l. text pp. 1-36, 8°.

The verb *to be* with substantives, pp. 1-2; with double possessive personal pronouns, p. 3; with an adjective, p. 5.—Verb transitive *to be mad*, pp. 6-9.—Verb transitive indefinite *to work*, pp. 10-14.—Verb transitive *to work*, p. 18.—Verb transitive *to catch*, p. 19.—Conjugation of the first verb relative *to look*, pp. 20-23; of the second verb relative *to pray*, pp. 23-25; of the third verb relative *to bring*, pp. 26, 28; *to guard*, pp. 27, 29.—Verb impersonal, pp. 30-31.—Verb passive, pp. 32-34.—Reduplication of letters in the verb, pp. 34-35.—List of several terminations of verbs, p. 36.

*Copies seen:* Congress, Dunbar, Eames, Pilling, Trumbull, Wellesley.

[——] A | dictionary | of the | Kalispel or Flat-head Indian Language, | compiled by the | missionaries of the Society of Jesus | Part II. | English-Kalispel. |

St. Ignatius Print, Montana. | 1877-8-9.

Title verso copyright notice (by Rev. J. Giorda, 1879) 1 l. preface (unsigned) verso blank 1 l. key to the pronounciation of the Indian alphabet used in this dictionary 1 page, key to both parts of the dictionary 2 pages, verso of the last one blank, text pp. 1-456, 8°.

*Copies seen:* Congress, Dunbar, Eames, Pilling, Trumbull, Wellesley.

[——] Lu | tel kaimintis kolinzūten | kuitlt smiimii. | Some Narratives, From the Holy Bible, in Kalispel. | Compiled by the | missionaries of the Society of Jesus. |

St. Ignatius Print, Montana. | 1879.

Cover title as above, title as above verso "Part I" 1 l. copyright notice (1879, by Rev. J. M. Cataldo) verso "preface of the publishers" 1 l. text pp. 1-36, half-title "Part II" verso blank 1 l. text pp. 39-140, contents part first (in English) pp. 1-2, contents of part second (in English) pp. 3-7, index of the gospels of the Sundays pp. 8-9, errata pp. 10-14, 8°.

*Copies seen:* Congress, Dunbar, Eames, Pilling, Wellesley.

[——] Szmiméie-s Jesus Christ. | † | A catechism | of the | Christian doctrine | in the | Flat-Head or Kalispél Language | composed by the | missionaries of the Society of Jesus. |

St. Ignatius print, Montana. | 1880

Cover title as above, title as above verso copyright notice (1880, by Rev. J. Bandini) 1 l. half-title "Part I" recto blank 1 l. text pp. 1-17, half-title "Part II," p. 18, text pp. 19-45, 8°.

Catechism, pp. 1-33.—Hymns, pp 35-45.

*Copies seen:* Congress, Eames, Pilling, Trumbull, Wellesley.

**Giorda** (J.) — Continued.

These works were put in type and printed by the Indian school boys at St. Ignatius.

In reply to a communication asking the authorship of the works titled above, Father Leopold Van Gorp, one of the superintendents of the Roman Catholic missions in the northwest, wrote me under date of Jan. 4, 1887, as follows: "Father Giorda may very properly be considered the author of all the works which we have printed in the Kalispel or Flathead language. About 225 copies of each were printed."

"The Saint Ignatius mission maintains two schools for Indian boys and girls, at the Flathead Agency, on the Jocko reservation in Montana. From a population of about 2,000 Indians are collected enough pupils to make an average attendance of 150, who are taught industrial pursuits as well as letters. The agent reports that the art of printing is also taught in a neat little printing office, where dictionaries of the Kalispel language, the gospels, and innumerable pamphlets and circulars have been neatly printed."—*Bible Soc. Record, Nov. 17, 1887.*

Rev. Father Joseph Giorda, S. J., who died of heart disease at Desmet Mission, among the Cœur d'Alêne Indians, about the beginning of August, 1882, was a native of Piedmont; born March 19, 1823. He joined the Jesuit order when twenty-two years old, and for some time filled the chair of divinity and held other important offices in the colleges of the society in Europe. In 1858 Father Giorda arrived in St. Louis, and soon after started for the wilds of the northwest as superior general of the Rocky Mountain missions, which office he held until increasing infirmities, due to arduous labors and constant exposure, obliged those in authority to relieve him of it. While superior he established many new missions among the whites and Indians throughout Montana and the adjoining Territories. He had a wonderful aptitude for languages, and, besides speaking fluently the principal continental languages, mastered, during his manifold duties, the Blackfoot, Nez Percé, Flathead, Yakama, Kootenay, and Gros Ventre dialects, and preached to the different tribes in all these languages. For several years he was pastor of the Church of the Sacred Heart at St. Ignatius, Montana.—*Van Gorp.*

**God** save the Queen [Netlakapamuk]. See **Good** (J. B.)

[**Good** (*Rev.* John Booth).] The Morning and Evening Prayer, | And the Litany, | With Prayers and Thanksgivings, | translated into the | Neklakapamuk | Tongue, | for the use of the Indians of the | St. Paul's mission, | Lytton, British Columbia. |

Victoria, B. C. | Printed by the St. Paul's mission press. | 1878.

**Good** (J. B.) — Continued.

*Cover title:* The Morning and Evening Prayer, | And the Litany, | Also Prayers and Thanksgivings, | with | Office for the Holy Communion, and | Select Hymns. | Translated into the | Neklakapamuk Tongue | for the use of the Indians of the | St. Paul's mission, | Lytton, British Columbia. |

Victoria, B. C. | Printed by the St. Paul's mission press. | 1878.

Cover title, title verso blank 1 l. text pp. 3-48, 12°.

Morning and evening prayer, pp. 3-33.—Administration of the Lord's supper, pp. 34-48.

*Copies seen:* Bancroft, Wellesley.

The latter portion of this work was issued separately, with title-page as follows:

[——] The Office for the Holy Communion | translated into the | Neklakapamuk | tongue, | for the use of the Indians of the | St. Paul's mission, | Lytton, British Columbia. |

Victoria, B. C. | Printed by the St. Paul's mission press. | 1878.

*Cover title:* The | Office for the Holy Communion, and | Select Hymns. | Translated into the Neklakapamuk Tongue, | for the use of the Indians of the | St. Paul's mission, | Lytton, British Columbia. |

Victoria, B. C. | Printed by the St. Paul's mission press. | 1878.

Cover title, title p. [33] verso beginning of text which occupies pp. 34-48, 12°.

Lord's prayer, Prayer for duty, p. 34.—Ten commandments, pp. 35-36.—Prayer for the Queen, pp. 36-37.—The creed, pp. 37-38.—The offertory sentences, p. 38.—Prayer for the church militant, pp. 38-40.—Exhortation, p. 41.—The confession, pp. 41-42.—The absolution, the invitation, pp. 42-43.—Sursum corda, p. 43.—Preface to the sanctus, p. 43.—Prayer of humble access, pp. 43-44.—Prayer for conservation, p. 44.—The communion, the Lord's prayer, p. 45.—The thanksgiving, pp. 46-47.—The blessing, p. 47.—Hymns and doxology, pp. 47-48.—Office for the reception of catechumens, p. 48.

*Copies seen:* Wellesley.

[——] The | Office for Public Baptism | And the Order of Confirmation, | with | select hymns and prayers | translated into the | Neklakapamuk | or | Thompson tongue | for the use of the Indians of the | St. Paul's mission, | Lytton, British Columbia. | (By aid of the Venerable society for promoting christian | knowledge.) |

Victoria, B. C., | printed by the S. Paul's mission press (S. P. C. K.) | Collegiate school. | 1879.

Cover title as above, title as above verso beginning of text, which occupies pp. 2-32, 8°.

The ministration of public baptism of

**Good** (J. B.) — Continued.

infants, pp. 2, 4, 6, 10, 12, 14, 16, 18 (p. 8 blank).—The ministration of baptism to such as are of riper years and able to answer for themselves, pp. 3, 5, 7, 9, 11, 17, 19 (pp. 13 and 15 blank).—Select hymns for the office, p. 20.—The order of confirmation, pp. 21-24.—Select hymns, psalms, and prayers, pp. 25-32.

*Copies seen:* Dunbar, Eames, Pilling, Wellesley.

—— Offices for the | solemnizat[i]on of matrimony | the visitation of the sick, | and | The Burial of the Dead. | Translated into the | Nitlakapamuk | or | Thompson Indian Tongue. | By J. B. Good, S. P. G. missionary, Yale-Lytton. | By aid of a Grant from the Ven. Society for Promoting | Christian Knowledge. |

Victoria, B. C. | Printed by the St. Paul's Mission Press, (S. P. C. K.) | Collegiate School, 1880.

Cover title as above, title as above verso blank 1 l. text with headings in English pp. 3-15, 8°.

The form of solemnization of matrimony, pp. 3-6.—Order for the visitation of the sick, pp. 7-9.—The order for the burial of the dead, pp. 10-14.—Collects, p. 15.

*Copies seen:* Bancroft, Eames, Pilling, Wellesley.

—— A vocabulary | and | outlines of grammar | of the | Nitlakapamuk | or | Thompson tongue, | (The Indian language spoken between Yale, Lillooet, | Cache Creek and Nicola Lake.) | Together with a | Phonetic Chinook Dictionary, | Adapted for use in the Province of | British Columbia. | By J. B. Good, S. P. G. missionary, Yale-Lytton. | By aid of a Grant from the Right Hon. Superintendent of Indian | Affairs, Ottawa. |

Victoria: | Printed by the St. Paul's Mission Press, (S. P. C. K.) | Collegiate School, 1880.

Cover title as above, title as above verso blank 1 l. preface pp. 5-6, text pp. 8-46, 8°.

Chinook Dictionary. English-Chinook, pp. 8-30 (even-numbered pages). — Thompson vocabulary, English-Nitlakapamuk, pp. 9-31 (odd numbered pages).—Chinook numerals, p. 30.—Nitlakapamuk numerals, etc., p. 31.—Conversations, English-Chinook, pp. 32, 34; English-Nitlakapamuk, pp. 33, 35.—Lord's prayer in Jargon, p. 34; in Thompson, p. 35.—Outlines of [the Nitlakapamuk] grammar, (pp. 37-46)

**Good** (J. B.) — Continued.

includes a story in five parts with interlinear English translation, furnished by Dr. Ellis, of Yale, pp. 38-40.

*Copies seen:* Bancroft, Dunbar, Eames, Mallet, Pilling, Wellesley.

[——] God save the Queen.

A seven-line verse in the Netlakapamuk or Thompson Indian tongue, with heading in English as above, on one side of a small slip, which looks as though it were struck off as a proof-sheet.

*Copies seen:* Wellesley.

See **Bancroft** (H. H.)

**Grammar:**

| | |
|---|---|
| Salish | See Mengarini (G.) |
| Twana | Eells (M.) |

**Grammatic treatise:**

| | |
|---|---|
| Bilkula | See Boas (F.) |
| Chehalis | Eells (M.) |
| Chehalis | Gallatin (A.) |
| Chehalis | Hale (H.) |
| Kalispel | Giorda (J.) |
| Klallam | Bulmer (T. S.) |
| Klallam | Eells (M.) |
| Komuk | Boas (F.) |
| Netlakapamuk | Bancroft (H. H.) |
| Netlakapamuk | Good (J. B.) |
| Niskwalli | Bulmer (T. S.) |
| Niskwalli | Eells (M.) |
| Okinagan | Boas (F.) |
| Puyallup | McCaw (S. R.) |
| Salish | Bancroft (H. H.) |
| Salish | Gallatin (A.) |
| Salish | Hale (H.) |
| Salish | Petitot (E. F. S. J.) |
| Salish | Shea (J. G.) |
| Shuswap | Boas (F.) |
| Shuswap | Gallatin (A.) |
| Shuswap | Hale (H.) |
| Skwaksin | Eells (M.) |
| Snanaimuk | Boas (F.) |
| Snohomish | Eells (M.) |
| Spokan | Eells (M.) |
| Stailakum | Boas (F.) |
| Tilamuk | Gallatin (A.) |
| Tilamuk | Hale (H.) |
| Twana | Bulmer (T. S.) |
| Twana | Eells (M.) |

**Grant** (Walter Colquhoun). Description of Vancouver Island. By its first Colonist, W. Colquhoun Grant, Esq., F. R. G. S., of the 2nd Dragoon Guards, and late Lieut.-Col. of the Cavalry of the Turkish Contingent.

In Royal Geog. Soc. Jour. vol. 27, pp. 268-320, London [1858], 8°. (Geological Survey.)

Brief discussion of the language of Vancouver Island, and numerals 1-10, 100, of the Tsclallums, p. 295.

# H.

**Haines** (Elijah Middlebrook). The | American Indian | (Uh-nish-in-na-ba). | The Whole Subject Complete in One Volume | Illustrated with Numerous Appropriate Engravings. | By Elijah M. Haines. | [Design.] |

Chicago: | the Mas-siŋ-ná-gan company, | 1888.

Title verso copyright notice (1888) etc. 1 l. preface pp. vii–viii, contents and list of illustrations pp. 9–22, text pp. 23–821, large 8°.

Chapter vi, Indian tribes (pp. 121–171), gives special lists and a general alphabetic list of the tribes of North America, which includes the tribes of the Pacific coast, pp. 129–131; Washington territory west of the Cascade Mountains, pp. 132–133; Washington territory around Puget Sound, p. 133.

*Copies seen:* Congress, Eames, Pilling.

**Hale** (Horatio). United States | exploring expedition. | During the years | 1838, 1839, 1840, 1841, 1842. | Under the command of | Charles Wilkes, U. S. N. | Vol. VI. | Ethnography and philology. | By | Horatio Hale, | philologist of the expedition. |

Philadelphia: | printed by C. Sherman. | 1846.

Half-title (United States exploring expedition, by authority of Congress) verso blank 1 l. title verso blank 1 l. contents pp. v–vii, alphabet pp. ix–xii, half-title verso blank 1 l. text pp. 3–666, map, 4°.

General remarks on the Tsihaili-Selish family (E. Shushwapumsh, or Shushwaps, or Atnahs; F. Selish, Salish, or Flatheads; G. Skitsuish, or Cœur d'Alêne Indians; H. Piskwaus or Piscous; I. Skwale or Nisqually; J. Tsihailish or Chikailish; K. Kawelitsk or Cowelits; L. Nsietshawus or Killamuks, pp. 205–212, containing some scattered words in the several dialects, and on p. 211 the names of the twelve months in Piskwaus and in Selish.

Tsihaili-Selish family (E. Çuçwāpumç; F. Séliç [*c.* Kŭlespelm; *d.* Tsukaetsītlin; *e.* Sχoaíatχlpi]; G. Skítsuiç; H. Piskwaus; I. Skwále; J. Tsχaílic [*f.* Tsχailiç; *g.* Kwaíantχl; *h.* Kwenaíwitχl]; K. Kawelitsk; L. Nsietçáwŭ́s), pp. 535–542, comprising a comparative grammar of the Shushwap, Selish, Tsihailish, and Nsietshawus, with especial reference to the Selish.

Vocabularies of Tsihaili-Selish; northern branch: E. Shushwapumsh (Shushwaps, Atnahs), F. Selish (Flatheads) [*c.* Kullespelm (Ponderays), *d.* Tsakaitsitlin (Spokan Inds.), *e.* Soaiatlpi (Kettle-falls, &c.)], G. Skitsuish (Cœur d'Anène), H. Piskwaus (Piscous); middle branch: I. Skwale (Nasqually); western branch: J. Tsihailish (Chickailis, Chilts) [*f.* Tsihailish, *g.* Kwaiantl, *h.* Kwenaiwitl, *k.* Kawelitsk (Cowelits)]; southern branch: L. Nsietshawus (Killamuks), pp. 569–629, containing on an average about three words of each dialect on a page, in the lines designated by the above-named letters.

"All these vocabularies (with the exception of the Skwale, which was received from an interpreter) were obtained from natives of the respective tribes, generally under favourable circumstances. For the Selish, Skitsuish, and Piskwaus, we are indebted to the kindness of Messrs. Walker and Eels, missionaries of the American Board at Tshamakain, near the Spokan River. It was through the interpretation of these gentlemen, and the explanations which their knowledge of the Selish enabled them to give, that the words of all three languages, and the numerous sentences in the Selish, illustrative of the grammatical peculiarities of that tongue, were correctly written.

"The languages of this family are all harsh, guttural, and indistinct. It is to the latter quality that many of the variations in the vocabularies are owing. In other cases, these proceed from dialectical differences, almost every clan or sept in a tribe having some peculiarity of pronunciation. In the Selish, three dialects have been noted, and more might have been given, had it not been considered superfluous. These three are first, the Kullespelm, spoken by a tribe who live upon a river and about a lake known by that name. They are called by the Canadians *Pend-Oreilles*, which has been corrupted to Ponderays; secondly, that of the proper Selish, or Flatheads, as they are called, and of the Spokan Indians; and that of the Soaiatlpi, Okinakain, and other tribes upon the Columbia.

"Of the Tsihailish, also, three dialects are given, which differ considerably from one another. The Quaiautl reside upon a river of the same name, north of the Tsihailish (or Chikailish) proper, and the Kwenaiwitl, in like manner, are north of the Kwaiantl, not far from the entrance to the Straits of Fuca."

*Copies seen:* Astor, British Museum, Congress, Lenox, Trumbull.

At the Squier sale, no. 446, a copy brought $13; at the Murphy sale, no. 1123, half maroon morocco, top edge gilt, $13.

Issued also with the following title-page:

—— United States | exploring expedition. | During the years | 1838, 1839, 1840, 1841, 1842. | Under the command of Charles Wilkes, U. S. N. | Ethnography and philology. | By | Horatio Hale, | philologist of the expedition. |

Philadelphia: | Lea and Blanchard, | 1846,

**Hale** (H.)—Continued.

Half-title (United States exploring expedition) verso blank 1 l. title verso blank 1 l. contents pp. v–vii, alphabet pp. ix–xii, half-title verso blank 1 l. text pp. 3–666, map, 4°.

Linguistic contents as under title next above.

*Copies seen:* Eames, Lenox.

—— Was America peopled from Polynesia?

In Congrès Int. des Américanistes, Compte-rendu, 7th session, pp. 375–387, Berlin, 1890, 8°. (Eames, Pilling.)

Table of the pronouns *I*, *thou*, *we* (inc.), *we* (exc.), *ye*, and *they* in the languages of Polynesia and of western America, pp. 386–387, includes the Selish.

Issued separately with title-page as follows:

—— Was America peopled from Polynesia? | A study in comparative Philology. | By | Horatio Hale. | From the Proceedings of the International Congress of Americanists | at Berlin, in October 1888. |

Berlin 1890. | Printed by H. S. Hermann.

Title verso blank 1 l. text pp. 3–15, 8°.

Pronouns in the languages of Polynesia and of western America, including the Selish, p. 14.

*Copies seen:* Pilling, Wellesley.

—— An international idiom. | A manual of the | Oregon trade language, | or | "Chinook Jargon." | By Horatio Hale, M. A., F. R. S. C., | member [&c. six lines.] |

London: | Whittaker & co., White Hart Street, | Paternoster square. 1890.

Half-title verso blank 1 l. title verso names of printers 1 l. prefatory note verso extract from a work by Quatrefages 1 l. contents verso blank 1 l. text pp. 1–63, 16°.

Trade language and English dictionary, pp. 39–52; and the English and trade language, pp. 53–63, each contain a number of words of Salishan origin; in the first portion these words are marked with the letter *S*.

"This dictionary, it should be stated, is, in the main, a copy (with some additions and corrections) of that of George Gibbs [*q. v.*], published by the Smithsonian Institution in 1863, and now regarded as the standard authority, so far as any can be said to exist; but it may be added that the principal part of that collection was avowedly derived by the estimable compiler from my own vocabulary, published seventeen years before."—*Note, p. 39.*

*Copies seen:* Eames, Pilling.

For critical reviews of this work, see Charencey (H. de), Crane (A.), Leland (C. G.), Reade (J.), and Western.

—— See **Gallatin** (A.)

Horatio Hale, ethnologist, born in Newport, N. H., May 3, 1817, was graduated at Harvard in 1837 and was appointed in the same year philologist to the United States exploring expedition under Capt. Charles Wilkes. In this capacity he studied a large number of the languages of the Pacific islands, as well as of North and South America, Australia, and Africa, and also investigated the history, traditions, and customs of the tribes speaking those languages. The results of his inquiries are given in his Ethnography and Philology (Philadelphia, 1846), which forms the seventh volume of the expedition reports. He has published numerous memoirs on anthropology and ethnology, is a member of many learned societies, both in Europe and in America, and in 1886 was vice-president of the American Association for the Advancement of Science, presiding over the section of anthropology.—*Appleton's Cyclop. of Am. Biog.*

**Harvard:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Harvard University, Cambridge, Mass.

[**Hayden** (Ferdinand Vandever)], *in charge.* Department of the interior. | Bulletin | of | the United States | Geological and geographical survey | of | the territories. | No. 1[–Vol. VI]. |

Washington: | Government printing office. | 1874[–1881].

5 vols. and two numbers of vol. 6, 8°. It was not the intention, when these bulletins were started, to collect them into volumes; consequently the first volume is irregularly paged and titled.

**Eells** (M.), The Twana Indians, vol. 3, pp. 57–114.

*Copies seen:* Geological Survey.

**Henry** (Alexander). Journal | of | Alexander Henry | to | Lake Superior, Red River, | Assiniboine, Rocky Mountains, | Columbia, and the Pacific, | 1799 to 1811, | to establish the fur trade. (*)

Manuscript, about 1,700 pp. foolscap, preserved in the library of Parliament, Ottawa, Canada. For its description I am indebted to the kindness of Mr. Charles N. Bell, of Winnipeg, who writes: "The sheets are evidently not the original ones used by Alexander Henry, but are rewritten from his journals by one George Coventry, who seems to have been a family friend. No date is given to the copying, nor is there any intimation where the original documents are to be found."

The journal extends from 1799 to 1812, and between the dates 1808 and 1809 are vocabularies of the Ojeebois, Knistineaux, Assiniboine, Slave, and Flat Head, about 300 words each of the first three and a somewhat larger number of the last two. Copies of these have been furnished the Bureau of Ethnology by Mr. Bell, the Flathead occupying 8 pages, folio.

**Hoffman** (*Dr.* Walter James). Selish myths. By W. J. Hoffman, M. D.

In Essex Inst. Bull., vol. 15, pp. 23–40, Salem, 1884, 8°. (Geological Survey.)

A myth in the Selish language, with interlinear English translation, pp. 24–25.—Notes on some of the Selish words, p. 40.

—— Bird names of the Selish, Pah Uta, and Shoshoni Indians. By W. J. Hoffman, M.D.

In the Auk, a quarterly journal of ornithology, vol. 2, pp. 7–10, Boston, 1885, 8°. (Geological Survey.)

A list of 49 bird names; Selish equivalents of 34 are given.

Issued separately, with half-title as follows:

—— (From the Auk, vol. II, No. 1, January, 1885). | Bird names of the Selish, Pah Uta and | Shoshoni Indians. | By W. J. Hoffman, M. D.

[Boston: 1885.]

Half-title on cover, no inside title; text pp. 7–10, 8°.

Linguistic contents as under title next above.

*Copies seen:* Eames, Pilling.

—— Vocabulary of the Selish Language. By W. J. Hoffman, M.D., Washington, D. C. (Read before the American Philosophical Society, March 19, 1886.)

In American Philosoph. Soc. Proc. vol. 23, pp. 361–371, Philadelphia, 1886, 8°. (Geological Survey.)

Vocabulary (300 words), pp. 361–369.—Phrases (22), p. 369.—Numerals 1–1000, pp. 369–370.—Myth with interlinear English translation, p. 370—List of tribes known to be Selish, p. 371.

Walter J. Hoffman was born in Weidasville, Pa., May 30, 1846; studied medicine with his father (the late Dr. Wm. F. Hoffman, of Reading, Pa.), and graduated from Jefferson Medical College, Philadelphia, Pa., March 10, 1866. Practiced his profession in Reading, Pa., until the summer of 1870, when, at the outbreak of the Franco-Prussian war, he received a commission of surgeon in the Prussian army and was assigned to the Seventh Army Corps, located near Metz. For "distinguished services rendered" he was decorated by the Emperor William I, and after his return to America he was appointed, in 1871, acting assistant surgeon, U. S. A., and naturalist to the expedition for the exploration of Nevada and Arizona, Lieutenant (now Major) Wheeler, U. S. Engineer Corps, commanding. Dr. Hoffman was ordered, in August, 1872, to the military post at Grand River Agency (now North) Dakota, where he served as post surgeon and prosecuted researches in the language and mythology of the Dakota Indians. In the spring of 1873, Dr. Hoffman was detailed to accompany the Seventh U. S. Cavalry, General Custer commanding, and was later transferred to the Twenty-second Infantry, the regiment of which General Stanley was then colonel. Returning to Reading, Pa., Dr. Hoffman resumed the practice of medicine in November, 1873, and continued until the autumn of 1877, when he was placed by Professor Hayden, then director of the U. S. Geological Survey, in charge of the ethnological and mineralogical material. In this capacity he continued until the organization of the Bureau of Ethnology in 1879, when he was appointed assistant ethnologist, which office he fills at this date.

**Hoffman** (W. J.) — Continued.

Dr. Hoffman has made special investigation with the organization (existing among all tribes of Indians, in some form or other) usually denominated the Grand Medicine Society, and for this purpose, as well as for the collection of anthropomorphic and other ethnologic data, has visited most of the aboriginal tribes of the United States and the northwest coast of America. In 1881 he visited the Mandans, Hidatsa, and Arikara, to study the sign language, pictographs, and secret society of the Arikara. In 1882 he made a trip to the California and Nevada tribes and all known localities abounding in pictographs, gathered vocabularies of Smúwitsh (Santa Barbara), Kawi'ah (at Tulle River), etc. In 1883 he visited Ottawa, near Mackinaw, Mich., and Mdewakantawan, at Mendota, Minn., studying pictographs and linguistics, etc. In 1884 he studied the tribes of Vancouver's Island, B. C., Washington, Oregon, California, and Nevada, especially their pictography, sign language, and tattooing. In 1886 he visited petroglyphs in West Virginia, Virginia, North Carolina, Ohio, Tennessee, and Pennsylvania. In 1887–1890 he made visits to the Ojibwa of Minnesota, to study their Grand Medicine ritual and initiation. In 1890–'91 he visited the Menomini of Wisconsin and Ojibwa of Minnesota, to study their ritual and medicine society.

**Howse** (Joseph). Vocabularies of certain North American languages. By T. (J.?) Howse, Esq.

In Philological Soc. [of London] Proc. vol. 4, pp. 191–206, London, 1850, 8°. (Congress.)

Vocabulary of the Flathead, Okanagen, and Atna or Shoushwhap, pp. 199–206.

**Hymn-book:**

| | |
|---|---|
| Netlakapamuk | See Le Jeune (J. M. R.) |

**Hymns:**

| | |
|---|---|
| Kalispel | See Giorda (J. B.) |
| Klallam | Eells (M.) |
| Netlakapamuk | Good (J. B.) |
| Netlakapamuk | Le Jeune (J. M. R.) |
| Niskwalli | Bulmer (T. S.) |
| Niskwalli | Eells (M.) |
| Okinagan | Tate (C. M.) |
| Skwaksin | Eells (M.) |
| Snohomish | Boulet (J. B.) |
| Twana | Eells (M.) |

**Hymns in the Thompson tongue.** See **Le Jeune** (J. M. R.)

# I. J. K.

**Interrogationes** faciendæ [Kalispel]. See **Canistrelli** (P.)

**Jülg** (B.) See **Vater** (J. S.)

**Kalispel:**

| | |
|---|---|
| Bible stories | See Giorda (J.) |
| Catechism | Giorda (J.) |
| Dictionary | Giorda (J.) |
| General discussion | Smalley (E. V.) |
| Geographic names | Eells (M.) |
| Hymns | Giorda (J.) |
| Litany | Canestrelli (P.) |
| Lord's prayer | Shea (J. G.) |
| Lord's prayer | Smalley (E. V.) |
| Lord's prayer | Smet (P. J. de). |
| Lord's prayer | Van Gorp (L.) |
| Numerals | Eells (M.) |
| Prayers | C (J. F.) |
| Prayers | Canestrelli (P.) |
| Prayers | Smet (P. J. de). |
| Text | Lettre. |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Pinart (A. L.) |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Roehrig (F. L. O.) |
| Vocabulary | Tolmie (W. F.) |
| Vocabulary | Tolmie (W. F.) and Dawson (G. M.) |
| Words | Youth's. |

**Kamloops Wawa.** See **Le Jeune** (J.-M. R.)

**Kane** (Paul). Wanderings of an artist | among the | Indians of North America | from Canada | to Vancouver's island and Oregon | through the Hudson's bay company's territory | and | back again. | By Paul Kane. |

London | Longman, Brown, Green, Longmans, and Roberts. | 1859.

Half-title verso name of printer 1 l. frontispiece 1 l. title verso blank 1 l. dedication verso blank 1 l. preface pp. v-x, contents pp. xi-xvii, list of illustrations p. [xviii], text pp. 1-455, appendix 4 ll. 8°.

List of peoples in the northwest, including the Salishan tribes, 4 unnumbered leaves at end.

*Copies seen:* Bancroft, Boston Athenæum, British Museum, Congress, Harvard.

The edition: Les Indiens de la Baie Hudson, Paris, 1861, contains no linguistic material. (British Museum.)

Paul Kane, Canadian artist, born in Toronto in 1810, died there in 1871. He early evinced a love of art, and after studying in Upper Canada college he visited the United States in 1836 and followed his profession there till 1840, when he went to Europe. There he studied in Rome, Genoa, Naples, Florence, Venice, and Bologna. He finally returned to Toronto in the spring of 1845, and after a short rest went on a tour of art exploration through the unsettled regions of the northwest. He traveled many thousands of miles in this country, from the confines of old Canada to the Pacific Ocean, and was eminently successful in delineating the physical peculiarities and appearance of the aborigines, as well as the wild scenery of the far north. He returned to Toronto in December, 1848, having in his possession one of the largest collections of Indian curiosities that was ever made on the continent, together with nearly four hundred sketches. From these he painted a series of oil pictures, which are now in the possession of George W. Allen, of Toronto, and embrace views of the country from Lake Superior to Vancouver's Island.—*Appleton's Cyclop. of Am. Biog.*

**Kaulits:**

| | |
|---|---|
| General discussion | See Hale (H.) |
| Vocabulary | Gallatin (A.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Latham (R. G.) |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Roehrig (F. L. O.) |
| Vocabulary | Wabass (W. G.) |
| Words | Gibbs (G.) |

**Kawichen:**

| | |
|---|---|
| General discussion | See Bancroft (H. H.) |
| General discussion | Buschmann (J. C. E.) |
| General discussion | Tolmie (W. F.) and Dawson (G. M.) |
| Lord's prayer | Youth's. |
| Numerals | Eells (M.) |
| Numerals | Scouler (J.) |
| Numerals | Tolmie (W. F.) |
| Sentences | Scouler (J.) |
| Sentences | Tolmie (W. F.) |
| Songs | Boas (F.) |
| Vocabulary | Pinart (A. L.) |
| Vocabulary | Scouler (J.) |
| Vocabulary | Tolmie (W. F.) |
| Vocabulary | Tolmie (W. F.) and Dawson (G. M.) |
| Words | Brinton (D. G.) |
| Words | Buschmann (J. C. E.) |
| Words | Chamberlain (A. F.) |
| Words | Daa (L. K.) |
| Words | Latham (R. G.) |

**Keane** (Augustus H.) Ethnography and philology of America. By A. H. Keane.

In Bates (H. W.), Central America, the West Indies, etc., pp. 443-571, London, 1878, 8°.

General scheme of American races and languages (pp. 460-497) includes a list of the Columbian races, embracing the Salish or Flathead, p. 474.—Alphabetical list of all known American tribes and languages, pp. 498-545.

Reprinted in the 1882 and 1885 editions of the same work and on the same pages.

**Keane** (A. H) — Continued.

—— American Indians.

In Encyclopædia Britannica, ninth edition, pp. 822–830, New York, 1881, royal 8°. (Bureau of Ethnology, Pilling.)

Columbian races, p. 826, includes the divisions of the Salishan.

**Kilamook.** See **Tilamuk.**

**Klallam:**

| | |
|---|---|
| General discussion | See Bancroft (H. H.) |
| General discussion | Eells (M.) |
| Geographic names | Coones (S. F.) |
| Geographic names | Eells (M.) |
| Geographic names | Gibbs (G.) |
| Grammatic treatise | Bulmer (T. S.) |
| Grammatic treatise | Eells (M.) |
| Hymns | Eells (M.) |
| Lord's prayer | Bulmer (T. S.) |
| Lord's prayer | Youth's. |
| Numerals | Eells (M.) |
| Numerals | Grant (W. C.) |
| Numerals | Scouler (J.) |
| Numerals | Tolmie (W. F.) |
| Sentences | Scouler (J.) |
| Songs | Baker (T.) |
| Songs | Eells (M.) |
| Vocabulary | Eells (M.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Latham (R. G.) |
| Vocabulary | Pinart (A. L.) |
| Vocabulary | Roehrig (F. L. O.) |
| Vocabulary | Scouler (J.) |
| Vocabulary | Tolmie (W. F.) |
| Words | Bancroft (H. H.) |
| Words | Buschmann (J. C. E.) |
| Words | Daa (L. K.) |
| Words | Latham (R. G.) |
| Words | Youth's. |

**Klallam** — Continued.

**Komuk:**

| | |
|---|---|
| Grammatic treatise | See Boas (F.) |
| Legends | Boas (F.) |
| Numerals | Brinton (D. G.) |
| Numerals | Eells (M.) |
| Texts | Boas (F.) |
| Vocabulary | Boas (F.) |
| Vocabulary | Brinton (D. G.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Pinart (A. L.) |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Roehrig (F. L. O.) |
| Words | Boas (F.) |

**Kowelits.** See **Kaulits.**

**Kuwalitsk.** See **Kaulits.**

**Kwantlen:**

| | |
|---|---|
| Numerals | See Eells (M., |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Roehrig (F. L. O.) |
| Vocabulary | Tolmie (W. F.) and Dawson (G. M.) |
| Words | Gibbs (G.) |

**Kwinaiutl:**

| | |
|---|---|
| Numerals | See Eells (M.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Roehrig (F. L. O.) |
| Words | Willoughby (C.) |

## L.

**Latham** (Robert Gordon). Miscellaneous contributions to the ethnography of North America. By R. G. Latham, M.D.

In Philological Soc. [of London] Proc. vol. 2, pp. 31–50, [London], 1846, 8°.

Contains a number of Kawitchen, Noosdalum, and Salish words in the comparative lists.

This article reprinted in the same author's *Opuscula*, for title of which see below.

—— On the languages of the Oregon territory. By R. G. Latham, M. D.

In Ethnological Soc. of London, Jour. vol. 1, pp. 154–166, Edinburgh [1848], 8°. (Congress.)

Comparative vocabulary (11 words) of Friendly Village (from McKenzie) and the Billechoola (from Tolmie), p. 155.—Numerals 2–7, 10 of the Billechoola compared with those of Fitzhugh Sound, and Haeltzuk, p. 155.—Comparative vocabulary (10 words) of the Atna (from McKenzie) and Noosdalum, p. 157.—Comparative vocabulary (12 words and numerals 1–10) of the Salish (from Gallatin), and Okinagen (from Tolmie), p. 158.—Vocabulary of the Shoshoni (24 words) showing affinities with a number of other languages, among them the Kawitchen, pp. 159–160.—Table of words showing affinities between the Eskimo and other languages, among them the Billechoola, Kawitchen, and Squallyamish, pp. 164–165.

**Latham** (R. G.) — Continued.

This article reprinted in the same author's *Opuscula*, with added notes; for title see below.

—— The | natural history | of | the varieties of man. | By | Robert Gordon Latham, M. D., F. R. S., | late fellow of King's college, Cambridge; | one of the vice-presidents of the Ethnological society, London; | corresponding member to the Ethnological society, | New York, etc. | [Monogram in shield.] |

London: | John Van Voorst, Paternoster row. | M. D. CCCL [1850].

Half-title verso blank 1 l. title verso names of printers 1 l. dedication verso blank 1 l. preface pp. vii–xi, bibliography pp. xiii–xv, explanation of plates verso blank 1 l. contents pp. xix–xxviii, text pp. 1–566, index pp. 567–574, list of works by Dr. Latham verso blank 1 l. 8°.

A comparative vocabulary (10 words) of the

**Latham** (R. G.)—Continued.

Friendly Village (from McKenzie) and Billechoola (from Tolmie), p. 300.—Comparative vocabulary (12 words) of the Piskwaus (from Gallatin) and Salish, p. 314.— Comparative vocabulary (19 words) of the Chekeeli and Wakash (from Scouler), p. 315.

*Copies seen:* Bureau of Ethnology, Congress, Eames.

—— The | ethnology | of | the British colonies | and | dependencies. | By | R. G. Latham, M. D., F. R. S., | corresponding member to the Ethnological society, New York, | etc. etc. | [Monogram in shield.] |

London: | John Van Voorst, Paternoster row. | M. DCCC. LI [1851].

Title verso names of printers 1 l. contents pp. v-vi, preface verso blank 1 l. text pp. 1-264, list of works by Dr. Latham, etc. 1 l. 16°.

Chapter vi. Dependencies in America, pp. 224-264, contains a list of the divisions and subdivisions of the Billechula.

*Copies seen:* Astor, British Museum, Bureau of Ethnology, Congress, Eames.

—— On the languages of northern, western, and central America. By R. G. Latham, M. D.

In Philological Soc. [of London] Trans. 1856, pp. 57-115, London [1857], 8°. (Congress.)

A general discussion of the Atna group (including the Tsihali-Selish), with a list of its linguistic divisions, pp. 71-72; of the Billechula, p. 72.

This article reprinted in the same author's *Opuscula*, for title of which see below.

—— Opuscula. | Essays | chiefly | philological and ethnographical | by | Robert Gordon Latham, | M. A., M. D., F. R. S., etc. | late fellow of Kings college, Cambridge, late professor of English | in University college, London, late assistant physician | at the Middlesex hospital. |

Williams & Norgate, | 14 Henrietta street, Covent garden, London | and | 20 South Frederick street, Edinburgh. | Leipzig, R. Hartmann. | 1860.

Title verso name of printer 1 l. preface pp. iii-iv, contents pp. v-vi, text pp. 1-377, addenda and corrigenda pp. 378-418, 8°.

A reprint of a number of papers read before the ethnological and philological societies of London, among them the following:

On the languages of the Oregon territory (pp. 249-265) contains: Comparative vocabulary (10 words) of the language of Friendly Village (from McKenzie) and Billechula (from Tolmie), p. 250.—Vocabulary (10 words) of the Atnah (from McKenzie) and of the Noosdalum, compared, p. 252.—Vocabulary (12 words and numerals 1-10) of the Salish (from Gallatin) and Okinagen (from Tolmie), pp. 253-254.—List of words showing affinities between the languages of Oregon territory and the Eskimo includes words of the Billechoola and Okinagen, pp. 260-263.

Miscellaneous contributions to the ethnography of North America, pp. 275-297, contains a number of Salishan words in the comparative lists.

Addenda and corrigenda, 1859 (pp. 378-418) contains a few additional remarks upon the Atna group and the Billechula, p. 388.—Short Selish vocabulary (12 words), pp. 415-416.

*Copies seen:* Astor, Boston Public, Brinton, Bureau of Ethnology, Congress, Eames, Pilling, Watkinson.

At the Squier sale a presentation copy, no. 639, brought $2.37. The Murphy copy, no. 1438, sold for $1.

—— Elements | of | comparative philology. | By | R. G. Latham, M. A., M. D., F. R. S., &c., | late fellow of King's college, Cambridge; and late professor of English | in University college, London. |

London: | Walton and Maberly, | Upper Gower street, and Ivy lane, Paternoster row; | Longman, Green, Longman, Roberts, and Green, | Paternoster row. | 1862. | The Right of Translation is Reserved.

Half-title verso name of printer 1 l. title verso blank 1 l. dedication verso blank 1 l. preface pp. vii-xi, contents pp. xiii-xx, tabular view of languages and dialects pp. xxi-xxviii, chief authorities pp. xxix-xxxii, errata verso blank 1 l. text pp. 1-752, addenda and corrigenda pp. 753-757, index pp. 758-774, list of works by Dr. Latham verso blank 1 l. 8°.

General account of the Tsihali-Selish, with a list of linguistic divisions, p. 399.—Comparative vocabulary (50 words and numerals 1-10) of the Atna (from Hale), Piskwaus, Skwali, and Kowelitsk, pp. 399-400.—Vocabulary (50 words and numerals 1-10) of the Nsietshawus or Kilamuk, a language of the Selish or Atna group, compared with the Watlala and Nutka, pp. 402-403. — Vocabulary (12 words) of the Selish commpared with the Tshinúk and Shoshoni, p. 404.

*Copies seen:* Astor, British Museum, Bureau of Ethnology, Congress, Eames, Watkinson.

Robert Gordon Latham, the eldest son of the Rev. Thomas Latham, was born in the vicarage of Billingsborough, Lincolnshire, March 24, 1812. In 1819 he was entered at Eton. Two years afterwards he was admitted on the foundation, and in 1829 went to Kings, where he took his fellowship and degrees. Ethnology was his first passion and his last, though for botany he had a very strong taste. He died March 9, 1888.—*Theodore Watts in The Athenæum, March 17, 1888.*

**Leclerc** (Charles). Bibliotheca | americana | Catalogue raisonné | d'une très-précieuse | collection de livres anciens | et modernes | sur l'Amérique et les Philippines | Classés par ordre alphabétique de noms d'Auteurs. | Rédigé par Ch. Leclerc. | [Design.] |

Paris | Maisonneuve & C^ie | 15, quai Voltaire | M. D. CCC. LXVII [1867]

Cover title as above, half-title verso details of sale 1 l. title as above verso blank 1 l. preface pp. v–vii, catalogue pp. 1–407, 8°.

Includes titles of a number of works containing material relating to the Salishan languages.

*Copies seen:* Congress, Eames, Pilling.

At the Fischer sale, a copy, no. 919, brought 10*s.*; at the Squier sale, no. 651, $1.50. Leclerc, 1878, no. 345, prices it 4 fr. and Maisonneuve, in 1889, 4 fr. The Murphy copy, no. 1452, brought $2.75.

—— Bibliotheca | americana | Histoire, géographie, | voyages, archéologie et linguistique | des | deux Amériques | et | des iles Philippines | rédigée | Par Ch. Leclerc | [Design] |

Paris | Maisonneuve et C^ie, libraires-éditeurs | 25, quai Voltaire, 25. | 1878

Cover title as above, half-title verso blank 1 l. title as above verso blank 1 l. avant-propos pp. i–xvii, table des divisions pp. xviii–xx, catalogue pp. 1–643, supplément pp. 645–694, index pp. 695–737, colophon verso blank 1 l. 8°.

The linguistic part of this volume occupies pp. 537–643; it is arranged under names of languages and contains titles of books relating to the following: Langues américaines en général, pp. 537–550; Clallam et Lummi, p. 568.

*Copies seen:* Boston Athenæum, Congress, Eames, Harvard, Pilling.

Priced by Quaritch, no. 12172, 12*s.*; another copy, no. 12173, large paper, 1*l.* 1*s.* Leclerc's Supplement, 1881, no. 2831, prices it 15 fr., and no. 2832, a copy on Holland paper, 30 fr. A large paper copy is priced by Quaritch, no. 30230, 12*s.* Maisonneuve in 1889 prices it 15 fr.

**Lee** (Daniel) and **Frost** (J. H.) Ten years in Oregon. | By D. Lee and J. H. Frost, | late of the Oregon mission of the Methodist episcopal church. | [Picture.] |

New-York: | published for the authors: 200 Mulberry-street. | J. Collord, Printer. | 1844.

Title verso copyright notice (1844) 1 l. preface pp. 3–6, contents pp. 7–11, text pp. 13–337, appendix pp. 339–344, map, 12°.

Vocabulary of the Killemook (80 words and phrases), pp. 339–341.—Vocabulary of the Checalish (65 words), pp. 341–343.

*Copies seen:* Astor, Boston Athenæum, British Museum, Congress, Pilling, Trumbull.

Legends:

| | |
|---|---|
| Komuk | See Boas (F.) |
| Pentlash | Boas (F.) |
| Salish | Hoffman (W. J.) |
| Silets | Boas (F.) |
| Snanaimuk | Boas (F.) |
| Twana | Bulmer (T. S.) |
| Twana | Eells (M.) |

[**Le Jeune** (*Père* Jean-Marie Raphael).] A ha a skoainjwts a Jesu-Kri oa Ste. Marguerite-Marie | Alacoque. A joat k'oe iamit oa N'jhoakwk:

*Colophon:* P. A. Kemper, Dayton, O. (N. America.) [1890.] (Ntlakapamoh, Br. Columbia.)

A small card, 3 by 5 inches in size, headed as above and containing twelve "Promises of Our Lord to Blessed Margaret Mary," in the Ntlakapamoh language. On the verso is a colored picture of the sacred heart, beneath which is a five-line verse in English.

*Copies seen:* Pilling, Wellesley.

Some issues are printed on cards which have the verse beneath the picture in French. (Eames.)

—— Nelh te skoalwtz Jesu-Kri | n Ste. Marguerite Mali Alacok. Shoat koe lamhal a tn sptenosem.

*Colophon:* P. A. Kemper, Dayton, O. (N. America.) [1890.] Lillooet, Br. Columbia.

A small card, 3 by 5 inches in size, headed as above and containing twelve "Promises of Our Lord to Blessed Margaret Mary" in the Lillooet language. On the verso is a colored picture of the sacred heart, beneath which is a five-line verse in English.

*Copies seen:* Eames, Pilling, Wellesley.

Mr. Kemper has issued similar cards in many languages.

[——] [Two lines stenographic characters.] | No. 1. Kamloops Wawa May 2. '91[–No. 76 30, Apr. 1893].

A periodical in the Chinook Jargon, stenographic characters, intended as a weekly, but issued in its early stages at irregular intervals, at Kamloops, British Columbia, under the editorship of Father Le Jeune, and reproduced by him with the aid of the mimeograph. See facsimile of the first page of the initial issue, p. 38.

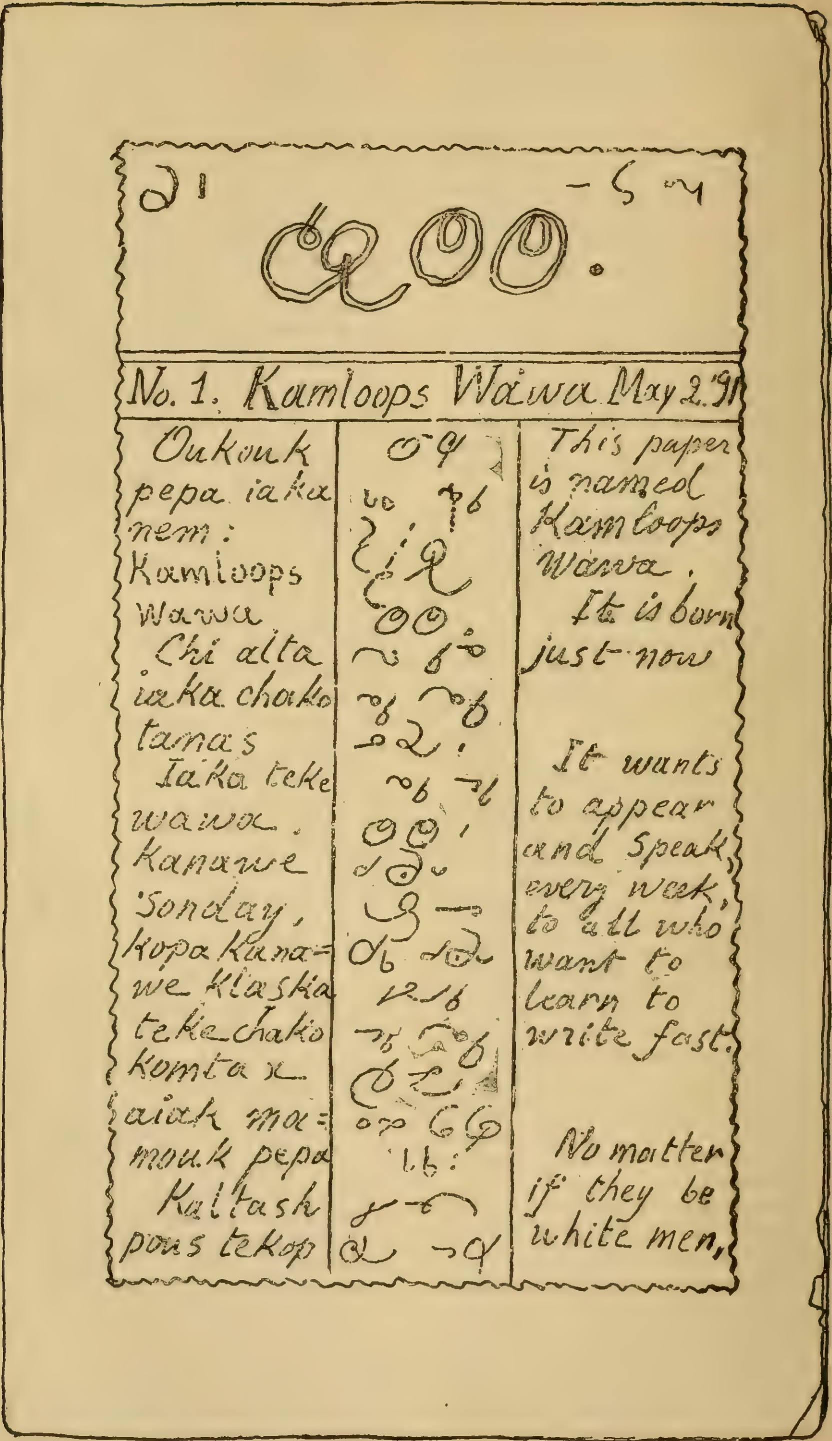
A detailed description of the issues and their contents to no. 67, inclusive, is given in the Bibliography of the Chinookan languages.

Night prayers in Shushwap, no. 9, pp. 1–4 (pp. 51–54 of the series).

[——] Prayers in | Shushwap. | I. Night Prayers.

[Kamloops, B. C.: 1892.]

No title-page, heading as above; text (in the Shushwap language, stenographic characters,



No. 1. Kamloops Wawa May 2.'91

Oukouk pepa iaka nem: Kamloops Wawa. Chi alta iaka chako tanas. Iaka teke wawa. Kanawe Sonday, kopa Kanawe klaska teke chako komtax saiak mamouk pepa Kaltash pous tekop

This paper is named Kamloops Wawa. It is born just now.

It wants to appear and Speak every week, to all who want to learn to write fast.

No matter if they be white men,

FACSIMILE OF THE FIRST PAGE OF THE KAMLOOPS WAWA.

**Le Jeune (J. M. R.)—Continued.**

with English and Latin headings in italics, reproduced by the mimeograph), pp.1–16, 16°.

Veni Sancti, p. 1.—Act of faith, p. 1; of hope, p. 2; of love, pp. 2–3; of contrition, p. 3; of adoration, pp. 3–4; of thanksgiving, pp. 4–5.—Prayer for light, pp. 5–6; examen, pp. 6–7; firm purpose, pp. 7–8; confiteor, p. 9.—Misereatur and Indulgentiam, p. 10.—The ten commandments, pp. 10–11.—Precepts of the church, pp. 11–12.—Seven capital sins, p. 12.—Night offering, p. 13.—Prayer for the living and the dead, pp. 14–15.—Sub tuum, pp. 15–16.

*Copies seen:* Pilling.

Subsequently incorporated in the following:

[——] Prayers in Shushwap. | Morning Prayers.

[Kamloops, B. C.: 1892.]

No title-page, heading as above; text (in the Shushwap language, stenographic characters, with English and Latin headings in italics, reproduced by the mimeograph), pp. 1–48, 16°.

Morning Prayers: Veni Sancte, p. 1.—Adoration, p. 1.—Thanksgiving, p. 2.—Resolution, pp. 2–3.—Petition, p. 3.—Pater, pp. 3–4.—Ave Maria, p, 4.—Credo, pp. 4–5.—Seven sacraments, p. 6.—Act of faith, p. 6; of hope, pp. 6–7; of love, p. 7; of contrition, pp. 7–8.—To the blessed Virgin, etc., pp. 8–9.—Angelus, pp. 9–10.—Gloria patri, p. 11.—Sub tuum, p. 11.—The rosary, pp. 12–16.

Night prayers: Detailed contents as under title next above. pp. 17–32.

Prayers before communion: Hymn, pp. 33–34.—Act of faith, pp. 34–35; of humility, pp. 35–36; of contrition, pp. 36–37; of love, p. 37; of desire, pp. 38–39.

After communion: Prayer, p. 40.—Thanksgiving, p. 41.—Petition, p. 42.—Resolution, pp. 43–44.—Offering, pp. 44–45.—Intercession, p. 45.—Hymns, pp. 46–48.

*Copies seen:* Pilling.

—— Prayers in Thompson. | by J. M. R. Le Jeune O. M. I.

[Kamloops, B. C.: 1891.]

No title-page, heading only; text (entirely in the language of the Indians of Thompson river, stenographic characters, reproduced by the mimeograph), pp. 1–32, 16°. See facsimile of the first page, p. 40.

*Copies seen:* Pilling.

[——] Prayers. | in Thompson. | or Mtlakapmah. | Morning Prayers.

[Kamloops, B. C.: 1892.]

No title-page, heading only; text (in the Mtlakapmah, stenographic characters, with English headings in italics; reproduced by the mimeograph), pp. 1–16, 16°.

Veni Sancte, p. 1.—Adoration, p. 2.—Thanksgiving, pp. 2–3.—Resolution, pp. 3–4.—Petition, pp. 4–5.—Pater, pp. 5–6.—Ave, p. 6.—Credo, pp. 7–8.—Septem sacramenta, p. 8.—Act of faith, pp. 8–9.—Act of hope, p. 9.—Act of love and of contrition, p. 10.—Invocation, p. 11.—To the B. Virgin, p. 11.—To the guardian angel, pp. 11–12.—To the saints, p. 12.—Angelus, p. 13.—Oremus, ad Gloria Patri, p. 14.—Sub tuum, p. 15.—Offering of the mass, pp. 15–16.

*Copies seen:* Pilling.

[——] Primer and 1st Lessons in Thompson. | by. J. M. R. Le Jeune O. M. I.

[Kamloops, B. C.: 1891.]

No title-page, headings only; text (in stenographic characters, with headings in English and Latin in italics, reproduced on the mimeograph) 4 unnumbered pages, 16°.

Passion hymn, p. 1.—Primer lesson, pp. 2–3.—O ia St Joseph, p. 4.

*Copies seen:* Pilling.

—— [Hymns in the Thompson tongue. By Rev. J. M. R. Le Jeune, O. M. I. Kamloops, B. C.: 1891.]

No title-page, text (in stenographic characters, reproduced by the aid of the mimeograph), 4 unnumbered pages, 16°.

Passion hymn, pp. 1–2.—Hoe kanmentam, p. 3.—O ia St. Joseph, p. 4.

*Copies seen:* Pilling.

—— Shorthand primer for the Thompson Language | by J. M. R. Le Jeune O. M. I.

[Kamloops, B. C.: 1891.]

No title-page, heading only; text (in stenographic characters and italics, reproduced by the mimeograph) 4 unnumbered pages, 16°.

*Copies seen:* Pilling.

[——] First Catechism, | in | Thompson Language.

[Kamloops, B. C.: 1892.]

No title-page, heading only; text (in the language of the Indians of Thompson River, stenographic characters, reproduced by the mimeograph), pp. 1–32, 16°.

Eight chapters, referring respectively to: God, Trinity, pp 1–2; Creation, pp. 2–4; Jesus Christ, pp. 4–8; Sin, pp. 8–10; Baptism, pp. 11–12; Confirmation, pp. 12–14; Penance, pp. 14–28; Holy Eucharist, pp. 28–32.

*Copies seen:* Pilling.

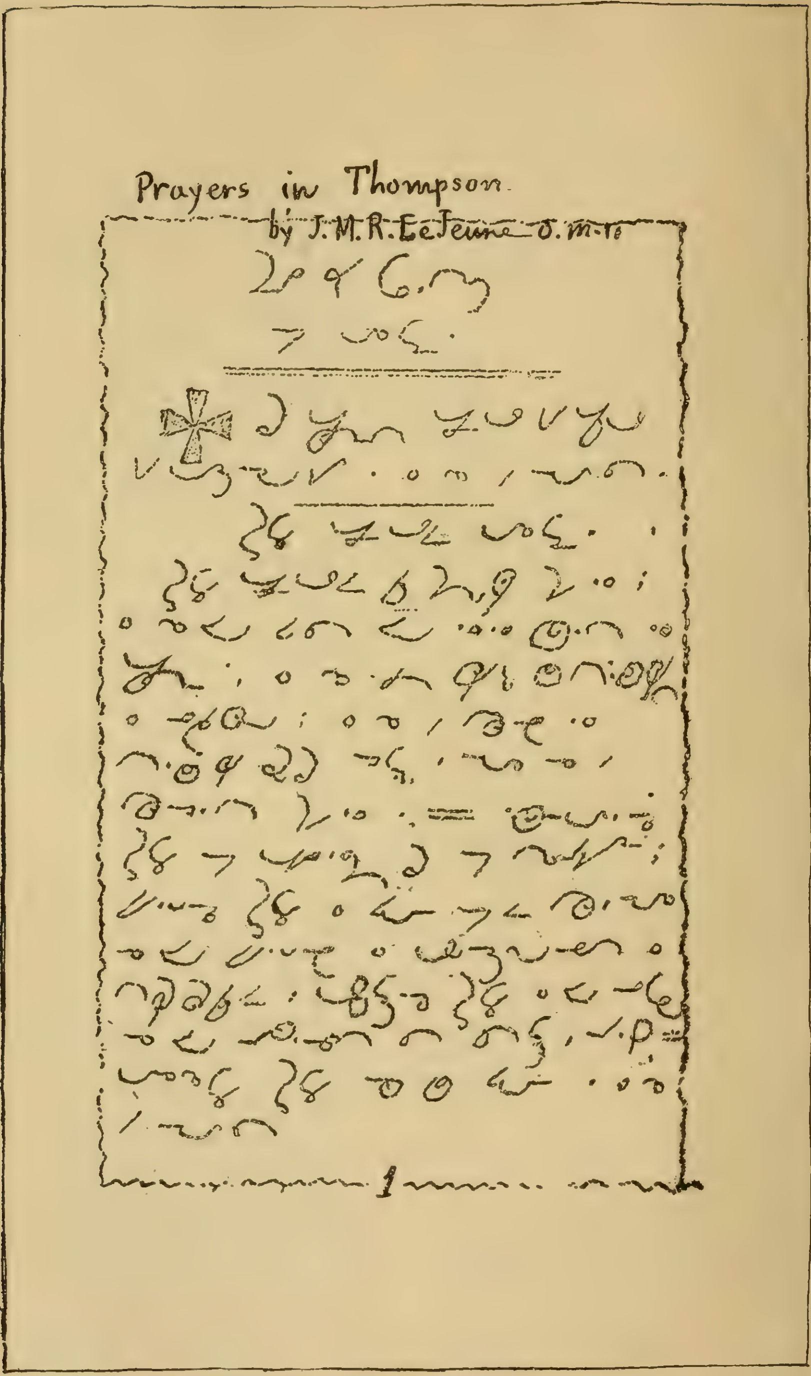
[——] First Catechism | in Shushwap.

[Kamloops, B. C.: 1893.]

No title-page, heading only; text (in the Shushwap language, stenographic characters, with headings in English in italics, reproduced by the mimeograph), pp. 1–32, 16°.

Nine chapters, headed respectively: God, Trinity, creation, etc., pp. 1–2.—Creation, pp. 2–3.—Jesus Christ, pp. 3–6.—On sin, pp. 6–7.—Death, pp. 7–9.—Penance, pp. 9–16.—Eucharist, pp. 17–18.—Confirmation, pp. 18–19.—Questions from another catechism, not included in the above, pp. 19–32.

*Copies seen:* Pilling.



Prayers in Thompson

by J. M. R. LeJeune O.M.I.

1

FACSIMILE OF THE FIRST PAGE OF LE JEUNE'S THOMPSON PRAYERS.

**Le Jeune** (J. M. R.) — Continued.

—— Prayers. | in Okonagon Language. [Kamloops, B. C.: 1893.]

No title-page, heading only; text (in the Okonagon language, stenographic characters, with Latin and English headings in italics, reproduced by the mimeograph), pp. 1–48, 16°.

Morning prayers, pp. 1-16.—Night prayers, pp. 17-32.—Prayers for communion, pp. 33–48.

*Copies seen:* Pilling.

A somewhat lengthy statement of Father Le Jeune's methods and purposes is given in the Bibliography of the Chinookan Languages, pp. 45–51.

Père Jean-Marie Raphael Le Jeune was born at Pleybert Christ, Finistère, France, April 12, 1855, and came to British Columbia as a missionary priest in October, 1879. He made his first acquaintance with the Thompson Indians in June, 1880, and has been among them ever since. He began at once to study their language and was able to express himself easily in that language after a few months. When he first came he found about a dozen Indians who knew a few prayers and a little of a catechism in the Thompson language, composed mostly by Right Rev. Bishop Durieu, O. M. I., the present bishop of New Westminster. From 1880 to 1882 he traveled only between Yale and Lytton, 57 miles, trying to make acquaintance with as many natives as he could in that district. Since 1882 he has had to visit also the Nicola Indians, who speak the Thompson language, and the Douglas Lake Indians, who are a branch of the Okanagan family, and had occasion to become acquainted with the Okanagan language, in which he composed and revised most of the prayers they have in use up to the present. Since June 1, 1891, he has also had to deal with the Shushwap Indians, and, as the language is similar to that in use by the Indians of Thompson River, he very soon became familiar with it.

He tried several years ago to teach the Indians to read in the English characters, but without avail, and two years ago he undertook to teach them in shorthand, experimenting first upon a young Indian boy who learned the shorthand after a single lesson and began to help him teach the others. The work went on slowly until last winter, when they began to be interested in it all over the country, and since then they have been learning it with eagerness and teaching it to one another.

**Lenox:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the Lenox Library, New York City.

**Lettre au Saint-Père en Langue Kalispel,** (Anglice Flathead.)

In Société Philologique, Actes, vol. 15, pp. 110-112, Alençon, 1877, 8°. (Bureau of Ethnology, Pilling.)

Three versions, Latin, English, and Kalispel, of a letter to the Pope.

**Liloeet.** See **Lilowat.**

**Lilowat:**

| | |
|---|---|
| Numerals | See Eells (M.) |
| Prayers | Le Jeune (J. M. R.) |
| Text | Le Jeune (J. M. R.) |
| Vocabulary | Boas (F.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Roehrig (F. L. O.) |
| Vocabulary | Tolmie (W. F.) and Dawson (G. M.) |

**Litany:**

| | |
|---|---|
| Kalispel | See Canestrelli (P.) |
| Netlakapamuk | Good (J. B.) |

**L'kungen.** See **Songish.**

**Lord's prayer:**

| | |
|---|---|
| Kalispel | See Shea (J. G.) |
| Kalispel | Smalley (E. V.) |
| Kalispel | Smet (P. J. de). |
| Kalispel | Van Gorp (L.) |
| Kawichen | Youth's. |
| Klallam | Bulmer (T. S.) |
| Klallam | Youth's. |
| Lilowat | Le Jeune (J. M. R.) |
| Lummi | Youth's. |
| Netlapakamuk | Bancroft (H. H.) |
| Netlapakamuk | Good (J. B.) |
| Netlapakamuk | Youth's. |
| Niskwalli | Bulmer (T. S.) |
| Niskwalli | Youth's. |
| Salish | Bancroft (H. H.) |
| Salish | Bulmer (T. S.) |
| Salish | Marietti (P.) |
| Salish | Shea (J. G.) |
| Salish | Smet (P. J. de). |
| Salish | Youth's. |
| Samish | Smet (P. J. de). |
| Snanaimuk | Bancroft (H. H.) |
| Snanaimuk | Carmany (J. H.) |
| Snohomish | Bulmer (T. S.) |
| Snohomish | Youth's. |
| Twana | Bulmer (T. S.) |

**Lu** Skusskuests [Kalispel]. See **Canestrelli** (P.)

**Lu** tel kaimintis [Kalispel]. See **Giorda** (J.)

**Lubbock** (*Sir* John). The | origin of civilisation | and the | primitive condition of man. | Mental and social condition of savages. | By | sir John Lubbock, Bart., M. P., F. R. S. | author [&c. two lines.] |

London: | Longmans, Green, and co. | 1870.

Half-title verso names of printers 1 l. frontispiece 1 l. title verso blank 1 l. preface pp. v–viii, contents p. ix, list of illustrations pp. xi–xii, list of principal works quoted pp. xiii-xvi, text pp. 1-323, appendix pp. 325-362, notes pp. 363-365, index pp. 367-380, four other plates, 8°.

A few words in the Niskwalli language, p. 288.

*Copies seen:* Astor, British Museum, Congress, Eames, Harvard.

**Lubbock** (J.)—Continued.

—— The | origin of civilisation | and the | primitive condition of man. | Mental and social condition of savages. | By | sir John Lubbock, Bart., M. P., F. R. S. | author [&c. two lines.] |

New York: | D. Appleton and company, | 90, 92 & 94 Grand street. | 1870.

Half-title verso blank 1 l. frontispiece 1 l. title verso blank 1 l. preface to the American edition pp. iii–iv, preface pp. v–viii, contents p. ix, illustrations pp. xi–xii, list of principal works quoted pp. xiii–xvi, text pp. 1–323, appendix pp. 325–362, notes pp. 363–365, index pp. 367–380, four other plates, 12°.

Linguistic contents as under title next above.

*Copies seen:* Harvard, Pilling.

—— The | origin of civilisation | and the | primitive condition of man. | Mental and social condition of savages. | By | Sir John Lubbock, Bart., M. P., F. R. S. | author [&c. two lines.] | Second edition, with additions. |

London: | Longmans, Green, and co. | 1870.

Half-title verso names of printers 1 l. frontispiece 1 l. title verso blank 1 l. preface pp. v–viii, contents pp. ix–xiii, illustrations pp. xv–xvi, list of principal works quoted pp. xvii–xx, text pp. 1–367, appendix 369–409, notes pp. 411–413, index pp. 415–426, list of books 1 l. five other plates, 8°.

Linguistic contents as under titles above, p. 327.

*Copies seen:* British Museum, Eames, Harvard.

—— The | origin of civilisation | and the | primitive condition of man. | Mental and social condition of savages. | By | sir John Lubbock, Bart., M. P., F. R. S. | vice-chancellor [&c. three lines.] | Third edition, with numerous additions. |

London: | Longmans, Green, and co. | 1875.

Half-title verso names of printer 1 l. frontispiece 1 l. title verso blank 1 l. preface pp. v–viii, contents pp. ix–xiii, illustrations pp. xv–xvi, list of the principal works quoted pp. xvii–xx, text pp. 1–463, appendix pp. 465–507, notes pp. 509–514, index pp. 515–528, five other plates, 8°.

Linguistic contents as under titles above, p. 416.

*Copies seen:* British Museum, Eames.

**Lubbock** (J.)—Continued.

—— The | origin of civilisation | and the | primitive condition of man. | Mental and social condition of savages. | By | Sir John Lubbock, Bart. M. P. F. R. S. | D. C. L. LL. D. | President [&c. five lines.] | Fourth edition, with numerous additions. |

London: | Longmans, Green, and co. | 1882.

Half-title verso list of works "by the same author" 1 l. frontispiece 1 l. title verso names of printers 1 l. preface pp. v–viii, contents pp. ix–xiii, illustrations pp. xv–xvi, list of the principal works quoted pp. xvii–xx, text pp. 1–480, appendix pp. 481–524, notes pp. 525–533, index pp. 535–548, five other plates, 8°.

Linguistic contents as under titles above, p. 427.

*Copies seen:* Boston Athenæum, Eames, Harvard.

—— The | origin of civilisation | and the | primitive condition of man | Mental and social condition of savages | By | Sir John Lubbock, bart. | M. P., F. R. S., D. C. L., LL. D. | author [&c. four lines] | Fifth Edition, with numerous Additions |

London | Longmans, Green, and co | 1889 | All rights reserved

Half-title verso names of printers 1 l. frontispiece 1 l. title verso blank 1 l. preface (February, 1870) pp. vii–x, contents pp. xi–xvi, illustrations pp. xvii–xviii, list of principal works quoted pp. xix–xxiii, text pp. 1–486, appendix pp. 487–529, notes pp. 531–539, index pp. 541–554, list of works by the same author verso blank 1 l. five other plates, 8°.

Linguistic contents as under titles above, p. 432.

*Copies seen:* Eames.

**Ludewig** (Hermann Ernst). The | literature | of | American aboriginal languages. | By | Hermann E. Ludewig. | With additions and corrections | by professor Wm. W. Turner. | Edited by Nicolas Trübner. |

London: | Trübner and co., 60, Paternoster row. | MDCCCLVIII [1858].

Half-title "Trübner's bibliotheca glottica I" verso blank 1 l. title as above verso name of printer 1 l. preface pp. v–viii, contents verso blank 1 l. editor's advertisement pp. ix–xii, biographical memoir pp. xiii–xiv, introductory bibliographical notices pp. xv–xxiv, text pp. 1–209, addenda pp. 210–246, index pp. 247–256, errata pp. 257–258, 8°. Arranged alphabetically by languages. Addenda by Wm. W. Turner and Nicolas Trübner, pp. 210–246.

Contains a list of grammars and vocabularies and among others of the following peoples:

American languages generally, pp. xv–xxiv; Atnah or Kinn, pp. 15, 212; Flathead, Selish (Atnah, Schouschusp), pp. 72–74, 216, 221; Kawitschen, p. 91; Squallaymish, p. 239.

**Ludewig** (H. E.) — Continued.

*Copies seen:* Bureau of Ethnology, Congress, Eames, Georgetown, Pilling.

At the Fischer sale, no. 990, a copy brought 5*s.* 6*d.*; at the Field sale, no. 1403, $2.63; at the Squier sale, no. 699, $2.62; another copy, no. 1906, $2.38. Priced by Leclerc, 1878, no. 2075, 15 fr. The Pinart copy, no. 565, sold for 25 fr., and the Murphy copy, no. 1540, for $2.50.

"Dr. Ludewig has himself so fully detailed the plan and purport of this work that little more remains for me to add beyond the mere statement of the origin of my connection with the publication and the mention of such additions for which I am alone responsible, and which, during its progress through the press, have gradually accumulated to about one-sixth of the whole. This is but an act of justice to the memory of Dr. Ludewig, because at the time of his death, in December, 1856, no more than 172 pages were printed off, and these constitute the only portion of the work which had the benefit of his valuable personal and final revision.

"Similarity of pursuits led, during my stay in New York in 1855, to an intimacy with Dr. Ludewig, during which he mentioned that he, like myself, had been making bibliographical memoranda for years of all books which serve to illustrate the history of spoken language. As a first section of a more extended work on the literary history of language generally, he had prepared a bibliographical memoir of the remains of aboriginal languages of America. The manuscript had been deposited by him in the library of the Ethnological Society at New York, but at my request he at once most kindly placed it at my disposal, stipulating only that it should be printed in Europe, under my personal superintendence.

"Upon my return to England, I lost no time in carrying out the trust thus confided to me, intending then to confine myself simply to producing a correct copy of my friend's manuscript. But it soon became obvious that the transcript had been hastily made, and but for the valuable assistance of literary friends, both in this country and in America, the work would probably have been abandoned. My thanks are more particularly due to Mr. E. G. Squier, and to Prof. William W. Turner, of Washington, by whose considerate and valuable coöperation many difficulties were cleared away and my editorial labors greatly lightened. This encouraged me to spare neither personal labor nor expense in the attempt to render the work as perfect as possible, with what success must be left to the judgment of those who can fairly appreciate the labors of a pioneer in any new field of literary research."—*Editor's advertisement.*

"Dr. Ludewig, though but little known in this country [England], was held in considerable esteem as a jurist, both in Germany and the United States of America. Born at Dresden in 1809, with but little exception he continued to reside in his native city until 1844, when he emigrated to America; but, though in both countries he practiced law as a profession, his bent was the study of literary history, which was evidenced by his Livre des Ana, Essai de Catalogue Manuel, published at his own cost in 1837, and by his Bibliothekonomie, which appeared a few years later.

"But even while thus engaged he delighted in investigating the rise and progress of the land of his subsequent adoption, and his researches into the vexed question of the origin of the peopling of America gained him the highest consideration, on both sides of the Atlantic, as a man of original and inquiring mind. He was a contributor to Naumann's Serapæum; and amongst the chief of his contributions to that journal may be mentioned those on 'American libraries,' on the 'Aids to American bibliography,' and on the 'Book trade of the United States of America.' In 1846 appeared his Literature of American Local History, a work of much importance and which required no small amount of labor and perseverance, owing to the necessity of consulting the many and widely scattered materials, which had to be sought out from apparently the most unlikely channels.

"These studies formed a natural introduction to the present work on The Literature of American Aboriginal Languages, which occupied his leisure concurrently with the others, and the printing of which was commenced in August, 1856, but which he did not live to see launched upon the world; for at the date of his death, on the 12th of December following, only 172 pages were in type. It had been a labor of love with him for years; and, if ever author were mindful of the *nonum prematur in annum*, he was when he deposited his manuscript in the library of the American Ethnological Society, diffident himself as to its merits and value on a subject of such paramount interest. He had satisfied himself that in due time the reward of his patient industry might be the production of some more extended national work on the subject, and with this he was contented; for it was a distinguishing feature in his character, notwithstanding his great and varied knowledge and brilliant acquirements, to disregard his own toil, even amounting to drudgery if needful, if he could in any way assist the promulgation of literature and science.

"Dr. Ludewig was a corresponding member of many of the most distinguished European and American literary societies, and few men were held in greater consideration by scholars both in America and Germany, as will readily be acknowledged should his voluminous correspondence ever see the light. In private life he was distinguished by the best qualities which endear a man's memory to those who survive him; he was a kind and affectionate husband and a sincere friend. Always accessible and ever ready to aid and counsel those who applied to him for advice upon matters pertaining to literature, his loss will long be felt by a most extended circle of friends, and in him Germany

**Ludewig** (H. E.)—Continued.

mourns one of the best representatives of her learned men in America, a genuine type of a class in which, with singular felicity, with genius of the highest order is combined a painstaking and plodding perseverance but seldom met with beyond the confines of the Fatherland."—*Biographic memoir.*

Lummi:

| | |
|---|---|
| Geographic names | See Gibbs (G.) |
| Lord's prayer | Youth's. |
| Numerals | Eells (M.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Pinart (A. L.) |
| Vocabulary | Roehrig (F. L. O.) |
| Words | Bancroft (H. H.) |
| Words | Youth's. |

# M.

**McCaw** (Samuel R.) [Words, phrases, sentences, and grammatic material relating to the Puyallup language.]

Manuscript, pp. 77–228, and 4 unnumbered leaves, 4°. In the library of the Bureau of Ethnology. Recorded in a copy of Powell's Introduction to the study of Indian languages, second edition. Collected in Pierce county, Washington, during 1886.

While but few of the schedules given in the work are completely filled, nearly all of them are partly so. The four leaves at the end contain verbal conjugations.

**Macdonald** (Duncan George Forbes). British Columbia | and | Vancouver's island | comprising | a description of these dependencies: their physical | character, climate, capabilities, population, trade, natural history, | geology, ethnology, gold fields, and future prospects | also | An Account of the Manners and Customs of the Native Indians | by | Duncan George Forbes Macdonald, C. E. | (Late of the Government Survey Staff of British Columbia, and the International Boundary | Line of North America) Author of 'What the Farmers may do with the | Land' 'The Paris Exhibition' 'Decimal Coinage' &c. | With a comprehensive map. |

London | Longman, Green, Longman, Roberts, & Green | 1862.

Half-title verso name of printer 1 l. title verso blank 1 l. preface pp. v–vii, contents pp. ix–xiii, text pp. 1–442, appendices pp. 445–524, map, 8°.

Proper names of thirteen members of the Songish tribe, pp. 164–165.

*Copies seen:* British Museum, Congress.

Sabin's Dictionary, no. 43149, mentions: Second edition, London, Longmans, 1863, 8°.

**McEvoy** (J.) See **Dawson** (G. M.)

**Mackay** (J. W.) See **Dawson** (G. M.)

**Mackenzie** (*Sir* Alexander). Voyages | from | Montreal, | on the river St. Laurence, | through the | continent of North America, | to the | Frozen and Pacific oceans; | In the Years 1789 and 1793. | With a preliminary account | of the rise, progress, and present state of | the fur trade | of that country. | Illustrated with maps. | By Alexander Mackenzie, esq. |

London: | printed for T. Cadell, jun. and W. Davies, Strand; Cobbett and Morgan, | Pall-mall; and W. Creech, at Edinburgh. | By R. Noble, Old-Bailey. | M. DCCC. I [1801].

Half-title verso blank 1 l. portrait 1 l. title verso blank 1 l. dedication verso blank 1 l. preface pp. iii–viii, general history of the fur trade etc. pp. i–cxxxii, text pp. 1–412, errata 1 l. 3 maps, 4°.

Vocabulary of the Atnah or Carrier Indians (25 words), pp. 257–258.—Vocabulary of the Indians of Friendly Village (25 words), p. 376.

*Copies seen:* Astor, Bancroft, Boston Athenæum, British Museum, Congress, Dunbar, Eames, Geological Survey, Harvard, Trumbull, Watkinson.

Stevens's Nuggets, no. 1775, priced a copy 10*s.* 6*d.* At the Fischer sale, no. 1006, it brought 5*s.*; another copy, no. 2532, 2*s.* 6*d.*; at the Field sale, no. 1447, $2.38; at the Squier sale, no. 709, $1.62; at the Murphy sale, no. 1548, $2.25. Priced by Quaritch, no. 12206, 7*s.* 6*d.*; no. 28953, a half-russia copy, 1*l.*; Clarke & co. 1886, no. 4049, $5.50; Stevens, 1887, priced a copy 1*l.* 7*s.* 6*d.*

—— Voyages | from | Montreal, | on the river St. Laurence, | through the | continent of North America, | to the | Frozen and Pacific oceans: | in the years 1789 and 1793. | With a preliminary account of | the rise, progress, and present state of | the fur trade | of | that country. | Illustrated with a map. | By Alexander Mackenzie, esq. | First American edition. |

**Mackenzie (A.)** — Continued.

New-York: | Printed and Sold by G. F. Hopkins, at Washington's Head, No. 118, Pearl-street. | 1802.

Title verso blank 1 l. dedication verso blank 1 l. preface to the London edition pp. v–viii, text (General history of the fur trade) pp. 1–94, (Journal of a voyage) pp. 1–296, map, 8°.

Linguistic contents as under title next above, pp. 186, 271 (second pagination).

*Copies seen:* Astor, Boston Athenæum.

—— Voyages | from | Montreal, | on the river St. Laurence, | through the | continent of North America, | to the | Frozen and Pacific oceans; | in the years 1789 and 1793. | With a preliminary account | of the rise, progress, and present state | of | the fur trade | of that country. | Illustrated with | a general map of the country. | By sir Alexander Mackenzie. |

Philadelphia: | published by John Morgan. | R. Carr, printer. | 1802.

2 vols. in one: half-title verso blank 1 l. title verso blank 1 l. dedication verso blank 1 l. preface pp. i–viii, text pp. i–cxxvi, 1–113; 115–392, map, 8°.

Linguistic contents as in the London edition of 1801 titled above, pp. cxiii–cxxvi, 246.

*Copies seen:* Geological Survey, Harvard.

Some copies have on the title-page the words: "Illustrated with a general map of the country and a portrait of the author." (*)

At the Field sale, a copy, no. 1448, brought $2.62.

—— Voyages | D'Alex.$^{dre}$ Mackenzie; | dans l'intérieur | de | l'Amérique Septentrionale, | Faits en 1789, 1792 et 1793; | Le 1.$^{er}$, de Montréal au fort Chipiouyan et à la mer Glaciale; | Le 2.$^{me}$, du fort Chipiouyan jusqu'aux bords de l'Océan | pacifique. | Précédés d'un Tableau historique et politique sur | le commerce des pelleteries, dans le Canada. | Traduits de l'Anglais, | Par J. Castéra, | Avec des Notes et un Itinéraire, tirés en partie des | papiers du vice-amiral Bougainville. | Tome Premier[–III]. |

Paris, | Dentu, Imprimeur-Libraire, Palais du Tribunal, | galeries de bois, n.° 240. | An X.—1802.

3 vols. maps, 8°.

Linguistic contents as in the first edition titled above, vol. 3, p. 20, 277.

*Copies seen:* Astor, Congress.

At the Fischer sale, no. 2533, a copy brought 1s. Priced by Gagnon, Quebec, 1888, $3.

For title of an extract from this edition see under date of 1807 below.

**Mackenzie (A.)** — Continued.

—— Alexander Mackenzie's Esq. | Reisen | von | Montreal durch Nordwestamerika | nach dem | Eismeer und der Süd-See | in den Jahren 1789 und 1793. | Nebst | einer Geschichte des Pelzhandels in Canada. | Aus dem Englischen. | Mit einer allgemeinen Karte und dem Bild- | nisse des Verfassers. |

Berlin und Hamburg. | 1802.

Pp. i–x, 11–408, map, 8°.

Linguistic contents as under titles above, pp. 365, 480.

*Copies seen:* British Museum.

—— Voyages | from | Montreal, | on the river St. Laurence, | through the | continent of North America, | to the | Frozen and Pacific oceans; | In the Years 1789 and 1793. | With a preliminary account | of the rise, progress, and present state of | the fur trade | of that country. | With original notes by Bougainville, and Volney, | Members of the French senate. | Illustrated with maps. | By Alexander Mackenzie, esq. | Vol. I[–II]. |

London: | printed for T. Cadell, jun. and W. Davies, Strand; | Cobbett and Morgan, Pall-mall; and W. Creech, | at Edinburgh. | By R. Noble, Old-bailey. | M. DCCC. II [1802].

2 vols. in one; half-title verso blank 1 l. title verso blank 1 l. dedication verso blank 1 l. preface pp. vii–xiv, text pp. 1–284, contents pp. 285–290; half-title verso blank 1 l. title (varying somewhat in punctuation from that of vol. 1) verso blank 1 l. text pp. 5–310 (wrongly numbered 210), notes pp. 311–312, appendix pp. 313–325, contents pp. 326–332, maps, 8°.

Linguistic contents as in the first edition, titled above, vol. 2, pp. 148–149, 273.

*Copies seen:* Congress, Geological Survey, Harvard.

Clarke & co., 1886, priced a copy, no. 4050, at $3.50.

—— Voyages | from | Montreal, | on the river St. Laurence, | through the | continent of North-America, | to the | Frozen and Pacific oceans: | in the years 1789 and 1793. | With a Preliminary Account of | the rise, progress, and present state of the | fur trade | of that country. | Illustrated with a map. | By Alexander Mackenzie, esq. | Third American edition. |

New-York: | published by Evert Duyckinck, bookseller. | Lewis Nichols, printer. | 1803.

**Mackenzie** (A.) — Continued.

Title verso blank 1 l. dedication verso blank 1 l. preface pp. v–viii, text pp. 9–437, 16°.

Linguistic contents as in previous editions titled above, pp. 314, 409.

*Copies seen:* Congress.

—— Tableau | historique et politique | du commerce des pelleteries | dans le Canada, | depuis 1608 jusqu'a nos jours. | Contenant beaucoup de détails sur les nations sau- | vages qui l'habitent, et sur les vastes contrées qui y | sont contiguës; | Avec un Vocabulaire de la langue de plusieurs peuples de ces | vastes contrées. | Par Alexandre Mackenzie. | Traduit de l'Anglais, | par J. Castéra. | Orné du portrait de l'auteur. |

Paris, | Dentu, Imprim.-Lib.$^{re}$, rue du Pont-de-Lody, n.° 3. | M. D. CCC. VII [1807].

Half-title 1 l. title verso blank 1 l. text pp. 1–310, table des matières 1 unnumbered page, 8°. An extract from vol. 1 of the Paris edition of 1802, titled above.

Linguistic contents as in previous editions, titled above, pp. 304–310.

*Copies seen:* Congress.

Leclerc, 1867, sold a copy, no. 920, for 4 fr.; priced by him, 1878, no. 756, 20 fr.

—— Voyages | from | Montreal, | on the river St. Laurence, | through the | continent of North America, | to the | Frozen and Pacific oceans; | in the years 1789 and 1793. | With a preliminary account | of the rise, progress, and present state | of | the fur trade | of that country. | Illustrated with maps and a portrait of the author. | By sir Alexander Mackenzie. | Vol. I[–II]. |

New-York: | published by W. B. Gilley. | 1814.

2 vols.: 3 p. ll. pp. i–viii, i–cxxvi, 1–113; 1 l. pp. 115–392, 8°.

Linguistic contents as under previous titles, vol. 1, pp. 247, 358–359.

*Copies seen:* Congress.

Sir Alexander Mackenzie, explorer, born in Inverness, Scotland, about 1755, died in Dalhousie, Scotland, March 12, 1820. In his youth he emigrated to Canada. In June, 1789, he set out on his expedition. At the western end of Great Slave Lake he entered a river, to which he gave his name, and explored it until July 12, when he reached the Arctic Ocean. He then returned to Fort Chippewyan, where he arrived on September 27. In October, 1792, he undertook a more hazardous expedition to the western coast of North America and succeeded in reaching Cape Menzies, on the Pacific Ocean. He returned to England in 1801 and was knighted the following year.—*Appleton's Cyclop. of Am. Biog.*

**Mallet**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Major Edmond Mallet, Washington, D. C.

**Marietti** (Pietro), *editor.* Oratio Dominica | in $\overline{\text{CCL}}$. lingvas versa | et | $\overline{\text{CLXXX}}$. charactervm formis | vel nostratibvs vel peregrinis expressa | cvrante | Petro Marietti | Eqvite Typographo Pontificio | Socio Administro | Typographei | S. Consilii de Propaganda Fide | [Printer's device] |

Romae | Anno $\overline{\text{M. DCCC. LXX}}$ [1870].

Half-title 1 l. title 1 l. dedication 3 ll. pp. xi–xxvii, 1–319, indexes 4 ll. 4°.

Includes 59 versions of the Lord's prayer in various American dialects, among them the Oregonice, which may or may not be Salishan, p. 303. I have had no recent opportunity to investigate the matter.

*Copies seen:* Trumbull.

**Massachusetts Historical Society**: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that society, Boston, Mass.

**Maximilian** (Alexander Philipp) *Prinz von Wied-Neuwied.* Reise | in | das innere Nord-America | in den Jahren 1832 bis 1834 | von | Maximilian Prinz zu Wied. | Mit 48 Kupfern, 33 Vignetten, vielen Holzschnitten und einer Charte. | Erster[-Zweiter] Band. |

Coblenz, 1839[–1841]. | Bei J. Hœlscher.

2 vols.: title verso blank 1 l. dedication 1 l. half-title verso blank 1 l. Vorwort pp. vii–xiv, Inhalt pp. xv–xvi, half-title verso blank 1 l. text pp. 3–630, Anhang pp. 631–653, errata p. 654, colophon verso blank 1 l.; title verso blank 1 l. half-title verso blank 1 l. list of subscribers pp. v–xvi, Inhalt pp. xvii–xix, list of plates pp. xx–xxii, errata 1 l. text pp. 1–425, Anhang pp. 427–687, colophon p. [688], 4°. Atlas in folio.

Einige Worts (25) der Flatheads in den Rocky Mountains, vol. 2, pp. 501–502.

*Copies seen:* Astor, Congress, Eames.

At the Field sale, no. 1512, a copy of this edition, together with one of the London, 1843 edition, brought $40.50.

—— Voyage | dans l'intérieur | de | l'Amérique du Nord, | exécuté pendant les années 1832, 1833 et 1834, | par | le prince Maximilien de Wied-Neuwied. | Ouvrage | accompagné d'un Atlas de 80 planches environ, | format demi-colombier, | dessinées sur les lieux | Par M. Charles Bodmer, | et | gravées par les

**Maximilian** (A. P.) — Continued.

plus habiles artistes de Paris et de Londres. | Tome premier[-troisième]. |

Paris, | chez Arthus Bertrand, éditeur, | libraire de la Société de géographie de Paris | et de la Société royale des antiquaires du nord, | rue Hautefeuille, 25. | 1840[-1843].

3 vols. 8°.

Notice sur les langues de différentes nations au nord-ouest de l'Amérique, vol. 3, pp. 373-398, contains a vocabulary of 19 words of the 23 different languages treated in the German edition, pp. 379-382. The Flathead occupies lines no. 8.—De la langue des signes en usage chez les Indiens, pp. 389-398.

*Copies seen:* Congress.

The English edition, London, 1843, 4°, contains no Salishan linguistics. (Astor, Boston Athenæum, Congress, Lenox, Watkinson.)

Alexander Philipp Maximilian, Prince of Neuwied, German naturalist, born in Neuwied Sept. 23, 1782, died there, Feb. 3, 1867. In 1815, after attaining the rank of major-general in the Prussian army, he devoted nearly three years to explorations in Brazil. In 1833 he traveled through the United States, giving especial attention to ethnological investigations concerning the Indian tribes.—*Appleton's Cyclop. of Am. Biog.*

**Mengarini** (*Rev.* Gregory). A | Selish or Flat-head | grammar. | By the | rev. Gregory Mengarini, | of the Society of Jesus. | [Design.] |

New York: | Cramoisy press. | 1861.

*Second title:* Grammatica | linguæ Selicæ. | Auctore | P. Gregorio Mengarini, | Soc. Jesu. | Neo-Eboraci. | 1861.

Half-title (Library of American linguistics, II) verso blank 1 l. English title verso blank 1 l. Latin title verso blank 1 l. proœmium pp. vii-viii, text in Selish and Latin pp. 1-122, 8°.

Pars prima Grammatica linguæ Selicæ, pp. 1-62.—Pars secunde, Dilucidationes in rudimenta, pp. 62-78.—Pars tertia. Introductio ad syntaxin, pp. 79-116.—Appendix, pp. 117-121.—Oratio dominicales, with interlinear Latin translation, pp. 122.

*Copies seen:* Astor, Boston Athenæum, British Museum. Congress, Dunbar, Eames, Lenox, Wellesley.

—— Indians of Oregon, etc. (Note from Rev. Gregory Mengarini, S. J., Vice-President of the College of Santa Clara, California. Communicated by Geo. Gibbs, esq.)

In Anthropological Inst. of New York Jour. vol. 1, pp. 81-88, New York, 1871-1872, 8°. (Congress.)

Numerals 1-10 of the Flathead and of the "South Indians," p. 83.—A number of Salishan terms passim.

**Mengarini** (G.) — Continued.

—— Vocabulary of the Skoylpeli.

In Powell (J. W.), Contributions to N. A. Ethnology, vol. 1, pp. 253-265, Washington, 1877, 4°.

Contains 180 words, those called for on one of the Smithsonian blank forms.

—— Vocabulary of the S'chitzui or Cœur d'Alêne, and of the Selish proper or Flathead.

In Powell (J. W.), Contributions to N. A. Ethnology, vol. 1, pp. 270-282, Washington, 1877, 4°.

Contain 180 words each, those called for on one of the Smithsonian blank forms.

—— See **Gibbs** (G.)

—— See **Giorda** (J.)

**Montgomerie** (*Lieut.* John Eglinton) and **De Horsey** (A. F. R.) A | few words | collected from the | languages | spoken by the Indians | in the neighbourhood of the | Columbia River & Puget's Sound. | By John E. Montgomerie, Lieutenant R. N. | and Algernon F. R. De Horsey, Lieutenant R. R. |

London: | printed by George R. Odell, 18 Princess-street, Cavendish-square. | 1848.

Title verso blank 1 l. introduction pp. iii-iv, text pp. 5-30, 12°.

Vocabulary of the Chinook, Clikitat, Cascade and Squally languages, pp. 1-23.—Numerals in Squally, p. 24.—Chinook proper and Chehalis numbers, p. 24.—Names of places, pp. 25-28.

*Copies seen:* British Museum, Sir Thomas Phillips, Cheltenham, England.

**Morgan** (Lewis Henry). Smithsonian Contributions to Knowledge. | 218 | Systems | of | consanguinity and affinity | of the | human family. | By | Lewis H. Morgan. |

Washington city: | published by the Smithsonian institution. | 1871.

*Colophon:* Published by the Smithsonian institution, | Washington city, | June, 1870.

Title on cover as above, inside title differing from above in imprint verso blank 1 l. advertisement p. iii, preface pp. v-ix verso blank, contents pp. xi-xii, text pp. 1-583, index pp. 585-590, 14 plates, 4°.

Also forms vol. 17 of Smithsonian Contributions to Knowledge. Such issues have no cover title, but the general title of the series and 6 other prel. ll. preceding the inside title.

The Salish Nations (pp. 244-249) is a general discussion of "the Salish stock language, spoken in the seventeen dialects above enumerated" and contains many examples from Gibbs' manuscripts, pp. 245-246, and Mengarini's Selish Grammar, pp. 246-249.

**Morgan** (L. H.) — Continued.

Terms of relationship used by the Okinaken, collected by Mr. Morgan at Red River Settlement, from an Okinaken woman. lines 70, pp. 293–382.

Gibbs (G.), Terms of relationship used by the Spokane, lines 69, pp. 293–382.

*Copies seen:* Astor, British Museum, Bureau of Ethnology, Congress, Eames, Pilling, Trumbull.

At the Squier sale, no. 889, a copy sold for $5.50. Quaritch, no. 12425,* priced a copy 4*l*.

Lewis H. Morgan was born in Aurora, Cayuga County, N.Y., November 21, 1818. He was graduated by Union College, Schenectady, in the class of 1840. Returning from college to Aurora, Mr. Morgan joined a secret society composed of the young men of the village and known as the Grand Order of the Iroquois. This had a great influence upon his future career and studies. The order was instituted for sport and amusement, but its organization was modeled on the governmental system of the Six Nations; and, chiefly under Mr. Morgan's direction and leadership, the objects of the order were extended, if not entirely changed, and its purposes improved. To become better acquainted with the social polity of the Indians, young Morgan visited the aborigines remaining in New York, a mere remnant, but yet retaining to a great extent their ancient laws and customs; and he went so far as to be adopted as a member by the Senecas. Before the council of the order, in the years 1844, 1845, and 1846, he read a series of papers on the Iroquois, which were published under the *nom de plume* of "Skenandoah." Mr. Morgan died in Rochester, N. Y., December 17, 1881.

Morning and evening prayer . . . . Neklakapamuk. See **Good** (J. B.)

**Müller** (Friedrich). Grundriss | der | Sprachwissenschaft | von | Dr. Friedrich Müller | Professor [&c. three lines.] | I. Band | I. Abtheilung. | Einleitung in die Sprachwissenschaft [–IV. Band. | I. Abtheilung. | Nachträge zum Grundriss aus den Jahren | 1877–1887]. |

Wien 1876[–1888]. | Alfred Hölder | K. K. Universitäts-Buchhändler. | Rothenthurmstrasse 15.

4 vols. (vol. 1 in 2 parts, vol. 2 originally in 4 divisions, vol. 3 originally in 4 divisions, vol. 4 part 1 all published), each part and division with an outside title and two inside titles, 8°.

Vol. 2, part 1, which includes the American languages, was originally issued in two divisions, each with the following special title:

Die Sprachen | der | schlichthaarigen Rassen | von | Dr. Friedrich Müller | Professor [&c. eight lines.] | I. Abtheilung. | Die Sprachen der australischen, der hyperboreischen | und der amerikanischen Rasse [*sic*]. |

Wien 1879[–1882]. | Alfred Hölder | K. K. Hof- und Universitäts-Buchhändler | Rothenthurmstrasse 15.

Title verso "alle Rechte vorbehalten" 1 l. dedication verso blank 1 l. Vorrede pp. vii–viii, Inhalt pp. ix–x, text pp. 1–440, 8°.

Die Sprache der Tsihaili-Selisch, vol. 2, part 1, division 2, p. 243.

*Copies seen:* Astor, British Museum, Bureau of Ethnology, Eames, Watkinson.

# N.

**Nanaimoo.** See **Snanaimuk.**

**National Museum:** These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, Washington, D. C.

**Nchaumen lu kaeks-auaum** [Kalispel]. See **Canestrelli** (P.)

**Nehelim:**

| | |
|---|---|
| Texts | See Boas (F.) |
| Vocabulary | Boas (F.) |

**Neklakapamuk.** See **Netlakapamuk.**

**Nelh te skoalwtz Jesu-kri** [Lilowat]. See **Le Jeune** (J. M. R.)

**Netlakapamuk:**

| | |
|---|---|
| Catechism | See Le Jeune (J. M. R.) |
| General discussion | Bancroft (H. H.) |
| Grammatic treatise | Bancroft (H. H.) |

**Netlakapamuk** — Continued.

| | |
|---|---|
| Grammatic treatise | Good (J. B.) |
| Hymn-book | Le Jeune (J. M. R.) |
| Hymns | Good (J. B.) |
| Hymns | Le Jeune (J. M. R.) |
| Litany | Good (J. B.) |
| Lord's prayer | Bancroft (H. H.) |
| Lord's prayer | Good (J. B.) |
| Lord's prayer | Youth's. |
| Numerals | Good (J. B.) |
| Prayer book | Good (J. B.) |
| Prayer book | Le Jeune (J. M. R.) |
| Prayers | Good (J. B.) |
| Prayers | Le Jeune (J. M. R.) |
| Primer | Le Jeune (J. M. R.) |
| Ten commandments | Good (J. B.) |
| Text | Good (J. B.) |
| Text | Le Jeune (J. M. R.) |
| Vocabulary | Boas (F.) |
| Words | Bulmer (T. S.) |

**Nicoll** (Edward Holland). The Chinook language or Jargon.

In Popular Science Monthly, vol. 35, pp. 257-261, New York, 1889, 8°. (Bureau of Ethnology, Pilling.)

Origin of the Chinook Jargon, including words from a number of sources, among them the Chehalis, pp. 257-259.

**Nicoutemuch.** See Nikutamuk.

**Nikutamuk:**

| | |
|---|---|
| Numerals | See Eells (M.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Powell (J. W.) |

**Niskwalli:**

| | |
|---|---|
| Dictionary | See Gibbs (G.) |
| Dictionary | Powell (J. W.) |
| General discussion | Featherman (A.) |
| General discussion | Hale (H.) |
| General discussion | Tolmie (W. F.) and Dawson (G. M.) |
| Geographic names | Coones (S. F.) |
| Geographic names | Eells (M.) |
| Geographic names | Wickersham (J.) |
| Grammatic treatise | Bulmer (T. S.) |
| Grammatic treatise | Eells (M.) |
| Hymns | Bulmer (T. S.) |
| Hymns | Eells (M.) |
| Lord's prayer | Bulmer (T. S.) |
| Lord's prayer | Youth's. |
| Numerals | Eells (M.) |
| Numerals | Gibbs (G.) |
| Numerals | Montgomerie (J. E.) |
| Numerals | Scouler (J.) |
| Vocabulary | Campbell (J.) |
| Vocabulary | Canadian. |
| Vocabulary | Eells (M.) |
| Vocabulary | Gallatin (A.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Latham (R. G.) |
| Vocabulary | Montgomerie (J. E.) |
| Vocabulary | Pinart (A. L.) |
| Vocabulary | Salish. |
| Vocabulary | Scouler (J.) |
| Vocabulary | Tolmie (W. F.) |
| Vocabulary | Tolmie (W. F.) and Dawson (G. M.) |
| Vocabulary | Wickersham (J.) |
| Vocabulary | Wilson (E. F.) |
| Words | Bancroft (H. H.) |
| Words | Bulmer (T. S.) |
| Words | Buschmann (J. C. E.) |
| Words | Chamberlain (A. F.) |
| Words | Daa (L. K.) |
| Words | Gibbs (G.) |
| Words | Latham (R. G.) |
| Words | Lubbock (J.) |
| Words | Pott (A. F.) |
| Words | Youth's. |

**Nisqualli.** See Niskwalli.

**Nooksahk.** See Nuksahk.

**Noosdalum.** See Klallam.

**Nsietshawus.** See Tilamuk.

**Nuksahk:**

| | |
|---|---|
| Vocabulary | See Gatschet (A. S.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Roehrig (F. L. O.) |

**Nukwalimuk:**

| | |
|---|---|
| Gentes | See Boas (F.) |

**Numerals:**

| | |
|---|---|
| Bilkula | See Boas (F.) |
| Bilkula | Latham (R. G.) |
| Bilkula | Scouler (J.) |
| Bilkula | Tolmie (W. F.) |
| Chehalis | Eells (M.) |
| Chehalis | Montgomerie (J. E.) |
| Chehalis | Swan (J. G.) |
| Kalispel | Eells (M.) |
| Kawichen | Eells (M.) |
| Kawichen | Scouler (J.) |
| Kawichen | Tolmie (W. F.) |
| Klallam | Eells (M.) |
| Klallam | Grant (W. C.) |
| Klallam | Scouler (J.) |
| Klallam | Tolmie (W. F.) |
| Komuk | Brinton (D. G.) |
| Komuk | Eells (M.) |
| Kwantlen | Eells (M.) |
| Kwinaiutl | Eells (M.) |
| Lilowat | Eells (M.) |
| Lummi | Eells (M.) |
| Netlakapamuk | Good (J. B.) |
| Nikutamuk | Eells (M.) |
| Niskwalli | Eells (M.) |
| Niskwalli | Gibbs (G.) |
| Niskwalli | Montgomerie (J. E.) |
| Niskwalli | Scouler (J.) |
| Niskwalli | Tolmie (W. F.) |
| Okinagan | Boas (F.) |
| Okinagan | Scouler (J.) |
| Okinagan | Tolmie (J.) |
| Piskwau | Eells (M.) |
| Salish | Bulmer (T. S.) |
| Salish | Eells (M.) |
| Salish | Gibbs (G.) |
| Salish | Hoffman (W. J.) |
| Salish | Mengarini (G.) |
| Salish | Salish. |
| Shiwapmuk | Eells (M.) |
| Shuswap | Dawson (G. M.) |
| Shuswap | Eells (M.) |
| Skagit | Eells (M.) |
| Skitsuish | Eells (M.) |
| Skokomish | Eells (M.) |
| Skoyelpi | Chamberlain (A. F.) |
| Skoyelpi | Eells (M.) |
| Snanaimuk | Eells (M.) |
| Songish | Eells (M.) |
| Spokan | Eells (M.) |
| Tait | Eells (M.) |
| Twana | Eells (M.) |

**Nusdalum.** See Klallam.

**Nuskiletemh.** See Nukwalimuk.

**Nusulph:**

| | |
|---|---|
| Vocabulary | See Gibbs (G.) |
| Vocabulary | Roehrig (F. L. O.) |

## O.

**Office** for public baptism . . . Neklakapamuk. See **Good** (J. B.)

**Office** for the holy communion . . . Neklakapamuk. See **Good** (J. B.)

**Okinagan:**

| | |
|---|---|
| Grammatic treatise | See Boas (F.) |
| Hymns | Tate (C. M.) |
| Numerals | Boas (F.) |
| Numerals | Scouler (J.) |
| Numerals | Tolmie (W. F.) |
| Prayers | Le Jeune (J. M. R.) |
| Proper names | Ross (A.) |
| Proper names | Stanley (J. M.) |
| Relationships | Boas (F.) |
| Relationships | Morgan (L. H.) |
| Relationships | Ross (A.) |
| Sentences | Scouler (J.) |
| Sentences | Tolmie (W. F.) |

**Okinagan** — Continued.

| | |
|---|---|
| Texts | Boas (F.) |
| Vocabulary | Boas (F.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Howse (J.) |
| Vocabulary | Latham (R. G.) |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Roehrig (F. L. O.) |
| Vocabulary | Scouler (J.) |
| Vocabulary | Tolmie (W. F.) |
| Words | Daa (L. K.) |

**Oppert** (Gustav). On the classification of languages. A contribution to comparative philology.

In Madras Journal of Literature and Science for 1879. pp. 1-137, London, 1879, 8°.

Relationships of the Selish family (from Morgan), pp. 110-112.

## P.

[**Palladine** (*Rev.* L.)] Promissiones Domini Nostri Jesu Christi factae B. Marg. M. Alacoque. | T kaekolinzuten Jesus Christ | zogshîts lu pagpàgt Margarite Marie Alacoque | neu l'shei m'ageists lu potenzùtis | lu spoosz Jesus Christ.

*Colophon:* P. A. Kemper, Dayton, O. (N. America.) [1890.] Selish, Indian.

A small card, 3 by 5 inches in size, headed as above and containing twelve "Promises of Our Lord to Blessed Margaret Mary" in the Selish language. On the verso is a colored picture of the sacred heart, with five-line inscription below in English.

Mr. Kemper has issued a similar card in many languages.

*Copies seen:* Eames, Pilling, Wellesley.

**Pend d'Oreille.** See Kalispel.

**Pentlash:**

| | |
|---|---|
| Legends | See Boas (F.) |
| Text | Boas (F.) |
| Vocabulary | Boas (F.) |
| Words | Boas (F.) |

**Petitot** (*Père* Émile Fortuné Stanislas Joseph). Monographie | des | Dènè-Dindjié | par | le r. p. E. Petitot | Missionnaire-Oblat de Marie-Immaculée, Officier d'Académie, | Membre correspondant de l'Académie de Nancy, | de la Société d'Anthropologie | et Membre honoraire de la Société de Philologie et d'Ethnographie de Paris. |

Paris | Ernest Leroux, éditeur | libraire de la Société asiatique de Paris, | de l'école des langues orientales vivantes et des Sociétés asiatiques de Calcutta, | de New-Haven (États-Unis), de Shanghai (Chine) | 28, rue Bonaparte, 28 | 1876

Cover title as above, half-title verso name of printer 1 l. title as above verso blank 1 l. text pp. 1-109, list of publications 1 l. 8°.

Verbal conjugations in Wakish (Têtes Plates), p. 104.—Vocabulary (8 words) of the same, p. 105.

*Copies seen:* Astor, Brinton, Eames, Pilling.

—— De la formation du langage; mots formés par le redoublement de racines hétérogènes, quoique de signification synonyme, c'est-à-dire par réitération copulative.

In Association française pour l'avancement des sciences, compte-rendu, 12th session (Rouen, 1883), pp. 697-701, Paris, 1884, 8°. (Geological Survey, Pilling.)

Contains examples in a number of North American languages, among them the Stahkin.

Émile Fortunas Stanislas Joseph Petitot was born December 3, 1838, at Grancey-le-Château, department of Côte-d'Or, Burgundy, France. His studies were pursued at Marseilles, first at the Institution St. Louis and later at the higher seminary of Marseilles, which he entered in 1857. He was made deacon at Grenoble, and priest at Marseilles March 15, 1862. A few days thereafter he went to England and sailed for America. At Montreal he found Monseigneur Taché, bishop of St. Boniface, with whom he set out for the

**Petitot** (É. F. S. J.) — Continued.

Northwest, where he was continuously engaged in missionary work among the Indians and Eskimos until 1874, when he returned to France to supervise the publication of some of his works on linguistics and geography. In 1876 he returned to the missions and spent another period of nearly six years in the Northwest. In 1882 he once more returned to his native country, where he has since remained. In 1886 he was appointed to the curacy of Mareuil, near Meaux, which he still retains. The many years he spent in the inhospitable Northwest were busy and eventful ones and afforded an opportunity for geographic, linguistic, and ethnologic observations and studies such as few have enjoyed. He was the first missionary to visit Great Bear Lake, which he did for the first time in 1866. He went on foot from Good Hope to Providence twice and made many tours in winter of forty or fifty days' length on snowshoes. He was the first missionary to the Eskimos of the Northwest, having visited them in 1865, at the mouth of the Anderson, likewise in 1868 at the mouth of the Mackenzie, and in 1870 and again in 1877 at Fort McPherson on Peel River. In 1870 his travels extended into Alaska. In 1878 an attack of blood-spitting caused him to return south. He went on foot to Athabaska, whence he passed to the Saskatchewan in a bark. In 1879 he established the mission of St. Raphael, at Angling Lake, for the Chippewayans of that region, where he remained until his final departure for France in January, 1882.

For an account of his linguistic work among the Eskimauan, Algonquian, and Athapascan see the bibliographies of these families.

**Pilling:** This word following a title or within parentheses after a note indicates that a copy of the work referred to is in the possession of the compiler of this bibliography.

**Pilling** (James Constantine). Smithsonian institution—Bureau of ethnology | J. W. Powell director | Proof-sheets | of a | bibliography | of | the languages | of the | North American Indians | by | James Constantine Pilling | (Distributed only to collaborators) |

Washington | Government printing office | 1885

Title verso blank 1 l. notice signed J. W. Powell p. iii, preface pp. v–viii, introduction pp. ix–x, list of authorities pp. xi–xxxvi, list of libraries referred to by initials pp. xxxvii–xxxviii, list of fac-similes pp. xxxix–xl, text pp. 1–839, additions and corrections pp. 841–1090, index of languages and dialects pp. 1091–1135, plates, 4°.

Arranged alphabetically by name of author, translator, or first word of title. One hundred and ten copies printed, ten of them on one side of the sheet only.

**Pinart** (Alphonse L.) Vocabulary of the Atnah language. (*)

Manuscript, 90 pages folio; in possession of its author. Russian and Atnah; collected at Kadiak in 1872. Whether it is Athapascan or Salishan I do not know; probably the latter.

Some years ago, in response to my request, Mr. Pinart furnished me with a rough list of the linguistic manuscripts in his possession, collected by himself, embracing vocabularies, texts and songs. Circumstances prevented him from giving me detailed descriptions of this material, which embraced the following Salishan languages: Comux, Nanaimo, Belahoola, Cowitchin, Shushwap (several dialects), Clallam, Lummi, Kwinault (two dialects), Chehalis, Niskwali, Spokan, Cœur d'Alene, Pend d'Oreille, and Kalispel.

**Piskwau**:

| | |
|---|---|
| General discussion | See Hale (H.) |
| Numerals | Eells (M.) |
| Vocabulary | Gallatin (A.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Latham (R. G.) |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Roehrig (F. L. O.) |
| Words | Bancroft (H. H.) |
| Words | Gallatin (A.) |
| Words | Hale (H.) |

**Pisquous.** See **Piskwau.**

**Platzmann** (Julius). Verzeichniss | einer Auswahl | amerikanischer | Grammatiken, | Wörterbücher, Katechismen | u. s. w. | Gesammelt | von | Julius Platzmann. |

Leipzig, 1876. | K. F. Köhler's Antiquarium, | Poststrasse 17.

Cover title as above, title as above verso blank 1 l. dedication verso blank 1 l. quotation from Rouquette verso blank 1 l. text (alphabetically arranged by family names) pp. 1–38, 8°.

List of works in Clallam, p. 12; in Selish, pp. 36–37.

*Copies seen:* Congress, Eames, Pilling, Trumbull, Wellesley.

**Ponderay.** See **Kalispel.**

**Pott** (August Friedrich). Doppelung | (Reduplikation, Gemination) | als | eines der wichtigsten Bildungsmittel der Sprache, | beleuchtet | aus Sprachen aller Welttheile | durch | Aug. Friedr. Pott, Dr. | Prof. der Allgemeinen Sprachwiss. an der Univ. zu Halle [&c. two lines.] |

Lemgo & Detmold, | im Verlage der Meyer'schen Hofbuchhandlung 1862.

Cover title as above, title as above verso quotation 1 l. preface pp. iii–iv, contents pp. v–vi, text pp. 1–304, list of books on verso of back cover, 8°.

**Pott** (A. F.) — Continued.

Contains examples of reduplication in many North American languages, among them the Flathead, pp. 42, 60, 62, 90; Nsietschaw, pp. 54, 62; Selish, pp. 183, 184; Skitsuish, p. 42; Skwale, p. 42.

*Copies seen:* Astor, British Museum, Eames.

—— Einleitung in die allgemeine Sprachwissenschaft.

In Internationale Zeitschrift für allgemeine Sprachwissenschaft, vol. 1, pp. 1-68, 329-354, vol. 2, pp. 54-115, 209-251, vol. 3, pp. 110-126, 249-275, Supp. pp. 1-193, vol. 4, pp. 67-96, vol. 5, pp. 3-18, Leipzig, 1884-1887, and Heilbronn, 1889, large 8°.

The literature of American linguistics, vol. 4, pp. 67-96. This portion was published after Mr. Pott's death, which occurred July 5, 1887. The general editor of the Zeitschrift, Mr. Techmer, states in a note that Pott's paper is continued from the manuscripts which he left and that it is to close with the languages of Australia. In the section of American linguistics publications in all the more important stocks of North America are mentioned, with brief characterization.

**Powell:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Major J. W. Powell, Washington, D. C.

**Powell** (*Maj.* John Wesley). Indian linguistic families of America north of Mexico. By J. W. Powell.

In Bureau of Ethnology, seventh annual report, pp. 1-142, Washington, 1891, royal 8°.

Salishan family, with a list of synonyms and principal tribes, derivation of the name, habitat, etc., pp. 102-105.

Issued separately with cover title as follows:

—— Indian linguistic families of America | north of Mexico | by | J. W. Powell | Extract from the seventh annual report of the Bureau of ethnology | [Vignette] |

Washington | Government printing office | 1891

Cover title as above, no inside title, half-title p. 1, contents pp. 3-6, text pp. 7-142, map, royal 8°.

Linguistic contents as under title next above.

*Copies seen:* Bureau of Ethnology, Eames, Pilling, Powell.

—— *in charge.* Department of the interior. | U. S. geographical and geological survey of the Rocky mountain region. | J. W. Powell, Geologist in Charge. | Contributions | to | North American ethnology. | Volume I[-VII]. | [Seal of the department.] |

Washington: | Government printing office. | 1877[-1890].

**Powell** (J. W.) — Continued.

7 vols. 4°. Vol. I, 1877; vol. II (parts 1 and 2), 1890; vol. III, 1877; vol. IV, 1881; vol. V, 1882; vol. VI, 1890; vol. VII, 1890.

**Gibbs** (G.), Vocabulary of the Shihwapmukh, vol. 1, pp. 252-265.

—— Vocabulary of the Nikutemukh, vol. 1, pp. 252-265.

—— Vocabulary of the Okinaken, vol. 1, pp. 252-265.

—— Vocabulary of the Shwoyelpi, vol. 1, pp. 252-265.

—— Vocabulary of the Spokan, vol. 1, pp. 252-265.

—— Vocabulary of the Piskwaus, vol. 1, pp. 252-265.

—— Vocabulary of the Kalispelm, vol. 1, pp. 270-283.

—— Vocabulary of the Bilhoola, vol. 1, pp. 270-283.

—— Vocabulary of the Lilowat, vol. 1, pp. 270-233.

—— Vocabulary of the Tait, pp. 270-283

—— Vocabulary of the Komookhs, vol. 1, pp. 270-283.

—— Vocabulary of the Kuwalitsk, vol. 1, pp. 270-283.

—— Dictionary of the Niskwalli: Niskwalli-English, vol. 1, 285-307.

—— Dictionary of the Niskwalli: English-Niskwalli, vol. 1, pp. 309-361.

**Mengarini** (G.), Vocabulary of the Skoyelpeli, vol. 1, pp. 252-265.

—— Vocabulary of the Schitzui, vol. 1, pp. 270-283.

—— Vocabulary of the Selish proper, vol. 1, pp. 270-283.

**Tolmie** (W. F.), Vocabulary of the Shooswaap, vol. 1, pp. 252-265.

—— Vocabulary of the Wakynakaine, vol. 1, pp. 252-265.

—— Vocabulary of the Kullespelm, vol. 1, pp. 270-283.

**Prayer book:**

| | |
|---|---|
| Netlakapamuk | See Good (J. B.) |
| Netlakapamuk | Le Jeune (J. M. R.) |
| Shuswap | Le Jeune (J. M. R.) |
| Snohomish | Boulet (J. B.) |

**Prayer book and catechism . . . Snohomish.** See **Boulet** (J. B.)

**Prayers:**

| | |
|---|---|
| Kalispel | See Canestrelli (P.) |
| Kalispel | Smet (P. J. de). |
| Netlakapamuk | Good (J. B.) |
| Netlakapamuk | Le Jeune (J. M. R.) |
| Okinagan | Le Jeune (J. M. R.) |
| Salish | Canestrelli (P.) |
| Salish | Palladine (L.) |
| Samish | Smet (P. J. de). |
| Shuswap | Gendre (—) |
| Shuswap | Le Jeune (J. M. R.) |
| Skitsuish | Caruana (J. M.) |
| Skwamish | Durieu (P.) |
| Snanaimuk | Boas (F.) |
| Stalo | Durieu (P.) |
| Twana | Eells (M.) |

**Prayers** in Shushwap. See **Le Jeune** (J. M. R.)

**Prayers** in Shuswap. See **Gendre** (—).

**Prayers** in Thompson. See **Le Jeune** (J. M. R.)

**Prichard** (James Cowles). Researches | into the | physical history | of | mankind. | By | James Cowles Prichard, M. D. F. R. S. M. R. I. A. | corresponding member [&c. three lines.] | Third edition. | Vol. I[–V]. |

London: | Sherwood, Gilbert, and Piper, | Paternoster row; | and J. and A. Arch, | Cornhill. | 1836[–1847].

5 vols. 8°. The words "Third edition," which are contained on the titles of vols. 1–4 (dated respectively 1836, 1837, 1841, 1844), are not on the title of vol. 5. Vol. 3 was originally issued with a title numbered "Vol. III.—Part I." This title was afterward canceled and a new one (numbered "Vol. III.") substituted in its place. Vol. 1 was reissued with a new title containing the words "Fourth edition" and bearing the imprint "London: | Sherwood, Gilbert, and Piper, | Paternoster row. | 1841." (Astor); and again "Fourth edition. | Vol. I. | London: | Houlston and Stoneman, | 65, Paternoster row. | 1851." (Congress, Harvard.) According to Sabin's Dictionary (no. 65477, note), vol. 2 also appeared in a "Fourth edition," with the latter imprint. These several issues differ only in the insertion of new titles in the places of the original titles.

Brief reference to the Salishan family, its divisions and affinities, vol. 5, pp. 437–438.

*Copies seen:* Bancroft, Boston Athenæum, Congress, Eames.

The earlier editions, London, 1813, 8°, and London, 1826, 2 vols., 8°, contain no Salishan material.

—— Naturgeschichte | des | Menschengeschlechts | von | James Cowles Prichard, | Med. D. [&c. three lines.] | Nach der [&c. three lines] | von | Dr. Rudolph Wagner, | [&c. one line.] | Erster [–Vierter] Band. |

**Prichard** (J. C.) — Continued.

Leipzig, | verlag von Leopold Bosk. | 1840[–1848]. |

4 vols.; vol. 4 in two parts, 12°. A translation of the 5 vol. edition of the Physical History.

Discussion of American languages, vol. 4, pp. 311–341, 357–363, 458.

*Copies seen:* British Museum.

**Primer:**

| | |
|---|---|
| Netlakapamuk | See Le Jeune (J. M. R.) |
| Spokan | Walker (E.) and Eells (C.) |

**Primer** . . . in Thompson. See **Le Jeune** (J. M. R.)

**Promissiones** Domini Nostri Jesu Christi [Cœur d'Alêne]. See **Caruana** (J. M.)

**Promissiones** Domini Nostri Jesu Christi [Lilowat and Netlapamuk]. See **Le Jeune** (J. M. R.)

**Promissiones** Domini Nostri Jesu Christi [Salish]. See **Palladine** (L.)

Proper names:

| | |
|---|---|
| Okinagan | See Ross (A.) |
| Okinagan | Stanley (J. M.) |
| Salish | Catlin (G.) |
| Shuswap | Dawson (G. M.) |
| Songish | Macdonald (D. G. F.) |
| Spokan | Catlin (G.) |
| Spokan | Stanley (J. M.) |

**Puyallup:**

| | |
|---|---|
| Geographic names | See Coones (S. F.) |
| Geographic names | Eells (M.) |
| Grammatic treatise | McCaw (S. R.) |
| Sentences | McCaw (S. R.) |
| Vocabulary | McCaw (S. R.) |
| Vocabulary | Salish. |

## Q. R.

**Queniult.** See **Kwinaiutl.**

**Relationships:**

| | |
|---|---|
| Bilkula | See Boas (F.) |
| Okinagan | Boas (F.) |
| Okinagan | Morgan (L. H.) |
| Okinagan | Ross (A.) |
| Salish | Oppert (G.) |
| Shuswap | Boas (F.) |
| Skokomish | Boas (F.) |
| Spokan | Gibbs (G.) |
| Spokan | Morgan (L. H.) |

**Report** of the governor of Washington territory. See **Squire** (W. C.)

**Roehrig** (F. L. O.) Comparative vocabulary of the Selish languages.

Manuscript, 47 leaves folio, written on one side only. In the library of the Bureau of Ethnology.

The vocabulary, consisting of 180 words, is arranged by English words as headings, equivalents in the following languages being given under each: Selish proper or Flathead, Kalispelm, Spokan, Skoyelpi, Okinaken, Schitsui, Schwapmuth, and Piskwaus.

—— Comparative Vocabulary of the Selish languages. IInd series. Ithaca, N. Y. November 15th, 1870.

**Roehrig** (F. L. O.) — Continued.

Manuscript, 86 leaves, 4°, written on one side only. In the library of the Bureau of Ethnology.

The vocabulary, consisting of 180 words, is arranged by English words as headings, equivalents in the following languages being given under each: Clallam, Lummi, Nooksahk, Nanaimook, Kwantlen, and Tait.

—— Synoptical vocabulary of the Selish languages.

Manuscript, 8 unnumbered leaves folio, written on both sides. In the library of the Bureau of Ethnology.

The vocabulary, consisting of 180 words, is arranged in 15 columns as follows: English, Clallam, Lummi, Nooksahk, Nanaimook, Kwantlen, Tait, Toanhooch, Noosolupsh, Skagit, Komookh, Kwinaiutl, Cowlitz, Lilowat, and Belhoola.

**Ross** (Alexander). Adventures | of the first settlers on the | Oregon or Columbia river: | being | a narrative of the expedition fitted out by | John Jacob Astor, | to establish the | "Pacific fur company;" | with an account of some | Indian tribes on the coast of the Pacific. | By Alexander Ross, | one of the adventurers. |

London: | Smith, Elder and co., 65, Cornhill. | 1849.

**Ross** (A.) — Continued.

Title verso names of printers 1 l. preface pp. iii–v, contents pp. vii–xv, errata p. [xvi], text pp. 1–352, map, 12°.

Relationships of the Okinackens and personal names, p. 326.

*Copies seen:* Astor, Bancroft, Boston Athenæum, British Museum, Bureau of Ethnology, Congress, Trumbull.

Alexander Ross, author, born in Nairnshire, Scotland, May 9, 1783, died in Colony Gardens (now in Winnipeg, Manitoba), Red River Settlement, British North America, October 23, 1856. He came to Canada in 1805, taught in Glengarry, U. C., and in 1810 joined John Jacob Astor's expendition to Oregon. Until 1824 he was a fur-trader and in the service of the Hudson Bay Company. About 1825 he removed to the Red River settlement and was a member of the council of Assineboia, and was sheriff of the Red River settlement for several years. He was for fifteen years a resident in the territories of the Hudson Bay Company, and has given the result of his observations in the works: Adventures of the First Settlers on the Oregon or Columbia River; being a Narrative of the Expedition fitting out by John Jacob Astor to establish the Pacific Fur Company, with an Account of some Indian Tribes on the Coast of the Pacific (London, 1849); The Fur-Hunters of the Far West, a Narrative of Adventures in the Oregon and Rocky Mountains (2 vols. 1855), and The Red River Settlement (1856).—*Appleton's Cyclop. of Am. Biog.*

## S.

**Sabin** (Joseph). A | dictionary | of | Books relating to America, | from its discovery to the present time. | By Joseph Sabin. | Volume I[–XX]. | [Three lines quotation.] |

New-York: | Joseph Sabin, 84 Nassau street. | 1868[–1892].

20 vols. 8°. Still in course of publication. Parts cxv–cxvi, which begin vol. xx, reach the article "Smith." Now edited by Mr. Wilberforce Eames.

Contains titles of a number of books in and relating to the Salishan languages.

*Copies seen:* Congress, Eames, Geological Survey, Lenox.

—— See **Field** (T. W.)

**St. Onge** (*Rev.* Louis Napoleon). See **Bulmer** (T. S.)

"The subject of this sketch, the Rev. Louis N. St. Onge, of St. Alphonse de Liguori parish, was born [in the village of St. Cesaire] a few miles south of Montreal, Canada, April 14, 1842. He finished his classical course when yet very young, after which he studied law for two years. Feeling called to another field, he gave up this career in order to prepare himself to work for God's glory as an Indian missionary in the diocese of Nesqually, Washington Territory.

"A year and a half before his ordination, Right Rev. A. M. Blanchet, his bishop, ordered him to Vancouver, W. T., where he was occupied as a professor of natural philosophy, astronomy, and other branches in the Holy Angel's College. All his spare time was consecrated to the study of the Indian languages, in which he is to-day one of the most expert, so that he was ready to go on active missionary work as soon as ordained.

"The first years of his missionary life were occupied in visiting different tribes of Indians and doing other missionary work in the Territories of Washington, Idaho, Montana, and other Rocky Mountain districts, among Indians and miners. After such labors he was then appointed to take charge of the Yakamas, Klikitats, Winatchas, Wishrams, Pshwanwapams, Narchez, and other Indian tribes inhabiting the central part of Washington Territory. Having no means of support in his new mission, Bishop

**St. Onge (L. N.)—Continued.**

Blanchet, in his self-sacrificing charity for the Indians of his extensive diocese, furnished him with the necessary outfit; and with a number of willing though unskilled Indians as apprentice carpenters, the young missionary set to work to rebuild the St. Joseph's mission, destroyed in 1856 by a party of vandals called the Oregon Volunteers, who had been sent to fight the Yakamas.

"After four years of labor, he and his devoted companion, Mr. J. B. Boulet (now ordained and stationed among the Tulalip Indians) had the satisfaction to see not only a comfortable residence, but also a neat church, erected, and a fine tract of land planted with fruit trees, and in a profitable state of cultivation, where formerly only ruin and desolation reigned.

"His health breaking down entirely, he was forced to leave his present and daily increasing congregation of neophites. Wishing to give him the best medical treatment, Bishop Blanchet sent Father St. Onge to his native land with a leave of absence until his health would be restored. During his eighteen months' stay in a hospital he, however, utilized his time by composing and printing two small Indian books, containing rules of grammar, catechism, hymns, and Christian prayers in Yakama and Chinook languages, the former for children, the latter for the use of missionaries on the Pacific coast.

"By the advice of his physician he then undertook a voyage to Europe, where he spent nearly a year in search of health. Back again to this country, he had charge of a congregation for a couple of years in Vermont; and now he is the pastor of the two French churches of Glens Falls and Sandy Hills, in the diocese of Albany, New York.

"Father St. Onge, though a man of uncommon physical appearance, stoutly built and six feet and four inches in height, has not yet entirely recovered his health and strength. The French population of Glens Falls have good cause for feeling very much gratified with the present condition of the affairs of the parish of St. Alphonse de Liguori, and should receive the hearty congratulations of the entire community. Father St. Onge, a man of great erudition, a devoted servant to the church, and possessing a personality whose geniality and courtesy have won him a place in the hearts of his people, has by his faithful application to his parish developed it and brought out all that was to inure to its benefit and further advance its interests."—*Glens Falls (N. Y.) Republican, March 28, 1889.*

**St. Onge (L. N.)—Continued.**

Father St. Onge remained at Glens Falls until October, 1891, when increasing infirmities compelled him to retire permanently from the ministry. He is now living with his brother, the rector of St. Jean Baptiste church, in Troy, N. Y. Since his retirement he has compiled an English-Chinook Jargon dictionary of about six thousand words, and this he intends to supplement with a corresponding Jargon-English part. He has also begun the preparation of a Yakama dictionary, which he hopes to make much more complete than that of Father Pandosy, published in Dr. Shea's Library of American linguistics.

I have adopted the spelling of his name as it appears on the title-page of his work "Yakama Alphabet," etc., though the true spelling, and the one he uses now, is Saintonge—that of a French province in which his ancestors lived and from which four or five families came in 1696, all adopting the name. His family name is Payant.

**Salish.** [Vocabularies of some of the Indian tribes of Northwest America.]

Manuscript, 2 vols., 82 pages folio. Bought by the Library of Congress at Washington, at the sale of the library of the late Mr. Geo. Brinley, the sale catalogue of which says they came from the library of Dr. John Pickering, to whom, probably, they were presented by Mr. Duponceau. They were presented "to Peter S. Duponceau, Esq., with J. K. Townshend's respects. Fort Vancouver, Columbia River, September, 1835."

"Specimens [72 words] of a language spoken by the following tribes in Puget Sound, viz: the Nisqually, Poo-yal-aw-poo, Tough-no-waw-mish, Lo-qua-mish, Skay-wa-mish, and Too-wanne-noo."

**Salish.** Vocabulary of the language of the Salish or the Flathead nation occupying the sources of the Columbia.

Manuscript, in the library of the American Philosophical Society, Philadelphia, Pa. It is a copy made by Mr. Duponceau, and forms no. lxiii of a collection recorded by him in a folio account book, of which it occupies pp. 219-220. It is written four columns to the page, two in English, two in Salishan, and contains about 120 words and the numerals 1-10.

Salish:

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|---|---|
| Catechism | See Canestrelli (P.) |
| Classification | Bancroft (H. H.) |
| Classification | Bates (H. W.) |
| Classification | Beach (W. W.) |
| Classification | Berghaus (H.) |
| Classification | Boas (F.) |
| Classification | Brinton (D. G.) |
| Classification | Buschmann (J. C. E.) |
| Classification | Dawson (G. M.) |
| Classification | Drake (S. G.) |
| Classification | Eells (M.) |
| Classification | Gallatin (A.) |
| Classification | Gatschet (A. S.) |
| Classification | Gibbs (G.) |
| Classification | Haines (E. M.) |
| Classification | Keane (A. H.) |
| Classification | Latham (R. G.) |
| Classification | Platzmann (J.) |
| Classification | Powell (J. W.) |
| Classification | Prichard (J. C.) |
| Classification | Sayce (A. H.) |

**Salish** — Continued.

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|---|---|
| Classification | Schoolcraft (H. R.) |
| Classification | Trumbull (J. H.) |
| General discussion | Anderson (A. C.) |
| General discussion | Bancroft (H. H.) |
| General discussion | Beach (W. W.) |
| General discussion | Berghaus (H.) |
| General discussion | Buschmann (J. C. E.) |
| General discussion | Drake (S. G.) |
| General discussion | Featherman (A.) |
| General discussion | Gabelentz (H. G. C.) |
| General discussion | Gallatin (A.) |
| General discussion | Gatschet (A. S.) |
| General discussion | Hale (H.) |
| General discussion | Müller (F.) |
| Geographic names | Bulmer (T. S.) |
| Grammar | Mengarini (G.) |
| Grammatic treatise | Bancroft (H. H.) |
| Grammatic treatise | Gallatin (A.) |
| Grammatic treatise | Hale (H.) |
| Grammatic treatise | Petitot (E. F. S. J.) |
| Grammatic treatise | Shea (J. G.) |
| Legends | Hoffman (W. J.) |
| Lord's prayer | Bancroft (H. H.) |
| Lord's prayer | Bulmer (T. S.) |
| Lord's prayer | Marietti (P.) |
| Lord's prayer | Shea (J. G.) |
| Lord's prayer | Smet (P. J. de). |
| Lord's prayer | Youth's. |
| Numerals | Bulmer (T. S.) |
| Numerals | Eells (M.) |
| Numerals | Gibbs (G.) |
| Numerals | Hoffman (W. J.) |
| Numerals | Mengarini (G.) |
| Numerals | Salish. |
| Prayers | Canestrelli (P.) |
| Prayers | Palladine (L.) |
| Proper names | Catlin (G.) |
| Relationships | Morgan (L. H.) |
| Relationships | Oppert (G.) |
| Sentences | Hoffman (W. J.) |
| Sentences | Smet (P. J. de). |
| Sentences | Whymper (F.) |
| Text | Canestrelli (P.) |
| Text | Palladine (L.) |
| Tribal names | Hoffman (W. J.) |
| Tribal names | Kane (P.) |
| Tribal names | Keane (A. H.) |
| Tribal names | Sullivan (R. G.) |
| Tribal names | Powell (J. W.) |
| Vocabulary | Canadian. |
| Vocabulary | Cooper (J. G.) |
| Vocabulary | Gallatin (A.) |
| Vocabulary | Gibbs (G). |
| Vocabulary | Henry (A.) |
| Vocabulary | Hoffman (W. J.) |
| Vocabulary | Howse (J.) |
| Vocabulary | Latham (R. G.) |
| Vocabulary | Maximilian (A. P.) |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Roehrig (F. L. O.) |
| Vocabulary | Salish. |
| Vocabulary | Smet (P. J. de). |
| Vocabulary | Wilkes (C.) |
| Vocabulary | Wilson (E. F.) |
| Words | Boas (F.) |
| Words | Bulmer (T. S.) |
| Words | Daa (L. K.) |
| Words | Gallatin (A.) |
| Words | Gibbs (G.) |
| Words | Hale (H.) |
| Words | Hoffman (W. J.) |
| Words | Latham (R. G.) |
| Words | Mengarini (G.) |
| Words | Pott (A. F.) |
| Words | Smet (P. J. de). |
| Words | Squire (W. G.) |
| Words | Swan (J. G.) |
| Words | Treasury. |
| Words | Tylor (E. B.) |

See also Chehalis.

**Samish:**

| | |
|---|---|
| Lord's prayer | See Smet (P. J. de). |
| Prayers | Smet (P. J. de). |

**Sayce** (Archibald Henry). Introduction to the | science of language. | By | A. H. Sayce, | deputy professor of comparative philology in the university of Oxford. | In two volumes. | Vol. I[–II]. | [Design.] |

London: | C. Kegan Paul & co., 1, Paternoster square. | 1880.

2 vols.: half-title verso blank 1 l. title verso quotation and notice 1 l. preface pp. v–viii, table of contents verso blank 1 l. text pp. 1–441, colophon verso blank 1 l.; half-title verso blank 1 l. title verso quotation and notice 1 l. table of contents verso blank 1 l. text pp. 1–352, selected list of works pp. 353–363, index pp. 365–421, 12°.

A classification of American languages (vol. 2, pp. 57–64) includes the Selish, pp. 57–60.

*Copies seen:* Bureau of Ethnology, Eames.

—— Introduction to the | science of language. | By | A. H. Sayce, | deputy-professor of comparative philology, Oxford, | Hon. LL. D. Dublin. | In two volumes. | Vol. I[–II]. | [Design.] | Second edition. |

London: | Kegan Paul, Trench, & co., 1, Paternoster square. | 1883.

2 vols.: half-title verso blank 1 l. title verso quotation and notice 1 l. table of contents verso blank 1 l. preface to the second edition pp. v–xv verso blank, preface pp. xvii–xx, text pp. 1–441, colophon verso blank 1 l.; half-title verso blank 1 l. title verso quotation and notice 1 l. table of contents verso blank 1 l. text pp. 1–352, selected list of works pp. 353–363 verso blank, index pp. 365–421, 12°.

Linguistics as in the first edition, vol. 2, pp. 57–60.

*Copies seen:* Eames.

**Schomburgk** (*Sir* Robert Herman). Contributions to the Philological Ethnography of South America. By Sir R. H. Schomburgk.

**Schomburgk** (R. H.) — Continued.

In Philological Soc. [of London] Proc. vol. 3, pp. 228-237, London, 1848, 8°.

Affinity of words in the Guinau with other languages and dialects in America, pp. 236-237, contains, among others, examples in Atnah.

These examples may be of the Athapascan stock or of the Salishan. I have had no opportunity recently to examine into the matter.

**Schoolcraft** (Henry Rowe). Historical | and | statistical information, | respecting the | history, condition and prospects | of the | Indian tribes of the United States: | collected and prepared under the direction | of the | bureau of Indian affairs, | per act of Congress of March 3d, 1847, | by Henry R. Schoolcraft, LL.D. | Illustrated by S. Eastman, capt. U. S. A. | Published by Authority of Congress. | Part I[-VI]. |

Philadelphia: | Lippincott, Grambo & company, | (successors to Grigg, Elliot & co.) | 1851[-1857].

*Engraved title:* [Engraving.] | Historical | and | statistical information | respecting the | history, condition and prospects | of the | Indian tribes of the United States: | Collected and prepared under the | direction of the bureau of Indian affairs, per act of Congress | of March 3rd 1847, | by Henry R. Schoolcraft L.L.D. | Illustrated by | S. Eastman, capt. U. S. army. | [Coat of arms.] | Published by authority of Congress. | Part I[-VI]. |

Philadelphia: | Lippincott, Grambo & co.

6 vols. 4°. Beginning with vol. 2 the words "Historical and statistical" are left off the title-pages, both engraved and printed. Subsequently (1853) vol. 1 was also issued with the abridged title beginning "Information respecting the history, condition, and prospects of the Indian tribes," making it uniform with the other parts.

Two editions with these title-pages were published by the same house, one on thinner and somewhat smaller paper, of which but vols. 1-5 were issued.

Part I, 1851. Half-title (Ethnological researches, | respecting | the red man of America) verso blank 1 l. engraved title as above verso blank 1 l. printed title as above verso blank 1 l. introductory documents pp. iii-vi, preface pp. vii-x, list of plates pp. xi-xii, contents pp. xiii-xviii, text pp. 13-524, appendix pp. 525-568, plates, colored lithographs and maps numbered 1-76.

Part II, 1852. Half-title (as in part I) verso blank 1 l. engraved title (Information respecting the history, condition and prospects, etc.) verso blank 1 l. printed title (Information respecting the history, condition and prospects, etc.) verso printers 1 l. dedication verso blank 1 l. introductory document pp. vii-xiv, contents pp. xv-xxii, list of plates pp. xxiii-xxiv, text pp. 17-608, plates and maps numbered 1-29, 31-78, and 2 plates exhibiting the Cherokee alphabet and its application.

Part III, 1853. Half-title (as in part I) verso blank 1 l. engraved title (as in part II) verso blank 1 l. printed title (as in part II) verso printer 1 l. third report pp. v-viii, list of divisions p. ix, contents pp. xi-xv, list of plates pp. xvii-xviii, text pp. 19-635, plates and maps numbered 1-21, 25-45.

Part IV, 1854. Half-title (as in part I) verso blank 1 l. engraved title (as in part II) verso blank 1 l. printed title (as in part II) verso blank 1 l. dedication pp. v-vi, fourth report pp. vii-x, list of divisions p. xi, contents pp. xiii-xxiii, list of plates pp. xxv-xxvi, text pp. 19-668, plates and maps numbered 1-42.

Part V, 1855. Half-title (as in part I) verso blank 1 l. engraved title (as in part II) verso blank 1 l. printed title (as in part II) verso blank 1 l. dedication pp. vii-viii, fifth report pp. ix-xii, list of divisions p, xiii, synopsis of general contents of vols. I-V pp. xv-xvi, contents pp. xvii-xxii, list of plates pp. xxiii-xxiv, text pp. 25-625, appendix pp. 627-712, plates and maps numbered 1-8, 10-36.

Part VI, 1857. Half-title (General history | of the | North American Indians) verso blank 1 l. portrait 1 l. printed title (History | of the | Indian tribes of the United States: | their | present condition and prospects, | and a sketch of their | ancient status. | Published by order of Congress, | under the direction of the department of the interior—Indian bureau. | By | Henry Rowe Schoolcraft, LL. D. | Member [&c. six lines.] | With Illustrations by Eminent Artists. | In one volume. | Part VI. of the series. | Philadelphia: | J. B. Lippincott & co. | 1857.) verso blank 1 l. inscription verso blank 1 l. letter to the President pp. vii-viii, report pp. ix-x, preface pp. xi-xvi, contents pp. xvii-xxvi, list of plates pp. xxvii-xxviii, text pp. 25-744, index pp. 745-756, fifty-seven plates, partly selected from the other volumes, and three tables.

Gallatin (A.), Table of generic Indian families of languages, vol. 3, pp. 397-402.

*Copies seen:* Astor, Bancroft, Boston Athenæum, British Museum, Congress, Eames, National Museum, Powell, Shea, Trumbull.

At the Fischer sale, no. 1581, Quaritch bought a copy for 4*l.* 10*s.* The Field copy, no. 2075, sold for $72; the Menzies copy, no. 1765, for $132; the Squier copies, no. 1214, $120; no. 2032, $60; the Ramirez copy, no. 773 (5 vols.), 5*l.* 5*s.*; the Pinart copy, no. 828 (5 vols. in 4), 208 fr.; the Murphy copy, no. 2228, $69. Priced by Quaritch, no. 30017, 10*l.* 10*s.*; by Clarke & co. 1886, $65; by Quaritch, in 1888, 15*l.*

Reissued with title-pages as follows:

—— Archives | of | Aboriginal Knowledge. | Containing all the | Original Papers laid before Congress | respecting the | History, Antiquities, Language, Ethnology, Pictography, | Rites, Supersti-

**Schoolcraft** (H. R.)—Continued.

tions, and Mythology, | of the | Indian Tribes of the United States | by | Henry R. Schoolcraft, LL. D. | With Illustrations. | Onændun ih ieu muzzinyegun un.—Algonquin. | In six volumes. | Volume I[–VI]. |

Philadelphia: | J. B. Lippincott & Co. | 1860.

*Engraved title:* Information | respecting the | History, Condition and Prospects | of the | Indian Tribes of the United States: | Collected and prepared under the | Bureau of Indian Affairs | By Henry R. Schoolcraft L. L. D. | Mem: Royal Geo. Society, London. Royal Antiquarian Society. Copenhagen. Ethnological Society. Paris, &c. &c. | Illustrated by | Cap.$^t$ S. Eastman, U. S. A. and other eminent artists. | [Vignette.] | Published by authority of Congress. |

Philadelphia: | J. B. Lippincott & Co.

6 vols. maps and plates, 4°.

This edition agrees in the text page for page with the original titled above, and contains in addition an index to each volume.

*Copies seen:* Congress.

Partially reprinted with title as follows:

[——] The | Indian tribes | of the | United States: | their | history, antiquities, customs, religion, arts, language, | traditions, oral legends, and myths. | Edited by | Francis S. Drake. | Illustrated with one hundred fine engravings on steel. | In two volumes. | Vol. I[–II]. |

Philadelphia: | J. B. Lippincott & co. | London: 16 Southampton street, Covent Garden. | 1884.

2 vols.: portrait 1 l. title verso copyright notice 1 l. preface pp. 3–5, contents pp. 7–8, list of plates pp. 9–10, introduction pp. 11–24, text pp. 25–458; frontispiece 1 l. title verso copyright notice 1 l. contents pp. 3–6, list of plates p. 7, text pp. 9–445, index pp. 447–455, plates, 4°.

"In the following pages the attempt has been made to place before the public in a convenient and accessible form the results of the life-long labors in the field of aboriginal research of the late Henry R. Schoolcraft."

Chapter II, Language, literature, and pictography, vol. 1, pp. 47–63, contains general remarks on the Indian languages.

*Copies seen:* Congress.

Priced by Clarke & co. 1886, no. 6376, $25.

Henry Rowe Schoolcraft, ethnologist, born in [Watervliet] Albany County, N. Y., March 28, 1793, died in Washington, D. C., December 10, 1864. Was educated at Middlebury College, Vermont, and at Union, where he pursued the studies of chemistry and mineralogy. In 1817–'18 he traveled in Missouri and Arkansas, and returned with a large collection of geological and mineralogical specimens. In 1820 he was appointed geologist to Gen. Lewis Cass's exploring expedition to Lake Superior and the headwaters of Mississippi River. He was secretary of a commission to treat with the Indians at Chicago, and, after a journey through Illinois and along Wabash and Miami rivers, was in 1822 appointed Indian agent for the tribes of the lake region, establishing himself at Sault Sainte Marie, and afterward at Mackinaw, where, in 1823, he married Jane Johnston, granddaughter of Waboojeeg, a noted Ojibway chief, who had received her education in Europe. In 1828 he founded the Michigan historical society and in 1831 the Algic society. From 1828 till 1832 he was a member of the territorial legislature of Michigan. In 1832 he led a government expedition, which followed the Mississippi River up to its source in Itasca Lake. In 1836 he negotiated a treaty with the Indians on the upper lakes for the cession to the United States of 16,000,000 acres of their lands. He was then appointed acting superintendent of Indian affairs, and in 1839 chief disbursing agent for the northern department. On his return from Europe in 1842 he made a tour through western Virginia, Ohio, and Canada. He was appointed by the New York legislature in 1845 a commissioner to take the census of the Indians in the State and collect information concerning the Six Nations. After the performance of this task, Congress authorized him, on March 3, 1847, to obtain through the Indian bureau reports relating to all the Indian tribes of the country and to collate and edit the information. In this work he spent the remaining years of his life. Through his influence many laws were enacted for the protection and benefit of the Indians. Numerous scientific societies in the United States and Europe elected him to membership, and the University of Geneva gave him the degree of LL.D. in 1846. He was the author of numerous poems, lectures, and reports on Indian subjects, besides thirty-one larger works. Two of his lectures before the Algic society at Detroit on the "Grammatical Construction of the Indian Languages" were translated into French by Peter S. Duponceau and gained for their author a gold medal from the French institute. . . . To the five volumes of Indian researches compiled under the direction of the war department he added a sixth, containing the post-Columbian history of the Indians and of their relations with Europeans (Philadelphia, 1857). He had collected material for two additional volumes, but the government suddenly suspended the publication of the work.—*Appleton's Cyclop. of Am. Biog.*

**Schwapmuth.** See **Shiwapmuk.**

**Schwoyelpi.** See **Skoyelpi.**

**Scouler** (*Dr.* John). Observations on the indigenous tribes of the N. W. coast of America. By John Scouler, M. D., F. L. S., &c.

In Royal Geog. Soc. of London, Jour. vol. 11, pp. 215–251, London, 1841, 8°. (Geological Survey.)

**Scouler (J.)** — Continued.

Vocabulary of the Billechoola, Salmon River, lat. 53° 30′ N. (numerals 1-1000 and 150 words and phrases), pp. 230-235.—Vocabulary of the Okanagan spoken on Fraser's River (numerals 1-100 and 105 words and phrases), pp. 236-241.—Vocabularies of the Kawitchen, spoken at the entrance of Trading River, opposite Vancouver's Island, Noosdalum of Hood's Canal, and Squallyamish of Puget's Sound (numerals 1-100 and 150 words and phrases), pp. 242-247.

The vocabularies were furnished by Dr. W. F. Tolmie. Dr. Scouler's comments upon them are scattered through pp. 218-229.

**Sentences:**

| | |
|---|---|
| Bilkula | See Scouler (J.) |
| Chehalis | Swan (J. G.) |
| Kawichen | Scouler (J.) |
| Kawichen | Tolmie (W. F.) |
| Klallam | Scouler (J.) |
| Okinagan | Scouler (J.) |
| Okinagan | Tolmie (W. F.) |
| Puyallup | McCaw (S. R.) |
| Salish | Hoffman (W. J.) |
| Salish | Smet (P. J. de). |
| Salish | Whymper (F.) |
| Skoyelpi | Chamberlain (A. F.) |
| Snohomish | Youth's. |
| Tilamuk | Lee (D.) and Frost (J. H.) |

**Shea** (John Gilmary). History | of the | Catholic missions | among the | Indian tribes of the United States, | 1529-1854. | By John Gilmary Shea, | author [&c. three lines.] | [Design.] |

New York: | Edward Dunigan & brother, | 151 Fulton-street, near Broadway. | 1855.

*Engraved title:* Catholic missions | among the Indian tribes | of the United States, | [engraving with the words "Catharine Tehgakwita"] | by John G. Shea. |

New York: | E. Dunigan & brother, 151 Fulton st.

Portrait of John Bapst 1 l. engraved title as above verso blank 1 l. printed title as above verso copyright notice (1854) 1 l. dedication verso blank 1 l. contents pp. 5-13, preface pp. 15-17, text pp. 19-495, appendix pp. 497-506, index pp. 507-514, fac-similes pp. i-iv, four other portraits (Peyri, Brebeuf, Jogues, De Smet), 12°.

The Lord's prayer in Flathead and Pends d'Oreilles (from De Smet), footnote, p. 468.

*Copies seen:* Astor, British Museum, Congress, Eames, Trumbull.

At the Field sale a copy, no. 2112*, sold for $2.25; at the Murphy sale, no. 2264, for $3.25.

—— History | of the | Catholic missions | among the | Indian tribes of the United States, | 1529-1854. | By John Gilmary Shea, | author [&c. three lines.] | [Design.] |

**Shea** (J. G.) — Continued.

New York: | Edward Dunigan and brother, | (James B. Kirker.) | 151 Fulton street, near Broadway. | 1857.

*Engraved title:* Catholic missions | among the Indian tribes | of the United States, | [engraving with the words "Catharine Tehgakwita"] | by John G. Shea. |

New York: | E. Dunigan & brother, 151 Fulton st.

Portrait of Anthony Peyri 1 l. engraved title as above verso blank 1 l. printed title as above verso copyright notice (1854) 1 l. dedication verso blank 1 l. contents pp. 5-13, preface pp. 15-17, text pp. 19-495, fac-similes pp. i-iv, appendix pp. 497-506, index pp. 507-514, two other portraits (Brebeuf, Jogues), 12°.

Linguistic contents as under title next above.

*Copies seen:* Eames.

—— Geschichte | der | katholischen Missionen | unter den | Indianer-Stämmen der Vereinigten Staaten. | 1529-1860. | Von | John Gilmary Shea, | Verfasser [&c. two lines.] | Aus dem Englischen übersetzt | von | J. Roth. | Sr. Heiligkeit Papst Pius IX gewidmet. | Mit 6 Stahlstichen. |

Würzburg. | Verlag von C. Etlinger. [1858.] (*)

Pp. 1-668, 12°. Title from the author.

—— History | of the | Catholic missions | among the | Indian tribes of the United States, | 1529-1854. | By John Gilmary Shea, | author of [&c. three lines.] | [Design.] |

New York: | T. W. Strong, | Late Edward Dunigan & brother, | Catholic publishing house, | 599 Broadway. [1870.]

*Engraved title:* Catholic missions | among the Indian tribes | of the United States, | [engraving with the words "Catherine Tehgakwita"] | by John G. Shea. |

New York: | E. Dunigan & brother, 599 Broadway. [n. d.]

Frontispiece, engraved title verso blank 1 l. printed title as above verso copyright notice 1 l. dedication verso blank 1 l. contents pp. 5-13, preface pp. 15-17, text pp. 19-495, appendix pp. 497-506, index pp. 507-514, 8°.

Linguistic contents as under titles above.

*Copies seen:* Congress, Powell.

Priced by Clarke and co. 1886, no. 6620, $2.

—— History | of the | Catholic missions | among the | Indian tribes of the United States, | 1529-1854. | By John Gilmary Shea, | author [&c. three lines.] | [Design.] |

New York: | P. J. Kenedy, | Excelsior Catholic publishing house, | 5 Barclay Street. [n. d.]

**Shea (J. G.)** — Continued.

*Engraved title:* Catholic missions | among the Indian tribes | of the United States, | [engraving with the words "Catherine Tehgakwita"] | by John G. Shea. |

New York: | E. Dunigan & brother, 599 Broadway. [n. d.]

Engraved title verso blank 1 l. printed title verso copyright notice (1854) 1 l. dedication verso blank 1 l. contents pp. 5–13, preface pp. 15–17, text pp. 19–495, appendix pp. 497–506, index pp. 507–514, 8°.

Linguistic contents as under titles above.

*Copies seen:* Pilling.

— Languages of the American Indians.

In American Cyclopœdia, vol. 1, pp. 407–414, New York, 1873, 8°.

Contains grammatic examples of a number of American languages, among them the Selish or Flathead.

John Dawson Gilmary Shea, author, born in New York City July 22, 1824; [died in Elizabeth, N. J., 1891]. He was educated at the grammar school of Columbia College, of which his father was principal, studied law, and was admitted to the bar, but has devoted himself chiefly to literature. He edited the Historical Magazine from 1859 till 1865, was one of the founders and first president of the United States Catholic Historical Society, is a member or corresponding member of the principal historical societies in this country and Canada, and corresponding member of the Royal Academy of History, Madrid. He has received the degree of LL. D. from St. Francis Xavier College, New York, and St. John's College, Fordham. His writings include The Discovery and Exploration of the Mississippi Valley (New York, 1853); History of the Catholic Missions Among the Indian Tribes of the United States (1854; German translation, Würzburg, 1856); The Fallen Brave (1861); Early Voyages up and down the Mississippi (Albany, 1862); Novum Belgium, an Account of the New Netherlands in 1643–'44 (New York, 1862); The Operations of the French Fleet under Count de Grasse (1864); The Lincoln Memorial (1865); Translations of Charlevoix's History and General Description of New France (6 vol., 1866–1872); Hennepin's Description of Louisiana (1880); Le Clercq's Establishment of the Faith (1881), and Penalosa's Expedition (1882); Catholic Church in Colonial Days (1886); Catholic Hierarchy of the United States (1886); and Life and Times of Archbishop Carroll (1888). He also translated De Courcey's Catholic Church in the United States (1856) and edited the Cramoisy series of narratives and documents bearing on the early history of the French-American colonies (26 vols., 1857–1868); Washington's Private Diary (1861); Cadwallader Colden's History of the Five Indian Nations, edition of 1727 (1866); Alsop's Maryland (1869); a series of grammars and dictionaries of the Indian languages (15 vols., 1860–1874), and Life of Pius IX (1875). He has also published Bibliography of American Catholic Bibles and Testaments (1859), corrected several of the very erroneous Catholic Bibles, and revised by the Vulgate Challoner's original Bible of 1750 (1871), and has issued several prayer-books, school histories, Bible dictionaries, and translations.—*Appleton's Cyclop. of Am. Biog.*

**Shiwapmuk:**

| | |
|---|---|
| Numerals | See Eells (M.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Roehrig (F. L. O.) |

**Shooswap.** See **Shuswap.**

**Shorthand primer . . . Thompson.** See **Le Jeune** (J. M. R.)

**Shuswap:**

| | |
|---|---|
| General discussion | See Dawson (G. M.) |
| General discussion | Hale (H.) |
| Geographic names | Dawson (G. M.) |
| Grammatic treatise | Boas (F.) |
| Grammatic treatise | Gallatin (A.) |
| Grammatic treatise | Hale (H.) |
| Numerals | Dawson (G. M.) |
| Numerals | Eells (M.) |
| Prayers | Gendre (—) |
| Prayers | Le Jeune (J. M. R.) |
| Proper names | Dawson (G. M.) |
| Relationships | Boas (F.) |
| Vocabulary | Boas (F.) |
| Vocabulary | Dawson (G. M.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Howse (J.) |
| Vocabulary | Pinart (A. L.) |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Tolmie (W. F.) |
| Words | Boas (F.) |

**Sicatl:**

| | |
|---|---|
| Vocabulary | See Boas (F.) |
| Words | Boas (F.) |

**Silets:**

| | |
|---|---|
| Legend | See Boas (F.) |
| Vocabulary | Boas (F.) |

**Skagit:**

| | |
|---|---|
| Numerals | See Eells (M.) |
| Vocabulary | Craig (R. O.) |
| Vocabulary | Roehrig (F. L. O.) |

**Skitsamish.** See **Skitsuish.**

**Skitsuish:**

| | |
|---|---|
| General discussion | See Hale (H.) |
| Numerals | Eells (M.) |
| Prayers | Caruana (J. M.) |
| Vocabulary | Gallatin (A.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Mengarini (G.) |
| Vocabulary | Pinart (A. L.) |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Roehrig (F. L. O.) |
| Vocabulary | Smet (P. J. de). |
| Words | Bancroft (H. H.) |
| Words | Pott (A. F.) |

**Skokomish:**

| | |
|---|---|
| Geographic names | See Eells (M.) |
| Numerals | Eells (M.) |
| Relationships | Boas (F.) |
| Vocabulary | Boas (F.) |
| Vocabulary | Salish. |
| Words | Boas (F.) |

**Skoyelpi:**

| | |
|---|---|
| Numerals | See Chamberlain (A. F.) |
| Numerals | Eells (M.) |
| Sentences | Chamberlain (A. F.) |
| Vocabulary | Chamberlain (A. F.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Mengarini (G.) |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Roehrig (F. L. O.) |

**Skwaksin:**

| | |
|---|---|
| Geographic names | See Coones (S. F.) |
| Geographic names | Eells (M.) |
| Grammatic treatise | Eells (M.) |
| Hymns | Eells (M.) |

**Skwale.** See Niskwalli.

**Skwallyamish.** See Niskwalli.

**Skwamish:**

| | |
|---|---|
| Prayers | See Durieu (P.) |
| Vocabulary | Salish. |

**Skwaxon.** See Skwaksin.

**Smalley** (Eugene Virgil). The Kalispel country.

In the Century Illustrated Magazine, vol. 29, pp. 447-455, New York and London, 1885, 8°. (Pilling.)

General remarks on the Kalispel language, character of vowel sounds, and letters lacking in the language, pp. 454-455.—Lord's prayer in Kalispel (from Van Gorp), p. 455.

Eugene Virgil Smalley, journalist, born in Randolph, Portage County, Ohio, July 18, 1841. He was educated in the public schools of Ohio and New York, and passed one year in New York central college at McGrawville. He enlisted at the beginning of the civil war in the Seventh Ohio Infantry and frequently sent letters about different engagements to the newspapers, for which descriptions he had shown a predilection before entering the field. He served until nearly the close of the struggle, when he was discharged on account of wounds, and as soon as he was able went to Washington, D. C., where, in 1865, he was appointed clerk of the military committee of the House of Representatives. He retained the post until 1873. In 1882 he entered the employment of the Northern Pacific Railroad and in 1884 established the "Northwest," an illustrated magazine, in St. Paul, Minn., of which he is still (1888) the editor and publisher.—*Appleton's Cyclop. of Am. Biog.*

**Smet** (*Rev.* Peter John de). Letters and sketches | with | a narrative of a year's residence | among | the Indian tribes | of | The Rocky Mountains. | By | P. J. De Smet, S. J. |

**Smet** (P. J.) — Continued.

Philadelphia: | published by M. Fithian, 61 n. Second street. | 1843.

Frontispiece recto blank 1 l. title verso blank 1 l. preface pp. v-ix, half-title verso blank 1 l. text pp. 13-252, 12°.

A few Flathead words and phrases, p. 190.

*Copies seen:* Boston Athenæum, Eames, Georgetown, Harvard.

—— Voyages | aux | montagnes Rocheuses, | et | une année de séjour | chez les tribus indiennes | du vaste territoire de l'Orégon, | dépendant | des États-Unis d'Amérique, | par le R. P. Pierre de Smet, | missionnaire de la compagnie de Jésus. | [Vignette.] |

Malines. | P. J. Hanicq, imprimeur du saint siége, de la sacrée congrégation | de la propagande et de l'archevêché de Malines.—1844.

Cover title nearly as above, half-title verso blank 1 l. portrait of the author 1 l. title as above verso imprimatur 1 l. "avis" and "préface de l'édition américaine" pp. iii-vi, plate ("vue de St. Louis du Missouri") 1 l. text pp. 1-304, eighteen other plates, folded map, 12°.

Prières en langue Tête-Plate et Pondéras, containing the sign of the cross, the Pater noster, the Ave Maria, and the Credo, with interlinear French translation, pp. 80-82.

This is the first French edition of Letters and Sketches. It contains details not in the Philadelphia edition.

*Copies seen:* Eames.

Sabin's Dictionary mentions a Dutch translation: Reis naar het Rotsgebergte, Deventer, bij J. W. Robijns en Comp. [1844?] 12°.

—— Voyages | aux | montagnes Rocheuses, | chez les tribus indiennes du vaste territoire de l'Orégon, | dépendant des États-Unis d'Amérique, | Par le R. P. de Smet. | [Ornament.] |

Lille. | L. Lefort, imprimeur-libraire, | rue Esquermoise, 55. | 1845.

*Cover title:* Voyages | aux | montagnes Rocheuses. |

Lille. | L. Lefort, imp. libraire, | rue Esquermoise, 55.

Cover title, half-title verso blank 1 l. frontispiece 1 l. title verso blank 1 l. avis sur cette édition pp. vii-viii, préface de l'édition américaine pp. ix-xii, text pp. 9-268, list of publications 2 ll. list on back cover, 12°.

Prières en langue Tête-Plate et Pondéras, as in the preceding edition, pp. 265-268.

*Copies seen:* Eames.

Sabin's Dictionary mentions editions of Lille, 1846, and Quatrième édition, Lille: L. Lefort, 1858; also an Italian translation, Palermo, 1847.

—— Voyages | aux | montagnes Rocheuses | chez les tribus indiennes du vaste

**Smet** (P. J.)—Continued.

territoire de l'Orégon, | dependant des Etats-Unis d'Amérique. | Par le R. P. de Smet. | Quatrième édition. |

Lille. | L. Lefort, imprimeur-libraire, | MDCCCLIX [1859].

Pp. i–vi, 7–240, 12°.

Prières (Pater, Ave, Credo) en langue Tête-Plate et Ponderas.

*Copies seen:* Bancroft.

A German translation as follows:

—— Reisen | zu | den Felsen-Gebirgen | und | ein Jahr | unter den | wilden Indianer-Stämmen des Oregon-Gebietes | von | P. J. de Smet, S. J. | Aus dem Französischen übersetzt | von | L. Hinssen, Priester. |

St. Louis, Mo. | Druck und Verlag von Franz Saler. | 1865.

Title verso blank 1 l. Vorwort pp. iii–iv, text pp. 1–220, 12°.

Lord's prayer, Ave, and Credo in the language of the Flathead and Ponderas, with interlinear German translation, pp. 64–65.

*Copies seen:* Congress, Eames.

—— Voyages | aux | montagnes Rocheuses | et séjour chez les | tribus indiennes de l'Orégon | (États-Unis) | par | le R. P. de Smet | de la Compagnie de Jésus | Nouvelle édition | revue et considérablement augmentée |

Bruxelles | Victor Devaux et C$^{ie}$ | 26, rue Saint-Jean, 26 | Paris | H. Repos et C$^{ie}$, éditeurs | 70, rue Bonaparte, 70 | 1873

Cover title as above, half-title verso licence etc. 1 l. portrait of the author 1 l. title as above verso blank 1 l. préface pp. v–xii, itinéraire abrégé pp. xiii–xxxv, plate of St. Louis 1 l. text pp. 1–405, table des matières pp. 407–408, folded map, printed notice on back cover, 12°.

Pater, Ave, et Credo en langue Tête Plate et Ponderas, with interlinear French translation, pp. 97–99.

*Copies seen:* British Museum, Eames.

Sabin's Dictionary mentions an edition, Lille, 1875.

—— Voyages | aux | montagnes Rocheuses | Chez les tribus indiennes du vaste territoire de l'Orégon | dépendant des États-Unis d'Amérique. | Par de Smet | Huitième édition | [Design with monogram J. L.] |

Librairie de J. Lefort | imprimeur éditeur | Lille | rue Charles de Muyssart, 24 | Paris | rue des Saints-Pères, 30 | Propriété et droit de traduction réservés. [1887.]

*Colophon:* Lille. Typ. J. Lefort. 1887.

**Smet** (P. J.)—Continued.

*Cover title:* Le R. P. de Smet | Voyages | aux | montagnes | Rocheuses | chez les tribus indiennes du vaste territoire de l'Orégon dépendant | des Etats-Unis d'Amérique. |

Librairie de J. Lefort, éditeur | a Lille | rue Charles de Muyssart, 24 | a Paris | rue des Saints-Pères, 30

Cover title, half-title verso frontispiece 1 l. title verso blank 1 l. préface de l'édition américaine pp. v–vi, text pp. 7–237, table and colophon verso blank 1 l. list of publications on back cover, 8°.

Prières en langue Tête-Plate et Ponderas, with interlinear French translation, as in the previous editions, pp. 235–237.

*Copies seen:* Eames.

There is another issue of this same edition, with a new cover title as follows:

Le R. P. de Smet | Voyages | aux | montagnes | Rocheuses | chez les tribus indiennes du vaste territoire de l'Orégon | dépendant des États-Unis d'Amérique. |

Librairie de J. Lefort | imprimeur éditeur | Lille | rue Charles de Muyssart, 24 | Paris | rue des Saints-Pères, 30. [1887.]

*Copies seen:* Eames.

—— Oregon missions | and | Travels | over the Rocky mountains, | in 1845–46. | By | father P. J. de Smet, | Of the Society of Jesus. |

New-York: | published by Edward Dunigan, | 151, Fulton-street. | M DCCC XLVII [1847].

*Engraved title:* Oregon missions | and Travels over the | Rocky mountains, | in 1845–46. | [Vignette of "Mary Quille in the battle against the Crows."] | by Father P. J. De Smet. | of the Society of Jesus. |

New York, | Published by Edward Dunigan | 1847.

Half-title (Oregon missions.) verso blank 1 l. portrait of Flathead chief recto blank 1 l. engraved title verso blank 1 l. title verso copyright notice (1847) 1 l. dedication verso blank 1 l. preface pp. xi–xii, map, text pp. 13–408, Lord's prayer, etc., in several Indian languages, 2 ll. twelve other plates, 16°.

Sign of the cross and the Lord's prayer in the Flathead and Pend d'Oreille language, with interlinear English translation, p. [409.]—Vocabulary (23 words) of the Flathead, p. [412.]

*Copies seen:* Astor, Boston Athenæum, British Museum, Congress, Eames, Georgetown, Harvard, Pilling.

At the Field sale, a copy, no. 2159, brought $3; at the Brinley sale, no. 5612, $3.75; at the Murphy sale, no. 785, $5.50.

—— Missions de l'Orégon | et Voyages | aux montagnes Rocheuses | aux sources | de la Colombie, de l'Athabasca et du Sascatshawin, | en 1845–46. | [Picture of "Marie Quillax dans la bataille contre

**Smet** (P. J.) — Continued.

les Corbeaux," etc.] | Par le père P. J. de Smet, | de la Société de Jésus. |

Gand, | impr. & lith. de V^e. Vander Schelden, | éditeur. [1848.]

*Cover title:* Missions | de l'Orégon | et | voyages | aux montagnes-Rocheuses, | aux sources de | la Colombie, de l'Athabasca | et du Sascatshawin; | pendant l'année 1845–46. | Par le père P.-J. de Smet, | de la Compagnie de Jésus. | Ouvrage orné de 16 gravures et de 3 cartes. | Il se vend au profit de la mission. |

Gand, | chez V.^e Vander Schelden, | Imprimeur-Editeur.

Cover title portrait of a Flathead chief 1 l. engraved title verso blank 1 l. license to print (dated 20 feb. 1848) verso 2 lines of text 1 l. dedication (dated Gand, 20 février 1848) pp. i–ii, préface de l'éditeur pp. iii–ix, map, notice sur le territoire de l'Orégon pp. 9–39, half-title (Missions de l'Orégon | et | voyages | aux montagnes-Rocheuses | aux sources de | la Colombie, de l'Athabasca et du Sascatshawin, | en 1845–46. | Par le Père P.-J. de Smet, de la Comp. de Jésus.) verso blank 1 l. text pp. 41–350, notre père etc. in several Indian languages pp. 351–359, origine des Américains pp. 360–378, table pp. 379–380, notice on back cover, two other maps and fourteen other plates, 16°. The date of publication, 1848, is printed on the back of the volume. The notice on the back cover reads: "Sous presse chez le même: Le même ouvrage en flamand, avec gravures et cartes."

Le signe de la croix et Notre père en langue Tête-Plate et Pend d'Oreille, with interlinear French translation, p. 331.—Vocabulary (11 words) of the Tête-Plate and of the Checalish, p. 338.

*Copies seen:* Bancroft, Congress, Eames, Georgetown.

This translation was probably made under the supervision of the author. It contains some additional matter and notes, three important maps, and new plates, which differ in style from those in the New York edition of 1847. The following is a different version:

—— Missions | de l'Orégon | et voyages | dans les montagnes Rocheuses | en 1845 et 1846, | par le père P. J. de Smet, | de la Société de Jésus. | Ouvrage traduit de l'anglais, | Par M. Bourlez. | [Ornament.] |

Paris | librairie de Poussielgue-Rusand, | rue du Petit-Bourbon Saint-Sulpice, 3. | A Lyon, chez J. B. Pelagaud et C^{ie}. | 1848

*Engraved title:* Missions de l'Orégon. | Et voyages aux | montagnes Rocheuses | en 1845 & 46. | [Vignette of "Marie Plume dans la bataille contre les Corbeaux"] | Par | le pére P. J. de Smet. | de la Société de | Jesus.

*Cover title:* Missions | de l'Orégon | et voyages | dans les montagnes Rocheuses | en 1845 et 1846, | par le père P. J. de Smet, | de la Société de Jésus. | Ouvrage traduit de l'anglais, | Par M. Bourlez. | [Ornament.]

Paris, | librairie de Poussielgue-Rusand, | rue du Petit-Bourbon Saint Sulpice, 3; | a Lyon, chez J. B. Pélagaud et Cie. | 1848

Cover title, half-title (Missions | de l'Orégon.) verso name of printer 1 l. portrait of Flathead chief recto blank 1 l. engraved title verso blank 1 l. title verso blank 1 l. préface pp. i–ii, text pp. 7–366, notre père etc. in several Indian languages pp. 367–375, origine des Américains pp. 376–398, postface pp. 399–406, table pp. 407–408, twelve other plates, list of publications on back cover, 12°.

Le signe de la croix et Notre père en langue Tête-Plate et Pend d'Oreille, with interlinear French translation, p. 367.—Vocabulary (11 words) of the Tête-Plate, and of the Checalish, p. 374.

The greater part of this translation was made from the New York edition. The latter part of the volume, however, follows the other version published at Ghent in the same year, from which the supplementary matter is evidently taken. The illustrations are identical with those in the original American edition, the only change being in the inscriptions.

*Copies seen:* Eames, Pilling, Georgetown.

At the Field sale, no. 2158, a copy brought $3.25.

—— Missien van den Orégon | en Reizen | naer de Rotsbergen | en de bronnen | der Colombia, der Athabasca en Sascatshawin, | in 1845–46. | [Picture of "Maria Quillac in den stryd tegen de Corbeaux," etc.] | Door den pater P. J. de Smet, | Van de Societeit van Jesus, | uit het fransch | door een kloosterling van Latrappe. |

Gent, | Boek- en Steendrukkery van W^{we}. Vander Schelden, | Onderstraet, N^o 37. | 1849.

*Cover title:* Missiën | van den | Orégon | en | Reizen naar de Rotsbergen, | door | pater P.-J. de Smet, | van de societeit van Jesus. | Versierd met 16 platen en 3 kaarten. | [Ornament.] |

Gent, | huis heiligen Joseph, | boekdrukkerij van H. Vander Schelden, | Onderstraat, 26.

Cover title, portrait of a Flathead chief 1 l. engraved title verso blank 1 l. license to print (dated 11 Oct. 1848) verso 2 lines of text 1 l. dedication (dated Gent, den 20 february 1848) pp. vii–viii, vorrede van den uitgever pp. ix–xv, map, verslag over het grondgebied van den Orégon pp. 17–49, half-title verso blank 1 l. text pp. 53–382, het onze vader etc. in several Indian languages pp. 383–391, oorsprong der Amerikanen pp. 392–411, inhoud pp. 413–423, list of publications on back cover, two other maps and fourteen other plates, 16°.

Het onze vader (and Het teeken des kruises) in de tael Tête-Plate en Pend d'Oreille, with

**Smet** (P. J.) — Continued.

interlinear Dutch translation, p. 383.—Vocabulary (11 words) of the Tête-Plate, and of the Checalish, p. 390.

*Copies seen:* Eames.

The French version, "Troisème édition," Bruxelles et Paris, 1874 (Eames), does not contain the above-mentioned linguistics.

—— New Indian sketches. | By | rev. P. J. de Smet, S. J. |

New York: | D. & J. Sadlier & co., 31 Barclay-st. | Boston—128 Federal-street. | Montreal—cor. Notre-dame and St. Francis Xavier sts. | 1863.

Frontispiece 1 l. title verso blank 1 l. preface pp. 5-6, contents pp. 7-8, text pp. 9-175, plate opposite p. 54, 16°.

"The short Indian catechism in use among the Flatheads, Kalispels, Pend d'Oreilles, and other Rocky Mountain Indians," alternate pages Indian and English, pp. 148-175.

*Copies seen:* Eames, Georgetown.

A later edition with title-page as follows:

—— New Indian sketches. | By | rev. P. J. de Smet, S. J. |

New York: | D. & J. Sadlier & co., 31 Barclay-st. | Boston — 128 Federal-street. | Montreal—cor. Notre-dame and St. Francis Xavier sts. | 1865.

Frontispiece 1 l. title verso blank 1 l. preface pp. 5-6, contents pp. 7-8, text pp. 9-175, 16°.

Linguistic contents as under title next above.

*Copies seen:* Boston Athenæum, Eames, Pilling.

Sabin's Dictionary mentions an edition of [1877].

A later edition with title-page as follows:

—— New Indian sketches. | By | rev. P. J. de Smet, S. J. |

New York: | D. & J. Sadlier & co., 31 Barclay-st. | Montreal—cor. Notre-dame and St. Francis Xavier sts. [1885.]

*Cover title:* Sadliers' Household Library. | No. 91. Price 15 cts. | New Indian Sketches. | By rev. P. J. de Smet, S. J. | Complete and unabridged edition. |

New York: | D. & J. Sadlier & co., 31 Barclay st. | Montreal: 275 Notre dame street. [1885.]

Cover title, title verso copyright (1885) 1 l. preface pp. 5-6, contents pp. 7-8, text pp. 9-175, 16°.

Linguistic contents as under title next above.

*Copies seen:* Brinton, British Museum, Congress, Eames, Georgetown, Pilling.

—— Lettres | choisies | du révérend père | Pierre-Jean de Smet | de la Compagnie de Jésus | missionnaire aux États-Unis d'Amérique | 1855-1861 | Troisième édition | soigneusement revue et corrigée d'après les manuscrits | de l'auteur | et augmentée de nombreuses notes |

Bruxelles | F. Haenen, libraire-éditeur | 8, rue des Paroissiens, 8 | Paris | H. Repos et C^ie^, éditeurs | 70 Rue Bonaparte, 70 | 1876

Cover title as above, half-title (Lettres | choises | du révérend père | Pierre-Jean de Smet) verso approbation 1 l. title as above verso names of printers 1 l. preface pp. v-x, text pp. 1-414, table des matières pp. 415-416, list on back cover, 12°.

Names of animals in the Cœur d'Alêne language, about a dozen words, with definitions in French, foot-note on p. 397.

*Copies seen:* Eames.

The first series of these "Lettres choisies," 1849-1857, Bruxelles, 1875 (Eames), contains no Salishan linguistics.

—— Lettres | choisies | du révérend père | Pierre-Jean de Smet | de la Compagnie de Jésus | missionnaire aux États-Unis [*sic*] d'Amérique | Troisième série | Troisième édition | soigneusement revue et corrigée d'après les manuscrits | de l'auteur | et augmentée de nombreuses notes |

Bruxelles | M. Closson et C^ie^, éditeurs | 26, rue de Joncker, 26 | Paris | H. Repos et C^ie^, éditeurs | 70, rue Bonaparte, 70 | 1877

Cover title as above, half-title (Lettres | choises | du révérend père | Pierre-Jean de Smet) verso approbation 1 l. title as above verso names of printers 1 l. préface pp. v-xi, text pp. 1-414, table des matières pp. 415-416, list on back cover, 12°.

Names of esculent roots and fruits in the Cœur d'Alêne language, about 28 words, with definitions in French, footnote on pp. 58-59.

Sign of the cross and Lord's prayer "en langue des Ricarries ou Sanish (le peuple primitif)," pp. 412-413.

*Copies seen:* Eames.

The continuation, Lettres choisies, "quatrième et dernière série," Bruxelles, 1878 (Eames), contains no Salishan material.

—— The | Linton | Albvm. | By | P. S. [*sic*] De Smet | S. J.

Manuscript belonging in 1887 to the late Col. John Mason Brown, Louisville, Ky.; embellished cover with title as above, no inside title, pp. 1-84, 4°. Pen and water-color sketches on pp. 1, 3, 15, 33, 55, 61, and 65.

The Lord's prayer in the Flathead language, p. 69.

Peter John De Smet, missionary, born in Termonde, Belgium, December 31, 1801, died in St. Louis, Mo., in May, 1872. He studied in the Episcopal Seminary of Mechlin, and while there he felt called to devote himself to the conversion of the Indians. When Bishop Nerinx visited

**Smet (P. J.)—Continued.**

Belgium in search of missionaries, De Smet, with five other students, volunteered to accompany him, and sail from Amsterdam in 1821. After a short stay in Philadelphia, De Smet entered the Jesuit novitiate at Whitemarsh, Md. Here he took the Jesuit habit. In 1828 he went to St. Louis and took part in establishing the University of St. Louis, in which he was afterwards professor. In 1838 he was sent to establish a mission among the Pottawattamies on Sugar Creek. He built a chapel, erected a school, which was soon crowded with pupils, and in a short time converted most of the tribe. In 1840 he begged the bishop of St. Louis to permit him to labor among the Flatheads of the Rocky Mountains, and set out on April 30, 1840. He arrived on July 14 in the camp of Peter Valley, where about 1,600 Indians had assembled to meet him. With the aid of an interpreter he translated the Lord's prayer, the Creed, and the Commandments into their language, and in a fortnight all the Flatheads knew these prayers and commandments, which were afterward explained to them. In the spring of 1841 he set out again, and, after passing through several tribes, crossed the Platte and met at Fort Hall a body of Flatheads who had come 800 miles to escort the missionaries. On September 24 the party reached Bitterroot River, where it was decided to form a permanent settlement. The lay brothers built a church and residence, while De Smet went to Colville to obtain provisions. On his return . . . he remained in the village, familiarizing himself with the language, into which he translated the catechism. He then resolved to visit Fort Vancouver; . . . on his return to St. Mary's he resolved to cross the wilderness again to St. Louis. There he laid the condition of his mission before his superiors, who directed him to go to Europe and appeal for aid to the people of Belgium and France. He sailed from Antwerp in December, 1843, with five Jesuits and six sisters, and reached Fort Vancouver in August, 1844. In 1845 he began a series of missions among the Zingomenes, Sinpoils, Okenaganes, Flatbows, and Koetenays, which extended to the watershed of the Saskatchewan and Columbia, the camps of the wandering Assiniboins and Creeks, and the stations of Fort St. Anne and Bourassa. He visited Europe several times in search of aid for his missions. During his last visit to Europe he met with a severe accident, in which several of his ribs were broken, and on his return to St. Louis he wasted slowly away.—*Appleton's Cyclop. of Am. Biog.*

**Snanaimoo.** See **Snanaimuk.**

**Snanaimuk:**

| | |
|---|---|
| Gentes | See Boas (F.) |
| Grammatic treatise | Boas (F.) |
| Legends | Boas (F.) |
| Lord's prayer | Bancroft (H. H.) |
| Lord's prayer | Carmany (J. H.) |
| Numerals | Eells (M.) |
| Prayers | Boas (F.) |
| Ten commandments | Bancroft (H. H.) |
| Ten commandments | Carmany (J. H.) |
| Texts | Boas (F.) |
| Vocabulary | Boas (F.) |
| Vocabulary | Pinart (A. L.) |
| Vocabulary | Roehrig (F. L. O.) |
| Vocabulary | Tolmie (W. F.) and Dawson (G. M.) |
| Words | Boas (F.) |

**Snohomish:**

| | |
|---|---|
| Catechism | See Boulet (J. B.) |
| Geographic names | Coones (S. F.) |
| Geographic names | Eells (M.) |
| Grammatic treatise | Eells (M.) |
| Hymns | Boulet (J. B.) |
| Lord's prayer | Bulmer (T. S.) |
| Lord's prayer | Youth's. |
| Prayer book | Boulet (J. B.) |
| Sentences | Youth's. |
| Vocabulary | Bolduc (J. B. Z.) |
| Vocabulary | Chirouze (—) |
| Vocabulary | Craig (R. O.) |
| Words | Boas (F.) |
| Words | Youth's. |

**Songish:**

| | |
|---|---|
| Gentes | See Boas (F.) |
| Numerals | Eells (M.) |
| Proper names | Macdonald (D. G. F.) |
| Vocabulary | Boas (F.) |
| Vocabulary | Tolmie (W. F.) and Dawson (G. M.) |
| Words | Boas (F.) |

**Songs:**

| | |
|---|---|
| Kawichen | See Boas (F.) |
| Klallam | Baker (T.) |
| Klallam | Eells (M.) |
| Twana | Baker (T.) |

**Spokan:**

| | |
|---|---|
| Bible, Matthew | See Walker (E.) |
| Geographic names | Eells (M.) |
| Grammatic treatise | Eells (M.) |
| Numerals | Eells (M.) |
| Primer | Walker (E.) and Eells (C.) |
| Proper names | Catlin (G.) |
| Proper names | Stanley (J. M.) |
| Relationships | Gibbs (G.) |
| Relationships | Morgan (L. H.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Pinart (A. L.) |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Roehrig (F. L. O.) |

**Squallyamish.** See **Niskwalli.**

[**Squire** (*Gov.* Watson C.)] Report | of the | governor of Washington territory | for | the year 1884. |

**Squire** (W. C.) — Continued.

Washington: | Government printing office. | 1884.

Cover title as above, title as above verso blank 1 l. text pp. 3-62, map, 8°.

A few Salish plant and fish names, pp. 12, 13.

*Copies seen:* Eames, Gatschet, Pilling.

Squoxon. See **Skwaksin.**

**Stabat** mater [Kalispel]. See **Canestrelli** (P.)

**Stailakum:**

| | |
|---|---|
| Grammatic treatise | See Boas (F.) |
| Vocabulary | Boas (F.) |

**Stalo:**

| | |
|---|---|
| Prayers | See Durieu (P.) |

**Stanley** (J. M.) Portraits | of | North American Indians, | with sketches of scenery, etc., | painted by | J. M. Stanley. | Deposited with | the Smithsonian institution. | [Seal of the institution.] |

Washington: | Smithsonian institution. | December, 1852.

Cover title as above, title as above verso names of printers 1 l. preface verso contents 1 l. text pp. 5-72, index pp. 73-76, 8°.

Forms Smithsonian Institution Miscellaneous Collections, 53; also part of vol. 2 of the same series, Washington, 1862.

Contains the names of personages of many Indian tribes of the United States, to a number of which is added the English signification. Among the peoples represented are the Spokanes, pp. 68-71; Stony Island Indians, p. 71; Okinagans, p. 72.

*Copies seen:* Bureau of Ethnology, Eames, Geological Survey, Pilling, Powell, Smithsonian Institution.

**Steiger** (E.) Steiger's | bibliotheca glottica, | part first. | A catalogue of | Dictionaries, Grammars, Readers, Expositors, etc. | of mostly | modern languages | | spoken in all parts of the earth, | except of | English, French, German, and Spanish. | First division: | Abenaki to Hebrew. |

E. Steiger, | 22 & 24 Frankfort Street, | New York. [1874.]

Half-title on cover, title as above verso name of printer 1 l. notice dated Sept. 1874 verso blank 1 l. text pp. 1-40, advertisements 2 ll. colophon on back cover, 12°.

Titles of works relating to American languages generally, p. 3; to the Clallam, p. 24.

The second division of the first part was not published. Part second is on the English language and part third on the German language.

In his notice the compiler states: "This compilation must not be regarded as an attempt at a complete linguistic bibliography, but solely as a bookseller's catalogue for business purposes, with special regard to the study of philology in America."

*Copies seen:* Eames, Pilling.

Stillacum. See **Stailakum.**

**Stumpf** (C.) Lieder der Bilakula Indianer. Von C. Stumpf.

In Vierteljahrschrift für Musik-Wissenschaft, vol. 2, p. 408 [1885?] (*)

**Swan** (James Gilchrist). The | northwest coast; | or, | three years' residence in Washington | territory. | By James G. Swan. | [Territorial seal.] | With numerous illustrations. |

New York: | Harper & brothers, publishers, | Franklin square. | 1857.

Frontispiece 1 l. title verso copyright notice (1857) 1 l. dedication verso blank 1 l. introduction pp. v-vii, contents pp. ix-xiv, list of illustrations p. [xv], map, text pp. 17-409, appendix pp. 411-429, index pp. 431-435, 12°.

Chapter xviii, Language of the Indians (pp. 306-326), contains a comparison of Chehalis words with the Mexican, p. 313; general discussion with examples of the Chehalis language, pp. 315-317.—Vocabulary of the Chehalis (180 words and sentences), alphabetically arranged by Chehalis words, pp. 412-415.—Numerals 1-1000 of the Chehalis, pp. 420-421.—Many Chehalis terms passim.

*Copies seen:* Astor, Bancroft, Boston Athenæum, British Museum, Congress, Eames, Geological Survey, Harvard, Mallet, Pilling.

Issued also with title-page as follows:

—— The | northwest coast; | or, | three years' residence in Washington | territory. | By | James G. Swan. | With numerous illustrations. |

London: | Sampson Low, Son & co., 47 Ludgate hill. | New York: Harper & brothers. | 1857.

Frontispiece 1 l. title 1 l. dedication verso blank 1 l. introduction pp. v-vi, contents pp. ix-xiv, list of illustrations p. [xv], map, text pp. 17-409, appendix pp. 411-429, index pp. 431-435, 12°.

Linguistic contents as under title next above.

*Copies seen:* Charles L. Woodward, New York City.

Mr. James Gilchrist Swan was born in Medford, Mass., January 11, 1818, and was educated at an academy in that place. In 1833 he went to Boston to reside, and remained there until 1849, when he left for San Francisco, where he arrived in 1850. In 1852 he went to Shoalwater Bay, where he remained until 1856, when he returned east. In 1859 he returned to Puget Sound; since then Port Townsend has been his headquarters. In 1860 Mr. Swan went to Neah Bay. In June, 1862, he was appointed teacher of the Makah

**Swan** (J. G.)—Continued.

Indian Reservation, where he remained till 1866. In 1869 he went to Alaska, and in May, 1875, he went a second time to Alaska, this time under the direction of the Smithsonian Institution, as a commissioner to purchase articles of Indian manufacture for the Philadelphia Centennial Exposition. This fine collection is now in the U. S. National Museum at Washington. July 31, 1878, Mr. Swan was appointed an inspector of customs at Neah Bay, Cape Flattery, and remained there until August, 1888, adding much to our knowledge of the Makah Indians, which was reported to Prof. Baird and published in a bulletin of the U. S. National Museum. In 1883 he went to Queen Charlotte Islands for the Smithsonian Institution and made another collection for the U. S. National Museum.

**Szmiméie-s** Jesus Christ [Kalispel]. See **Giorda** (J.)

## T.

**Tait:**

| | |
|---|---|
| Numerals | See Eells (M.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Roehrig (F. L. O.) |

**Talimoh.** See **Tilamuk.**

**Tate** (*Rev.* Charles Montgomery). [Hymn in the Aukamenum language of Fraser River, British Columbia.]

Manuscript, 1 leaf, 4°, in the possession of the compiler of this bibliography.

Two verses and chorus of the hymn "Sweet bye and bye."

Mr. Tate came to British Columbia from Northumberland, England, in 1870. He engaged in mission work among the Flathead Indians at Nanaimo, Vancouver Island, in 1871, where he learned the Aukamēnum language spoken by the Indian tribes on the east coast of Vancouver Island, lower Fraser River, and Puget Sound. Here he spent three years, when he removed to Port Simpson, on the borders of Alaska, among the Tsimpsheans. He next moved to the Fraser River and spent seven years amongst the Flathead tribes between Yale and Westminster, frequently visiting the Indians on the Nootsahk River in Washington Territory. Mr. Tate spent four years, 1880 to 1884, among the Bella-Bellas, returning in the latter year to the mission on Fraser River.

**Ten commandments:**

| | |
|---|---|
| Netlakapamuk | See Good (J. B.) |
| Snanaimuk | Bancroft (H. H.) |
| Snanaimuk | Carmany (J. H.) |

**Texts:**

| | |
|---|---|
| Kalispel | See Lettre. |
| Komuk | Boas (F.) |
| Lilowat | Le Jeune (J. M. R.) |
| Nehelim | Boas (F.) |
| Netlakapamuk | Good (J. B.) |
| Netlakapamuk | Le Jeune (J. M. R.) |
| Okinagan | Boas (F.) |
| Pentlash | Boas (F.) |
| Salish | Canestrelli (P.) |
| Salish | Palladino (L.) |
| Snanaimuk | Boas (F.) |
| Tilamuk | Boas (F.) |
| Twana | Bulmer (T. S.) |
| Twana | Eells (M.) |

**Thompson River Indians.** See **Netlakapamuk.**

**Tilamuk:**

| | |
|---|---|
| General discussion | See Hale (H.) |
| Gentes | Boas (F.) |
| Grammatic treatise | Gallatin (A.) |
| Grammatic treatise | Hale (H.) |
| Sentences | Lee (D.) and Frost (J. H.) |
| Texts | Boas (F.) |
| Vocabulary | Boas (F.) |
| Vocabulary | Gallatin (A.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Latham (R. G.) |
| Vocabulary | Lee (D.) and Frost (J. H.) |
| Words | Bancroft (H. H.) |
| Words | Pott (A. F.) |

**Tillamook.** See **Tilamuk.**

**Toanhuch:**

| | |
|---|---|
| Vocabulary | See Gibbs (G.) |
| Vocabulary | Roehrig (F. L. O.) |
| Vocabulary | Salish. |

**Tolmie** (*Dr.* William Fraser). [Vocabularies of the northwest coast of North America.]

In Royal Geog. Soc. of London, Jour. vol. 11, pp. 230-246, London, 1841, 8°. (Geological Survey.)

These vocabularies occur in an article by Scouler (J.), Observations on the indigenous tribes of the northwest coast of America, and are as follows:

Vocabulary of the Billechoola, spoken by coast tribes from lat. 50° 30′ to 53° 30′ (numerals 1-1000, and 150 words and phrases), pp. 230-235.—Vocabulary of the Okinagen, spoken on Fraser's River (numerals 1-100 and 105 words and phrases), pp. 236-241.—Vocabulary of the Kawitchen, spoken at the entrance of Trading River, opposite Vancouver Island; Noosdalum, Hood's Canal; and Squallyamish, Puget Sound (numerals 1-100 and 150 words and phrases), pp. 242-247.

—— Vocabulary of the Shooswap.

In Gibbs (G.), Comparative vocabularies, ll. 1-3, Washington, 1873, 4°.

—— Vocabulary of the Shooswap, and of the Wā-ky-nā-kaine.

**Tolmie (W. F.) — Continued.**

In Powell (J. W.), Contributions to N. A. Ethnology, vol. 1, pp. 252–265, Washington, 1877, 4°.

Each contains the 180 words called for on the Smithsonian standard form.

—— Vocabulary of the Kulleespelm.

In Powell (J. W.), Contributions to N. A. Ethnology, vol. 1, pp. 270–282, Washington, 1877, 4°.

—— [A list of prepositions in the Nisqually language.]

Manuscript, 1 leaf, 4°, written on one side only; in the library of the Bureau of Ethnology. Recorded April 21, 1856.

—— and **Dawson** (G. M.) Geological and natural history survey of Canada. | Alfred R. C. Selwyn, F. R. S., F. G. S., Director. | Comparative vocabularies | of the | Indian tribes | of | British Columbia, | with a map illustrating distribution. | By | W. Fraser Tolmie, | Licentiate of the Faculty of Physicians and Surgeons, Glasgow. | And | George M. Dawson, D. S., A.S.R.M., F.G.S., &c. | [Coat of arms.] | Published by authority of Parliament. |

Montreal: | Dawson brothers. | 1884.

Cover title nearly as above, title as above verso blank 1 l. letter of transmittal signed by G. M. Dawson verso blank 1 l. preface signed by G. M. Dawson pp. 5B–7B, introductory note signed by W. F. Tolmie pp. 9B–12B, text pp. 14B–131B, map, 8°.

Vocabularies (240 words) of the Kawitshin (Kowmook or Tlathool, by Tolmie), Kawitshin (Snanaimooh tribe, by Tolmie), Kawitshin (Songis tribe, by Tolmie and Dawson), and Kawitshin (Kwantlin sept, by Tolmie and Dawson), pp. 38B–49B.—Vocabularies (240 words) of the Niskwalli (Sinahomish, by Tolmie and Dawson), and Tsheheilis (Stăktămish, by Tolmie), pp. 50B–61B.—Vocabulary (230 words) of the Bilhoola (Noothlăkimish, by Tolmie and Dawson), and Selish (Lillooet tribe, by Dawson), pp. 62B–73B.—Vocabulary (211 words) of the Selish (Kullēspelm tribe, by Tolmie and Dawson), pp. 78B–86B.—Notes on the vocabularies: Kawitshin, pp. 119B–120B; Niskwalli and Tsheheilis, p, 121B; Bilhoola, p. 122B; Selish, p. 123B–124B.—Appendix II. "Comparative table of a few (68) words in the foregoing dialects," viz: Selish (Kullēspelm), Nishwalli (Sinahomish), Kawitshin (Songis), Kawitshin (Kwantlin), Bilhoola (Noothlăkimish), p. 127B.—Appendix III. Comparison of a few words in various languages of North America, pp. 128B–130B, includes a few Niskwalli, Selish, and Kawitshin.

*Copies seen:* Eames, Pilling, Wellesley.

William Fraser Tolmie was born at Inverness, Scotland, February 3, 1812, and died December 8, 1886, after an illness of only three days, at his residence, Cloverdale, Victoria, B. C. He was educated at Glasgow University, where he graduated in August, 1832. On September 12 of the same year he accepted a position as surgeon and clerk with the Hudson's Bay Company, and left home for the Columbia River, arriving in Vancouver in the spring of 1833. Vancouver was then the chief post of the Hudson's Bay Company on this coast. In 1841 he visited his native land, but returned in 1842 overland via the plains and the Columbia, and was placed in charge of the Hudson's Bay posts on Puget Sound. He here took a prominent part, during the Indian war of 1855–'56, in pacifying the Indians. Being an excellent linguist, he had acquired a knowledge of the native tongues and was instrumental in bringing about peace between the whites and the Indians. He was appointed chief factor of the Hudson's Bay Company in 1855, removed to Vancouver Island in 1859, when he went into stock-raising, being the first to introduce thoroughbred stock into British Columbia; was a member of the local legislature two terms, until 1878; was a member of the first board of education for several years, exercising a great influence in educational matters; held many offices of trust, and was always a valued and respected citizen.

Mr. Tolmie was known to ethnologists for his contributions to the history and linguistics of the native races of the West Coast, and dated his interest in ethnological matters from his contact with Mr. Horatio Hale, who visited the West Coast as an ethnologist to the Wilkes exploring expedition. He afterwards transmitted vocabularies of a number of the tribes to Dr. Scouler and to Mr. George Gibbs, some of which were published in Contributions to North American Ethnology. In 1884 he published, in conjunction with Dr. G. M. Dawson, a nearly complete series of short vocabularies of the principal languages met with in British Columbia, and his name is to be found frequently quoted as an authority on the history of the Northwest Coast and its ethnology. He frequently contributed to the press upon public questions and events now historical.

Toughwamish. See Dwamish.

**Treasury.** The Treasury of Languages. | A | rudimentary dictionary | of | universal philology. | Daniel iii. 4. | [One line in Hebrew.] |

Hall and Co., 25, Paternoster row, London. | (All rights reserved.) [1873?]

*Colophon:* London: | printed by Grant and co., 72–78, Turnmill street, E. C.

Title verso blank 1 l. advertisement (dated February 7th, 1873) verso blank 1 l. introduction (signed J. B. and dated October 31st, 1873) pp. i–iv, dictionary of languages (in alphabetical order) pp. 1–301, list of contributors p. [302], errata verso colophon 1 l. 12°.

Edited by James Bonwick, Esq., F. R. G. S., assisted by about twenty-two contributors,

**Treasury** — Continued.

whose initials are signed to the most important of their respective articles. In the compilation of the work free use was made of Bagster's *Bible of Every Land* and Dr. Latham's *Elements of Comparative Philology*. There are also references to an appendix, concerning which there is the following note on p. 301: "Notice.—Owing to the unexpected enlargement of this Book in course of printing, the Appendix is necessarily postponed; and the more especially as additional matter has been received sufficient to make a second volume. And it will be proceeded with so soon as an adequate list of Subscribers shall be obtained." Under the name of each language is a brief statement of the family or stock to which it belongs, and the country where it is or was spoken, together with references, in many cases, to the principal authorities on the grammar and vocabulary. Addenda follow at the end of each letter.

Contains scattered references to various dialects of the Salishan.

*Copies seen:* Eames.

Tribal names:

| | |
|---|---|
| Atna | See Latham (R. G.) |
| Bilkula | Latham (R. G.) |
| Salish | Hoffman (W. J.) |
| Salish | Kane (P.) |
| Salish | Keane (A. H.) |
| Salish | Latham (R. G.) |
| Salish | Powell (J. W.) |

**Trübner** (Nicolas). See **Ludewig** (H. E.)

**Trübner & Co.** Registered for Transmission Abroad. | Trübner's | American and Oriental Literary Record. | A monthly register | Of the most important Works published in North and South America, in | India, China, and the British Colonies: with occasional Notes on German, | Dutch, Danish, French, Italian, Spanish, Portuguese, and Russian Books. | No. 1[–Nos. 145–6. Vol. XII. Nos. 11 & 12]. March 16, 1865[–December, 1879]. Price 6*d*. | Subscription | 5*s*. per Annum, | Post Free.

[London: Trübner & co. 1865–1879.]

12 vols. in 9, large 8°. No title-pages, headings only. No. 1 to nos. 23 & 24 (March 30, 1867) are paged 1–424; no. 25 (May 15, 1867) to no. 60 (August 25, 1870) are paged 1–816. The numbering by volumes begins with no. 61 (September 26, 1870), which is marked vol. VI, no. 1. Vols. VI to XII contain pp. 1–196; 1–272; 1–204; 1–184; 1–176; 1–152; 1–164. In addition there is a special number for September, 1874 (pp. 1–72), and an extra no. 128* for October, 1877 (pp. 1–16); also supplementary and other leaves. Continued under the following title:

Trübner's | American, European & Oriental | Literary Record. | A register of the most important works | published in | North and South America, India, China, Europe, | and the British colonies. | With Occasional Notes on German, Dutch, Danish, French, Italian, Spanish, | Portuguese, Russian, and Hungarian Literature. | New series. Vol. I[–IX]. | January to December, 1880[–January to December, 1888]. |

London: | Trübner & co., 57 and 59, Ludgate hill. [1880–1888.]

9 vols. large 8°. Including no. 147–8 to no. 242. each volume with a separate title and leaf of contents and its own pagination. Continued as follows:

Trübner's record, | a journal | devoted to the | Literature of the East, | with notes and lists of current | American, European and Colonial Publications. | No. 243[–251]. Third series. Vol. I. Part 1[–Vol. II. Part 3]. Price 2*s*.

[London: Trübner & co. March, 1889–April, 1891.]

2 vols.; printed covers as above, no title-pages, large 8°. No more published.

Titles of works in and relating to the Salishan languages are scattered through the periodical, together with notes on the subject. A list of "Works on the aboriginal languages of America," vol. 8 (first series), pp. 185–189, includes titles under the special heading of Clallam and Lummi, p. 186; Selish, p. 189.

*Copies seen:* Eames.

—— Bibliotheca Hispano-Americana. | A | catalogue | of | Spanish books | printed in | Mexico, Guatemala, Honduras, the Antilles, | Venezuela, Columbia, Ecuador, Peru, Chili, | Uruguay, and the Argentine Republic; | and of | Portuguese books printed in Brazil. | Followed by a collection of | works on the aboriginal languages | of America. |

On Sale at the affixed Prices, by | Trübner & co., | 8 & 60, Paternoster row, London. | 1870. | One shilling and sixpence.

Cover title as above verso contents 1 l. no inside title; catalogue pp. 1–184, colophon verso advertisements 1 l. 16°.

Works on the aboriginal languages of America, pp. 162–184, contains a list of books (alphabetically arranged by languages) on this subject, including: General works, pp. 162–168; Clallam and Lummi, p. 170; Selish, p. 184.

*Copies seen:* Eames, Pilling.

—— A | catalogue | of | dictionaries and grammars | of the | Principal Languages and Dialects | of the World. | For sale by | Trübner & co. |

London: | Trübner & co., 8 & 60 Paternoster row. | 1872.

Cover title as above, title as above verso names of printers 1 l. notice verso blank 1 l. catalogue pp. 1–64, addenda and corrigenda 1 l. advertisements verso blank 1 l. a list of works

**Trübner & Co.**— Continued.

relating to the science of language etc. pp. 1–16, 8°.

Contains titles of a few works in Clallam and Lummi, p. 12; in Selish, p. 54.

*Copies seen:* Eames, Pilling.

A later edition with title-page as follows:

—— Trübner's | catalogue | of | dictionaries and grammars | of the | Principal Languages and Dialects of the World. | Second edition, | considerably enlarged and revised, with an alphabetical index. | A guide for students and booksellers. | [Monogram.] |

London: | Trübner & co., 57 and 59, Ludgate hill. | 1882.

Cover title as above, title as above verso list of catalogues 1 l. notice and preface to the second edition p. iii, index pp. iv–viii, text pp. 1–168, additions pp. 169–170, Trübner's Oriental & Linguistic Publications pp. 1–95, 8°.

Contains titles of works in American languages (general), p. 3; Clallam, p. 38; Selish, p. 142.

*Copies seen:* Eames, Pilling.

—— No. 1[–12]. January 1874[–May, 1875]. | A catalogue | of | choice, rare, and curious books, | selected from the stock | of | Trübner & Co., | 57 & 59, Ludgate hill, London.

[London: Trübner & co. 1874–1875.]

12 parts; no titles. headings only; catalogue (paged continuously) pp. 1–192, large 8°. This series of catalogues was prepared by Mr. James George Stuart Burges Bohn. See Trübner's *American, European, & Oriental Literary Record*, new series, vol. 1, pp. 10–11 (February, 1880).

Works on the aboriginal languages of America, no. 8, pp. 113–118, including titles under the headings Clallam and Lummi, and Selish.

*Copies seen:* Eames.

**Trumbull**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Dr. J. Hammond Trumbull, Hartford, Conn.

**Trumbull** (*Dr.* James Hammond). Indian languages of America.

In Johnson's New Universal Cyclopædia, vol. 2, pp. 1155–1161, New York, 1877, 8°. (Bureau of Ethnology, Congress.)

A general discussion of the subject, including linguistic divisions, etc., treating among others the Salishan.

[——] Catalogue | of the | American Library | of the late | mr. George Brinley, | of Hartford, Conn. | Part I. | America in general | New France Canada etc. | the British colonies to 1776 | New England | [–Part V. | General and miscellaneous. | [&c. eight lines.]

**Trumbull** (J. H.) — Continued.

Hartford | Press of the Case Lockwood & Brainard Company | 1878 [–1893]

5 parts, 8°. Compiled by Dr. J. H. Trumbull.

Indian languages: general treatises and collections, part 3, pp. 123–124; Northwest coast, p. 141.

*Copies seen:* Eames, Pilling.

James Hammond Trumbull, philologist, was born in Stonington, Conn., December 20, 1821. He entered Yale in 1838, and though, owing to ill health, he was not graduated with his class, his name was enrolled among its members in 1850 and he was given the degree of A. M. He settled in Hartford in 1847, and was assistant secretary of state in 1847–1852 and 1858–1861, and secretary in 1861–1864, also state librarian in 1854. Soon after going to Hartford he joined the Connecticut Historical Society, was its corresponding secretary in 1849–1863, and was elected its president in 1863. He has been a trustee of the Watkinson free library of Hartford and its librarian since 1863, and has been an officer of the Wadsworth athenæum since 1864. Dr. Trumbull was an original member of the American Philological Association in 1869 and its president in 1874–1875. He has been a member of the American Oriental Society since 1860 and of the American Ethnological Society since 1867, and honorary member of many State historical societies. In 1872 he was elected to the National Academy of Sciences. Since 1858 he has devoted special attention to the subject of the Indian languages of North America. He has prepared a dictionary and vocabulary to John Eliot's Indian bible and is probably the only American scholar that is now able to read that work. In 1873 he was chosen lecturer on Indian languages of North America at Yale, but loss of health and other labors soon compelled his resignation. The degree of LL. D. was conferred on him by Yale in 1871 and by Harvard in 1887, while Columbia gave him an L. H. D. in 1887.—*Appleton's Cyclop. of Am. Biog.*

**Tsihalis.** See **Chehalis.**

**Turner** (William Wadden). See **Ludewig** (H. E.)

**Twana:**

| | |
|---|---|
| Dictionary | See Eells (M.) |
| Geographic names | Coones (S. F.) |
| Geographic names | Eells (M.) |
| Grammar | Eells (M.) |
| Grammatic treatise | Bulmer (T. S.) |
| Grammatic treatise | Eells (M.) |
| Hymns | Eells (M.) |
| Legends | Bulmer (T. S.) |
| Legends | Eells (M.) |
| Lord's prayer | Bulmer (T. S.) |
| Numerals | Eells (M.) |
| Prayers | Eells (M.) |
| Songs | Baker (T.) |
| Text | Bulmer (T. S.) |
| Text | Eells (M.) |
| Vocabulary | Eells (M.) |

**Tylor** (Edward Burnett). Anthropology: | an introduction to the study of | man and civilization. | By | Edward B. Tylor, D. C. L., F. R. S. | With illustrations. |

London: | Macmillan and co. | 1881. | The Right of Translation and Reproduction is Reserved.

Half-title verso design 1 l. title verso names of printers 1 l. preface pp. v–vii, contents pp. ix–xii, list of illustrations pp. xiii–xiv, text pp. 1–440, selected books pp. 441–442, index pp. 443–448, 12°.

A few words in the language of Vancouver Island, pp. 134, 141.

*Copies seen:* Boston Athenæum, British Museum, Congress.

—— Anthropology: | an introduction to the study of | man and civilization. | By | Edward B. Tylor, D. C. L., F. R. S. | With illustrations. |

New York: | D. Appleton and company, | 1, 3, and 5 Bond street. | 1881.

Half-title verso blank 1 l. title verso blank 1 l. preface pp. v–vii, contents pp. ix–xii, list of illustrations pp. xiii–xv, text pp. 1–440, selected books pp. 441–442, index pp. 443–448, 12°.

Linguistic contents as under title next above.

*Copies seen:* Congress, Geological Survey, National Museum.

—— Einleitung | in das | Studium der Anthropologie | und | Civilisation. | Von | Dr. Edward B. Tylor, | [&c. two lines.] | Deutsche [&c. four lines.] | Braunschweig, | Druck und Verlag von Friedrich Viewig und Sohn. | 1883.

Pp. i–xix, 1–538, 8°.

Chapters iv, v, Die Sprache, pp. 134–178.

*Copies seen:* British Museum.

—— The international scientific series | Anthropology | an introduction to the study of | man and civilization | By Edward B. Tylor, D. C. L., F. R. S. | With illustrations |

New York | D. Appleton and company | 1888

Half-title of the series verso blank 1 l. title as above verso blank 1 l. preface pp. v–viii, contents pp. ix–xii, list of illustrations pp. xiii–xiv, text pp. 1–440, selected books pp. 441–442, index pp. 443–448, 8°.

Linguistic contents as under titles above.

*Copies seen:* Harvard.

—— Anthropology: | an introduction to the study of | man and civilization. | By | Edward B. Tylor, D. C. L., F. R. S. | With illustrations. | Second edition, revised. |

London: | Macmillan and co. | and New York. | 1889. | The Right of Translation and Reproduction is Reserved.

Half-title verso design 1 l. title verso names of printers etc. 1 l. preface pp. v–vii, contents pp. ix–xii, list of illustrations pp. xiii–xv, text pp. 1–440, selected books etc. pp. 441–442, index pp. 443–448, 12°.

Linguistic contents as under titles above.

*Copies seen:* Eames.

## V.

**Van Gorp** (*Rev.* L.) The Lord's prayer in the Kalispel language.

In Smalley (E. V.), The Kalispel Country, in the Century Magazine, vol. 29, p. 455, New York and London, 1885, 8°.

**Vater** (*Dr.* Johann Severin). Linguarum totius orbis | Index | alphabeticus, | quarum | Grammaticae, Lexica, | collectiones vocabulorum | recensentur, | patria significatur, historia adumbratur | a | Joanne Severino Vatero, | Theol. Doct. et Profess. Bibliothecario Reg., Ord. | S. Wladimiri equite. |

Berolini | In officina libraria Fr. Nicolai. | MDCCCXV[1815].

*Second title:* Litteratur | der | Grammatiken, Lexica | und | Wörtersammlungen | aller Sprachen der Erde | nach | alphabetischer Ordnung der Sprachen, | mit einer | gedrängten Uebersicht | des Vaterlandes, der Schicksale | und Verwandtschaft derselben | von | Dr. Johann Severin Vater, | Professor und Bibliothekar zu Königsberg des S. Wladimir- | Ordens Ritter. |

Berlin | in der Nicolaischen Buchhandlung. | 1815.

Latin title verso l. 1 recto blank, German title recto l. 2 verso blank, dedication verso blank 1 l. address to the king 1 l. preface pp. i–ii, to the reader pp. iii–iv, half-title verso blank 1 l. text pp. 3–250, 8°. Alphabetically arranged by names of languages, double columns, German and Latin.

Notices of works relating to the Atnah language, p. 21.

*Copies seen:* Bureau of Ethnology, Eames, Pilling.

A later edition in German titled as follows:

—— Litteratur | der | Grammatiken, Lexika | und | Wörtersammlungen | aller Sprachen der Erde | von | Johann Se-

**Vater** (J. S.) — Continued.

verin Vater. | Zweite, völlig umgearbeitete Ausgabe | von | B. Jülg. | Berlin, 1847. | In der Nicolaischen Buchhandlung.

Title verso blank 1 l. dedication verso blank 1 l. Vorwort (signed B. Jülg and dated 1. December 1846) pp. v-x, titles of general works on the subject pp. xi-xii, text (alphabetically arranged by names of languages) pp. 1-450, Nachträge und Berichtigungen pp. 451-541, Sachregister pp. 542-563, Autorenregister pp. 564-592, Verbesserungen 2 ll. 8°.

List of works relating to the Atnah, pp. 38, 459; Billechoola, p. 490; Flathead, p. 483; Friendly Village, p. 490; Kawitschen, p. 503; Nusdalum, p. 528; Okanagan, p. 335; Spokan-Indianer, p. 483; Squallyamish, p. 382.

*Copies seen:* Congress, Eames, Harvard.

At the Fischer sale, no. 1710, a copy sold for 1*s*.

—— See **Adelung** (J. C) and **Vater** (J. S.)

**Vocabulary:**

| | |
|---|---|
| Atna | See Adelung (J. C.) and Vater (J. S.) |
| Atna | Gallatin (A.) |
| Atna | Hale (H.) |
| Atna | Howse (J.) |
| Atna | Latham (R. G.) |
| Atna | Mackenzie (A.) |
| Atna | Pinart (A. L.) |
| Bilkula | Bancroft (H. H.) |
| Bilkula | Boas (F.) |
| Bilkula | Gallatin (A.) |
| Bilkula | Gibbs (G.) |
| Bilkula | Latham (R. G.) |
| Bilkula | Pinart (A. L.) |
| Bilkula | Powell (J. W.) |
| Bilkula | Roehrig (F. L. O.) |
| Bilkula | Scouler (J.) |
| Bilkula | Tolmie (W. F.) |
| Bilkula | Tolmie (W. F.) and Dawson (G. M.) |
| Chehalis | Eells (M.) |
| Chehalis | Hale (H.) |
| Chehalis | Latham (R. G.) |
| Chehalis | Pinart (A. L.) |
| Chehalis | Smet (P. J. de). |
| Chehalis | Swan (J. G.) |
| Chehalis | Tolmie (W. F.) and Dawson (G. M.) |
| Dwamish | Salish. |
| Friendly Village | Adelung (J. C.) and Vater (J. S.) |
| Friendly Village | Gallatin (A.) |
| Friendly Village | Latham (R. G.) |
| Friendly Village | Mackenzie (A.) |
| Kalispel | Gibbs (G.) |
| Kalispel | Hale (H.) |
| Kalispel | Pinart (A. L.) |
| Kalispel | Powell (J. W.) |
| Kalispel | Roehrig (F. L. O.) |
| Kalispel | Tolmie (W. F.) |
| Kalispel | Tolmie (W. F.) and Dawson (G. M.) |

**Vocabulary** — Continued.

| | |
|---|---|
| Kaulits | Gallatin (A.) |
| Kaulits | Gibbs (G.) |
| Kaulits | Hale (H.) |
| Kaulits | Latham (R. G.) |
| Kaulits | Powell (J. W.) |
| Kaulits | Roehrig (F. L. O.) |
| Kaulits | Wabass (W. G.) |
| Kawichen | Pinart (A. L.) |
| Kawichen | Scouler (J.) |
| Kawichen | Tolmie (W. F.) |
| Kawichen | Tolmie (W. F.) and Dawson (G. M.) |
| Klallam | Eells (M.) |
| Klallam | Gibbs (G.) |
| Klallam | Latham (R. G.) |
| Klallam | Pinart (A. L.) |
| Klallam | Roehrig (F. L. O.) |
| Klallam | Scouler (J.) |
| Klallam | Tolmie (W. F.) |
| Komuk | Boas (F.) |
| Komuk | Brinton (D. G.) |
| Komuk | Gibbs (G.) |
| Komuk | Pinart (A L.) |
| Komuk | Powell (J. W.) |
| Komuk | Roehrig (F. L. O.) |
| Kwantlen | Gibbs (G.) |
| Kwantlen | Roehrig (F. L. O.) |
| Kwantlen | Tolmie (W. F.) and Dawson (G. M.) |
| Kwinaiutl | Gibbs (G.) |
| Kwinaiutl | Hale (H.) |
| Kwinaiutl | Pinart (A. L.) |
| Kwinaiutl | Roehrig (F. L. O.) |
| Lilowat | Boas (F.) |
| Lilowat | Gibbs (G.) |
| Lilowat | Powell (J. W.) |
| Lilowat | Roehrig (F. L. O.) |
| Lilowat | Tolmie (W. F.) and Dawson (G. M.) |
| Lummi | Gibbs (G.) |
| Lummi | Pinart (A. L.) |
| Lummi | Roehrig (F. L. O.) |
| Nehelim | Boas (F.) |
| Netlakapamuk | Boas (F.) |
| Netlakapamuk | Gibbs (G.) |
| Netlakapamuk | Powell (J. W.) |
| Niskwalli | Campbell (J.) |
| Niskwalli | Canadian. |
| Niskwalli | Eells (M.) |
| Niskwalli | Gallatin (A.) |
| Niskwalli | Hale (H.) |
| Niskwalli | Latham (R. G.) |
| Niskwalli | Montgomerie (J. E.) |
| Niskwalli | Pinart (A. L.) |
| Niskwalli | Salish. |
| Niskwalli | Scouler (J.) |
| Niskwalli | Tolmie (W. F.) |
| Niskwalli | Tolmie (W. F.) and Dawson (G. M.) |
| Niskwalli | Wickersham (J.) |
| Niskwalli | Wilson (E. F.) |
| Nuksahk | Gatschet (A. S.) |
| Nuksahk | Gibbs (G.) |
| Nuksahk | Roehrig (F. L. O.) |
| Nusalph | Gibbs (G.) |

**Vocabulary**—Continued.

| | |
|---|---|
| Nusalph | Roehrig (F. L. O.) |
| Okinagan | Boas (F.) |
| Okinagan | Gibbs (G.) |
| Okinagan | Howse (J.) |
| Okinagan | Latham (R. G.) |
| Okinagan | Powell (J. W.) |
| Okinagan | Roehrig (F. L. O.) |
| Okinagan | Scouler (J.) |
| Okinagan | Tolmie (W. F.) |
| Pentlash | Boas (F.) |
| Piskwau | Gallatin (A.) |
| Piskwau | Gibbs (G.) |
| Piskwau | Hale (H.) |
| Piskwau | Latham (R. G.) |
| Piskwau | Powell (J. W.) |
| Piskwau | Roehrig (F. L. O.) |
| Puyallup | McCaw (S. R.) |
| Puyallup | Salish. |
| Salish | Candian. |
| Salish | Cooper (J. G.) |
| Salish | Gallatin (A.) |
| Salish | Gibbs (G.) |
| Salish | Henry (A.) |
| Salish | Hoffman (W. J.) |
| Salish | Howse (J.) |
| Salish | Latham (R. G.) |
| Salish | Maximilian (A. P.) |
| Salish | Powell (J. W.) |
| Salish | Roehrig (F. L. O.) |
| Salish | Salish. |
| Salish | Smet (P. J. de) |
| Salish | Wilkes (C.) |
| Salish | Wilson (E. F.) |
| Shiwapmuk | Gibbs (G.) |
| Shiwapmuk | Powell (J. W.) |
| Shiwapmuk | Roehrig (F. L. O.) |
| Shuswap | Boas (F.) |
| Shuswap | Dawson (G. M.) |
| Shuswap | Gibbs (G.) |
| Shuswap | Hale (H.) |
| Shuswap | Howse (J.) |
| Shuswap | Pinart (A. L.) |
| Shuswap | Powell (J. W.) |
| Shuswap | Tolmie (W. F.) |
| Sicatl | Boas (F.) |
| Silets | Boas (F.) |
| Skagit | Craig (R. O.) |

**Vocabulary**—Continued.

| | |
|---|---|
| Skagit | Roehrig (F. L. O.) |
| Skitsuish | Gallatin (A.) |
| Skitsuish | Hale (H.) |
| Skitsuish | Mengarini (G.) |
| Skitsuish | Pinart (A. L.) |
| Skitsuish | Powell (J. W.) |
| Skitsuish | Roehrig (F. L. O.) |
| Skitsuish | Smet (P. J. de.) |
| Skokomish | Boas (F.) |
| Skokomish | Salish. |
| Skoyelpi | Chamberlain (A. F.) |
| Skoyelpi | Gibbs (G.) |
| Skoyelpi | Hale (H.) |
| Skoyelpi | Mengarini (G.) |
| Skoyelpi | Powell (J. W.) |
| Skoyelpi | Roehrig (F. L. O.) |
| Skwamish | Salish. |
| Snanaimuk | Boas (F.) |
| Snanaimuk | Pinart (A. L.) |
| Snanaimuk | Roehrig (F. L. O.) |
| Snanaimuk | Tolmie (W. F.) and Dawson (G. M.) |
| Snohomish | Bolduc (J.-B. Z.) |
| Snohomish | Chirouze (—) |
| Snohomish | Craig (R. O.) |
| Songish | Boas (F.) |
| Songish | Tolmie (W. F.) and Dawson (G. M.) |
| Spokan | Gibbs (G.) |
| Spokan | Hale (H.) |
| Spokan | Pinart (A. L.) |
| Spokan | Powell (J. W.) |
| Spokan | Roehrig (F. L. O.) |
| Stailakum | Boas (F.) |
| Tait | Gibbs (G.) |
| Tait | Powell (J. W.) |
| Tait | Roehrig (F. L. O.) |
| Tilamuk | Boas (F.) |
| Tilamuk | Gallatin (A.) |
| Tilamuk | Hale (H.) |
| Tilamuk | Latham (R. G.) |
| Tilamuk | Lee (D.) and Frost (J. H.) |
| Toanhuch | Gibbs (G.) |
| Toanhuch | Roehrig (F. L. O.) |
| Toanhuch | Salish. |
| Twana | Eells (M.) |

## W.

**Wabass** (*Dr.* W. G.) Vocabulary of the Cowlitz language.

Manuscript, 1 leaf, 4°, in the library of the Bureau of Ethnology, Washington, D. C. Recorded at Cowlitz landing, February, 1858.

A list of 23 English words with Cowlitz and Chinook equivalents.

**Wakynakane.** See Okinagan.

**Walker** (*Rev.* Elkanah). [A portion of the gospel of Matthew in the Flathead or Spokan language.] (*)

**Walker** (E.)—Continued.

Manuscript, 20 pages, 8°, belonging to Rev. Myron Eells, Union City, Wash., who has kindly described it for me as follows:

"Translated from the original Greek by Rev. Elkanah Walker, missionary of the American Board of Commissioners for Foreign Missions, in accordance with a vote of the Oregon mission passed at a meeting held in May, 1845, Jan. 1st, 1846. I copied it from an older manuscript, which I believe my father had, and which I presume has been burned. It contains

**Walker** (E.) — Continued.

only chapters 1–3 and chapter 4, verses 1–23. It was never printed, I believe, nor am I aware that the translation was ever finished."

[—— and **Eells** (C.)] Etshiit | thlu | sitskai | thlu | siais | thlu | Sitskaisitlinish. | [Picture.] |
Lapwai: | 1842.

*Literal translation:* First | the | writes | the | lesson | the | writes Creator.

Title p. 1, text in the Spokan language pp. 2–16, sq. 16°. This is said to be the third book printed in the United States west of the Rocky Mountains.

Key to the alphabet, p. 2.—Siais [spelling lessons] i–iii, pp. 3–4.—Siais [reading lessons] iv–xii, pp. 5–16. See the facsimile of the title-page.

*Copies seen:* Eames, Eells, Pilling, Wickersham (Tacoma, Wash.), Pacific University (Forest Grove, Oregon). The last mentioned is the only perfect copy I have seen. Prof. J. W. Marsh, the president of the university, kindly permitted me to photograph the first four pages, in order to complete the other copies mentioned.

I am indebted to Rev. Myron Eells for the following notes:

"Rev. Elkanah Walker was born at North Yarmouth, Me., August 7, 1805. Converted at the age of 26, he soon began to study for the ministry. He took an academic course, but did not go to college. He graduated from Bangor Theological Seminary, Me., in 1837, and gave himself to the foreign missionary work under the American Board of Commissioners for Foreign Missions. At first he was appointed to South Africa with Rev. C. Eells, but a fierce war between two native chiefs detained them, and in the meantime the call from Oregon became so urgent that, with their consent, their destination was changed.

"He was ordained at Brewer, Me., as a Congregational minister in February, 1833, and was married March 5, 1838, to Miss Mary Richardson, who was born at Baldwin, Me., April 1, 1811. Before her engagement to Mr. Walker she was appointed as a missionary to Siam; but after that event her destination was changed first to Africa and then to Oregon. March 6, 1838, they started to cross the continent, in company with three other missionaries and their wives, where no white women had ever been except Mrs. Whitman and Mrs. Spalding. From Missouri to Oregon the journey was on horseback. They reached Wallawalla August 29, 1838, where they wintered, and the next spring went to Tshimakain, Walkers Prairie, among the Spokan Indians, with Rev. C. Eells and wife. The next ten years were spent at this place. At first the Indians were much interested, but, when they found that Christianity meant that they should give up gambling, incantations, and the like, their interest grew less, so that none united with the church before they left. Subsequent events have shown, however, that many of them were Christians, for their lives have proved it.

"Mr. Walker studied the Spokan language quite thoroughly and learned its scientific and grammatic construction more thoroughly than his colaborer. He prepared [with the assistance of Rev. Cushing Eells] a small primer in the language, which was printed in 1842 at Lapwai, Idaho, the only book ever printed in that language. [See title next above.]

"On account of the Whitman massacre, in 1847, at Wallawalla, he was obliged to remove, with his family, to the Willamette Valley, Oregon, in 1848. Until 1850 he made his home at Oregon City, and from that time until his death at Forest Grove. In 1848 he aided in organizing the Congregational Association of Oregon. The same year he assisted in founding Tualatin Academy and Pacific University, at Forest Grove, to which he gave $1,000 and of which he was a trustee eleven years previous to his death. He preached at Forest Grove and in the vicinity nearly all the time he lived there, and during his pastorate of the Congregational church at that place the church building there was erected which cost $7,000, of which he gave $1,000. In 1870 he returned to Maine, on his only visit east. He died at Forest Grove, November 21, 1877, aged 72 years. His wife still lives there (1892), and of his eight children seven are living; five have been engaged in active Christian work among the Indians of the Pacific coast, and one is a missionary in China. The eldest one is the first white boy born in Oregon, Idaho, or Washington."

**Watkinson**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the Watkinson library, Hartford, Conn.

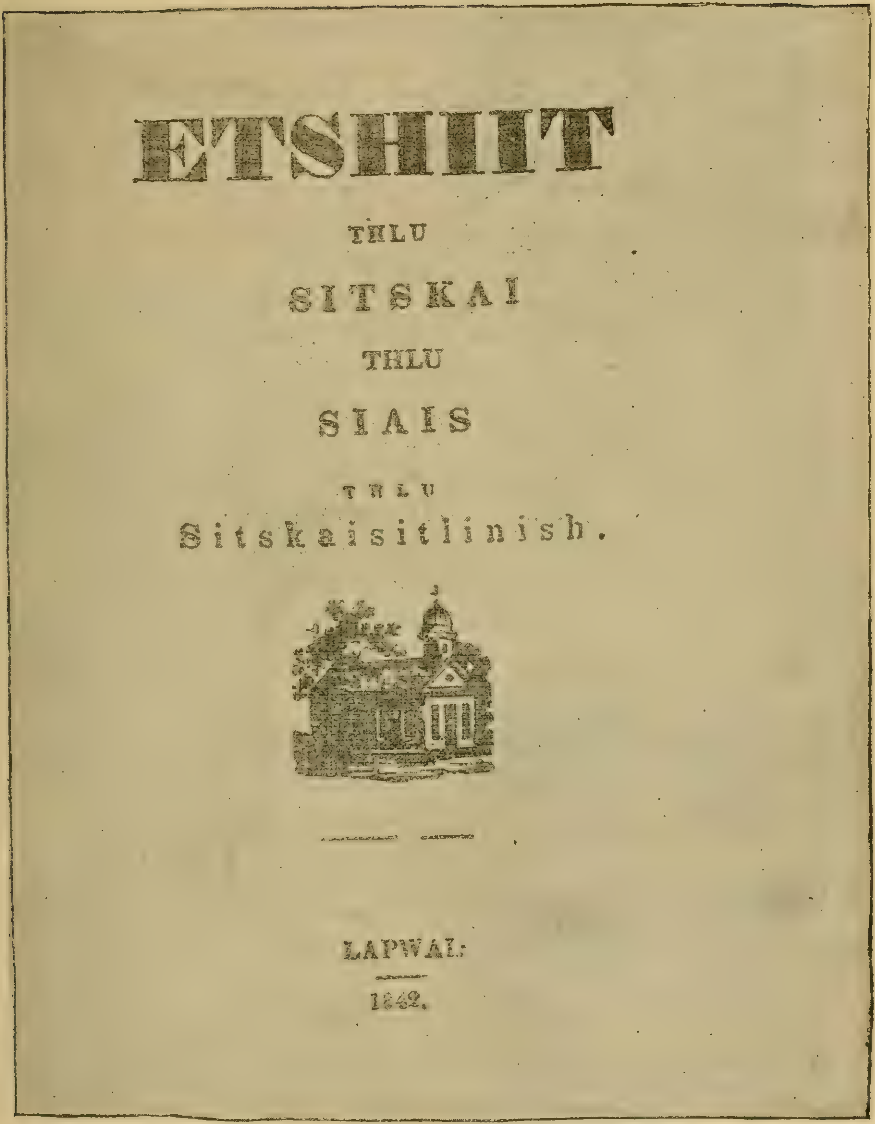
**Wellesley**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Wellesley college, Wellesley, Mass.

**Whymper** (Frederick). Travel and adventure | in the | territory of Alaska, | formerly Russian America—now ceded to the | United States—and in various other | parts of the north Pacific. | By Frederick Whymper. | [Design.] | With map and illustrations. |
London | John Murray, Albemarle street. | 1868. | The right of Translation is reserved.

Half-title verso blank 1 l. title verso names of printers 1 l. dedication verso blank 1 l. preface pp. vii–ix, contents pp. xi–xix, list of illustrations p. [xx], text pp. 1–306, appendix pp. 307–331, map, plates, 8°.

A few Salishan phrases, pp. 43, 47.

*Copies seen:* Boston Public, British Museum, Congress.



ETSHIIT
THLU
SITSKAI
THLU
SIAIS
THLU
Sitskaisitlinish.

LAPWAI:
1842.

FACSIMILE OF THE TITLE-PAGE OF THE SPOKAN PRIMER.

**Whymper** (F.) — Continued.

At the Field sale, catalogue no. 2539, a copy brought $2.75.

An American edition titled as follows:

—— Travel and adventure | in the | territory of Alaska, | formerly Russian America—now ceded to the | United States—and in various other | parts of the north Pacific. | By Frederick Whymper. | [Design.] | With map and illustrations. |

New York: | Harper & brothers, publishers, | Franklin square. | 1869.

Frontispiece 1 l. title verso blank 1 l. dedication verso blank 1 l. preface pp. xi–xii, contents pp. xiii–xviii, list of illustrations p. xix, text pp. 21–332, appendix pp. 333–353, map and plates, 8°.

Linguistic contents as under title next above, pp. 63, 66.

*Copies seen:* Bancroft, Boston Athenæum, Geological Survey, Powell.

Reprinted, 1871, pp. xix, 21–353, 8°. (*)

—— Frédérick Whymper | Voyages et aventures | dans | l'Alaska | (ancien Amérique russe) | Ouvrage traduit de l'Anglais | avec l'autorisation de l'auteur | par Émile Jonveaux | Illustré de 37 gravures sur bois | et accompagné d'une carte.

Paris | librairie Hachette et C^ie | boulevard Saint-Germain, 79 | 1871 | Tous droits reservés

Cover title as above, half-title verso names of printers 1 l. title as above verso blank 1 l. preface pp. i–ii, half-title verso blank 1 l. text pp. 3–405, table des chapitres pp. 407–412, map, 8°.

Linguistic contents as under titles above, pp. 58, 65.

*Copies seen:* Pilling.

**Wickersham** (*Judge* James). The name is "Tacoma."

In the Weekly Ledger, Tacoma, Washington, Friday, February 10, 1893. (Pilling.)

A discussion concerning the name of the mountain, "Is it Tacoma or Rainier."

Niskwalli and Puyallup geographic terms.

Reprinted, with additions, as follows:

—— Proceedings | of the | Tacoma academy of science, | February 6, 1893. | [Ornament.] | Paper by Hon. James Wickersham. | Is it "Mt. Tacoma" or "Rainier." | What Do History and Tradition Say? | [Ornament.] |

Tacoma: | Puget Sound Printing Company. | 1893.

Cover title as above verso names of officers, no inside title, text pp. 1–16, 8°.

Names of a number of geographic features passim, mainly "Nisqually-Puyallup".—Etymology of the word Tacoma, p. 16.

*Copies seen:* Pilling.

—— [Material relating to the Nisqually language.]

In response to my inquiries, Judge Wickersham, of Tacoma, Wash., writes me under date of November 14, 1892, as follows:

"You ask for the title and full description of manuscript, etc., relating to the Nisqually language. As yet it has no title and consists of about 200 pages of words, definitions, legends, names, etc., collected from a Nisqually Indian by the name of Leschi, who is the son of the celebrated chief Quiemuth and nephew of Leschi, the war chief of the combined Nisqually, Puyallup, Klikitat, and Yakama war of 1855–'56 on Puget Sound. I am getting, in the best possible manner, a complete vocabulary of the Nisqually, simon pure, and intend to keep at it until I have everything obtainable.

"My idea now is to prepare the history of these people since the advent of the whites, their legends and myths, their language, habits, form of government, etc., in a small volume for preservation. It will have, of course, only a local interest, except to ethnologists, but it can still be made of so great interest to the people of our State as to become practically a history of the State of Washington."

James Wickersham was born in Marion county, Illinois, in 1857; received a common-school education. At 20 went into law office of Senator John M. Palmer, Springfield, Ill., and in 1880 was admitted to the bar upon examination before the supreme court of Illinois. Was employed on census of 1880 under Special Agent Fred. H. Wines, engaged on statistical work in connection with the defective, delinquent, and dependent classes in the United States. Upon the completion of this work, having married meanwhile, in 1883 moved to Tacoma, Wash., where he began the practice of law. In 1884 was elected probate judge of Pierce county; was re-elected in 1886; since expiration of term has been engaged in the law practice at Tacoma. He made an exploration of the earthworks of mound-builders in Sangamon county, Illinois, in 1882 (see Smithsonian Rep., 1883, pp. 825–835), and has since been interested in anthropological matters. Was one of the charter members of the Tacoma Academy of Science, and takes an active interest in its work. Mr. Wickersham makes a specialty of history of the northwest coast, and has gathered a fine library on that subject as well as ethnology. Has written Nisqually Indian languages, legends, etc., also the Chinese language on plan adopted by Smithsonian in collecting Indian vocabularies. He is now engaged in arranging a comparative list of words from the American Indian and some of the Mongolian languages.

**Wilkes** (Charles). Narrative | of the | United States | exploring expedition. | During the years | 1838, 1839, 1840, 1841, 1842. | By | Charles Wilkes, U. S. N., | commander of the expedition, | member of the American philosophical society, etc. | In five volumes, and an atlas. | Vol. I[–V]. |

Philadelphia: | printed by C. Sherman. | 1844.

5 vols. and atlas, maps, plates and steel vignettes, 4°.

Names of the months in the Flathead language, vol. 4, p. 478.

*Copies seen:* British Museum, Congress, Lenox.

Only a limited number of this issue, 75 copies, I believe, were printed, and these were for presentation. The copies of the quarto edition issued for sale are dated 1845, as described in the next following title. Titles of several octavo editions are also given below.

The quarto series was continued by the publication of the scientific results of the expedition to volume 24, of which vols. 18, 19, 21, and 22 are yet unpublished. They have a slightly changed title, beginning: United States exploring expedition. The only one containing linguistic matter is **Hale** (Horatio), Philology, vol. 6, Philadelphia, 1846, for title of which see p. 31 of this bibliography.

—— Narrative | of the | United States | exploring expedition. | During the years | 1838, 1839, 1840, 1841, 1842. | By | Charles Wilkes, U. S. N., | commander of the expedition, | member of the American philosophical society, etc. | In five volumes, and an atlas. | Vol. I[–V]. |

Philadelphia: | Lea & Blanchard. | 1845.

5 vols. and atlas, maps, plates, and steel vignettes, 4°.

This is the same edition as the preceding, but with new title.

Names of the months in the Flathead language, vol. 4, p. 478.

*Copies seen:* Eames, Lenox.

The following are reprints:

—— Narrative | of the | United States | exploring expedition. | During the years | 1838, 1839, 1840, 1841, 1842. | By | Charles Wilkes, U. S. N. | commander of the expedition, | member of the American philosophical society, etc. | In five volumes, and an atlas. | Vol. I[–V]. |

Philadelphia: | Lea & Blanchard. | 1845.

**Wilkes** (C.)—Continued.

5 vols. and atlas, maps, plates, and steel vignettes, royal 8°.

Names of the months in Flathead, with meanings, vol. 4, p. 450.

*Copies seen:* Boston Athenæum, British Museum, Congress, Geological Survey, Lenox.

—— Narrative | of the | United States | exploring expedition. | During the years | 1838, 1839, 1840, 1841, 1842. | By | Charles Wilkes, U. S. N. | commander of the expedition, | member of the American philosophical society, etc. | In five volumes and an atlas. | Vol. I[–V]. |

London: | Wiley and Putnam. | (Printed by C. Sherman, Philadelphia, U. S. A.) | 1845.

5 vols. and atlas, maps, plates, royal 8°.

Names of the months in Flathead, with meanings, vol. 4, p. 450.

*Copies seen:* British Museum, Harvard.

—— Narrative | of the | United States | exploring expedition. | During the years | 1838, 1839, 1840, 1841, 1842. | By | Charles Wilkes, U. S. N. | commander of the expedition, | member of the American philosophical society, etc. | With illustrations and maps. | Vol. I[–V]. |

Philadelphia: | Lea & Blanchard. | 1845.

5 vols. maps, plates, 8°.

This edition differs from the quarto and royal octavo editions in that woodcuts have been substituted for the 47 steel vignettes, in having only 11 of the 14 maps bound in, in being printed on somewhat thinner paper, in the omission in most copies of the 64 plates, and in not being accompanied by the atlas.

Names of the months in Flathead, with meanings, vol. 4, p. 450.

*Copies seen:* Congress.

—— Narrative | of the | United States | exploring expedition. | During the years | 1838, 1839, 1840, 1841, 1842. | By | Charles Wilkes, U. S. N. | commander of the expedition, | member of the American philosophical society, etc. | In five volumes, with thirteen maps. | Vol. I[–V]. |

Philadelphia: | 1850.

5 vols. maps, plates, 8°.

Names of the months in Flathead, with meanings, vol. 4, p. 450.

*Copies seen:* Astor, Boston Athenæum, Congress, National Museum.

The edition of the Narrative: [London] Ingram, Cooke & Co., 1852, 2 vols. sq. 16° (Boston Athenæum), does not contain the linguistics.

**Wilkes** (C.)—Continued.

I have seen mention of "a new edition," New York, 1856.

Charles Wilkes, naval officer, born in New York City, April 3, 1798, died in Washington, D. C., February 8, 1877. He entered the navy as a midshipman January 1, 1818, and was promoted to lieutenant, April 28, 1826. He was appointed to the department of charts and instruments in 1830 and was the first in the United States to set up fixed astronomical instruments and observe with them. On August 18, 1838, he sailed from Norfolk, Va., in command of a squadron of five vessels and a storeship, to explore the southern seas. He visited Madeira, the Cape Verde Islands, Rio de Janeiro, Tierra del Fuego, Valparaiso, Callao, the Paumotou group, Tahiti, the Samoan group (which he surveyed and explored), Wallis Island, and Sydney in New South Wales. He left Sydney in December, 1839, and discovered what he thought to be an Antarctic continent, sailing along vast ice fields for several weeks. In 1840 he thoroughly explored the Fiji group and visited the Hawaiian Islands, where he measured intensity of gravity by means of the pendulum on the summit of Mauna Loa. In 1841 he visited the northwestern coast of America and Columbia and Sacramento rivers, and on November 1 set sail from San Francisco, visited Manila, Sooloo, Borneo, Singapore, the Cape of Good Hope, and St. Helena, and cast anchor at New York on June 10, 1842. Charges preferred against him by some of his officers were investigated by a court-martial, and he was acquitted of all except illegally punishing some of his crew, for which he was reprimanded. He served on the coast survey in 1842–'43, was promoted to commander July 13, 1843, and employed in connection with the report on the exploring expedition at Washington in 1844–1861. He was commissioned a captain September 14, 1855, and when the civil war opened was placed in command of the steamer San Jacinto in 1861 and sailed in pursuit of the Confederate privateer Sumter. On November 8, 1861, he intercepted at sea the English mail steamer Trent, bound from Havana to St. Thomas, W. I., and sent Lieut. Donald M. Fairfax on board to bring off the Confederate commissioners, John Slidell and James M. Mason, with their secretaries. The officials were removed to the San Jacinto, in which they were taken to Fort Warren, in Boston Harbor. The navy department gave Capt. Wilkes an emphatic commendation, Congress passed a resolution of thanks, and his act caused great rejoicing throughout the north, where he was the hero of the hour. But, on the demand of the British government that Mason and Slidell should be given up, Secretary Seward complied, saying in his dispatch that, although the commissioners and their papers were contraband of war, and therefore Wilkes was right in capturing them, he should have taken the Trent into port as a prize for adjudication. As he had failed to do so and had constituted himself a judge in the matter, to approve his act would be to sanction the "right of search," which had always been denied by the United States Government. The prisoners were therefore released. In 1862 Wilkes commanded the James River flotilla and shelled City Point. He was promoted to commodore July 16, 1862, and took charge of a special squadron in the West Indies. He was placed on the retired list because of age, June 25, 1864, and promoted to rear-admiral on the retired list July 25, 1866. For his services to science as an explorer he received a gold medal from the Geographical Society of London. The reports of the Wilkes exploring expedition were to consist of twenty-eight quarto volumes, but nine of these were not completed. Of those that were published, Capt. Wilkes was the author of the "Narrative" of the expedition (6 vols., 4to, also 5 vols., 8vo, Philadelphia, 1845; abridged ed., New York, 1851) and the volumes on "Meteorology" and "Hydrography." Admiral Wilkes was also the author of Western America, Including California and Oregon (Philadelphia, 1849), and Theory of the Winds (New York, 1856).—*Appleton's Cyclop. of Am. Biog.*

**Willoughby** (C.) Indians of the Quinaielt agency, Washington territory. By C. Willoughby.

In Smithsonian Inst. Ann. Rept. for 1886, part 1, pp. 267–282, Washington, 1889, 8°. (Pilling.)

A few Quinaielt terms passim.

**Wilson** (*Rev.* Edward Francis). A comparative vocabulary.

In Canadian Indian, vol. 1 (no. 4), pp. 104–107, Owen Sound, Ontario, January, 1891, 8°.

A vocabulary of ten words in about 56 languages, mostly North American, and including the Flathead and Nisqually.

Rev Edward Francis Wilson, son of the late Rev. Daniel Wilson, Islington, prebendary of St. Paul's cathedral, and grandson of Daniel Wilson, bishop of Calcutta, was born in London December 7, 1844, and at the age of 17 left school and emigrated to Canada for the purpose of leading an agricultural life; soon after his arrival he was led to take an interest in the Indians and resolved to become a missionary. After two years of preparation, much of which time was spent among the Indians, he returned to England, and in December, 1867, was ordained deacon. Shortly thereafter it was arranged that he should return to Canada as a missionary to the Ojibway Indians, under the auspices of the Church Missionary Society, which he did in July, 1868. He has labored among the Indians ever since, building two homes—the Shingwauk Home, at Sault Ste. Marie, and the Wawanosh Home, two miles from the former—and preparing linguistic works.

**Winatsha.** See **Piskwau.**

**Wisconsin Historical Society:** These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, Madison, Wis.

**Words:**

| | |
|---|---|
| Atna | See Daa (L K.) |
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| Pentlash | Boas (F.) |
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| Piskwau | Gallatin (A.) |
| Piskwau | Hale (H.) |
| Salish | Boas (F.) |
| Salish | Bulmer (T. S.) |
| Salish | Daa (L. K.) |
| Salish | Gallatin (A.) |
| Salish | Gibbs (G.) |
| Salish | Hale (H.) |
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| Sicatl | Boas (F.) |
| Skitsuish | Bancroft (H. H.) |
| Skitsuish | Pott (A. F.) |
| Skokomish | Boas (F.) |
| Snanaimuk | Boas (F.) |
| Snohomish | Boas (F.) |
| Snohomish | Youth's. |
| Songish | Boas (F.) |
| Tilamuk | Bancroft (H. H.) |
| Tilamuk | Boas (F.) |

## Y.

**Yale:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Yale College, New Haven, Conn.

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[Tulalip Indian Reservation, Snohomish Co. W. T.]

**Youth's** — Continued.

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The Lord's prayer in Snohomish, vol. 1, p. 228; in Flathead, p. 256; in Nitlakapamuk of British Columbia, p. 301; in Lummi, vol. 2, p. 28; in Clallam, p. 86; in Cowlitch, p. 106.—The name for God in seventy different languages, including the Nootsack, Kalispel, Lummi, Snohomish, and Clallam, vol. 2, p. 156.—Sentence in "Indian" [Snohomish], vol. 2, p. 247.

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| N. d. | Salish | Lord's prayer | Smet (P. J. de). |
| N. d. | Salish | Vocabulary | Salish. |

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| N. d. | Salish | Words | Gibbs (G.) |
| N. d. | Salish | Words | Gibbs (G.) |
| N. d. | Salish | Words | Gibbs (G.) |
| N. d. | Snohomish | Vocabulary | Chirouze (—). |
| N. d. | Twana | Grammatic | Eells (M.) |
| N. d. | Various | Various | Eells (M.) |
| N. d. | Various | Vocabularies | Gibbs (G.) |
| N. d. | Various | Vocabularies | Pinart (A. L.) |

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SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

# THE

# PAMUNKEY INDIANS OF VIRGINIA

BY

JNO. GARLAND POLLARD

WASHINGTON
GOVERNMENT PRINTING OFFICE
1894

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# PREFACE.

## BY W J McGEE.

The most conspicuous stock of American Indians in early history is the Algonquian. Not only was the area occupied by the Algonquian peoples larger than that of any other stock, but the tribes and confederacies were distributed along the Atlantic coast and the rivers, estuaries, and bays opening into this ocean from Newfoundland to Cape Hatteras. The Pilgrim Fathers of New England, the Dutch traders and merchants of Manhattan island and the Hudson, the Quaker colonists of Pennsylvania, the Jesuit missionaries and Cavalier grantees of Maryland and Virginia, all encountered the native tribes and confederacies of this great stock. Further northward and in the interior Champlain, le Sieur du Lhut, Pére la Salle, and other explorers, came chiefly in contact with related peoples speaking a similar tongue. So the American Indian of early history, of literature and story, is largely the tribesman of this great northeastern stock.

One of the most prominent among the confederacies of Indian tribes belonging to the Algonquian stock, in the history of the settlement of our country, was the Powhatan confederacy of tidewater Virginia and Maryland. The prominence of this confederacy in our early history is partly due to the fact that Capt. John Smith was writer as well as explorer, and left permanent records of the primitive people whose domain he invaded; but these and other records indicate that Powhatan was a chief of exceptional valor and judgment, and that the confederacy organized through his savage genius was one of the most notable among the many unions of native American tribes; also that Powhatan's successor, Opechancanough, was a native ruler of remarkable skill and ability, whose characteristics and primitive realm are well worthy of embalming in history. Capt. John Smith was followed by other historians, and England and the continent, as well as the growing white settlements of America, were long interested in following the fortunes of the great tribal confederacy as the red men were gradually driven from their favorite haunts and forced into forest fastnesses by the higher race; and in later years Thomas Jefferson and other leaders of thought recorded the movements and characteristics of the people, while John Esten Cooke and his kind kept their memory bright with the lamp of literature. So the native king Powhatan, the ill-starred princess Pocahontas, and the people and the land over which they ruled, are well known, and the Powhatan confederacy has ever been prominent in history and literature.

The leading tribe of the Powhatan confederacy was that from which Pamunkey river in eastern Virginia takes its name. Strongest in numbers, this tribe has also proved strongest in vitality; a few trifling remnants and a few uncertain and feeble strains of blood only remain of the other tribes, but the Pamunkey Indians, albeit with modified manners, impoverished blood, and much-dimmed prestige, are still represented on the original hunting ground by a lineal remnant of the original tribe. The language of Powhatan and his contemporaries is lost among their descendants; the broad realm of early days is reduced to a few paltry acres; the very existence of the tribe is hardly known throughout the state and the country; yet in some degree the old pride of blood and savage aristocracy persist—and it is undoubtedly to these characteristics that the present existence of the Pamunkey tribe is to be ascribed.

By reason of the prominent and typical place of the Powhatan confederacy in history and literature, it seems especially desirable to ascertain and record the characteristics—physical, psychical, and social—of the surviving remnant of the race. It was with this view that John Garland Pollard, esq., of Richmond, a former attaché of the Smithsonian Institution, was encouraged to make the investigation recorded in the following pages; and it is for this reason that the record is offered to the public.

# THE PAMUNKEY INDIANS OF VIRGINIA.

By Jno. Garland Pollard.

## INTRODUCTORY NOTE.

The information here given to the public concerning the present condition of the Pamunkey Indians was obtained by the writer during recent visits to their reservation. He wishes to acknowledge his indebtedness to the tribe for the kindness with which they have treated him, and to make special mention of Mr. Terrill Bradby, Mr. William Bradby, and Chief C. S. Bradby, who have made a willing response to all of his inquiries.

As to the past condition of the tribe, the authorities consulted were the following:

The True Travels, Adventures, and Observations of Captain John Smith: Richmond, 1819.

Notes on the State of Virginia, by Thomas Jefferson: Philadelphia, 1801.

Historical Recollections of Virginia, by Henry Howe: Charleston, 1849.

Virginia, by John Esten Cooke: Boston, 1883.

Richmond, Va., *October 5, 1893.*

# EARLY HISTORY OF THE PAMUNKEY INDIANS.

At the time of the settlement of Jamestown, in 1607, that region lying in Virginia between Potomac and James rivers was occupied by three great Indian confederacies, each of which derived its name from one of its leading tribes. They were (1) the Mannahoac, who lived on the headwaters of Potomac and Rappahannock rivers; (2) the Monocan, who occupied the banks of the upper James, and (3) the Powhatan, who inhabited all that portion of the tidewater region lying north of the James. The last-named powerful confederacy was composed of thirty warlike tribes, having 2,400 warriors, whose disastrous attacks on the early settlers of Virginia are well known to history. The largest of the tribes making up the Powhatan confederacy was the Pamunkey, their entire number of men, women, and children in 1607 being estimated at about 1,000, or one-eighth of the population of the whole confederacy.

The original seat of the Pamunkey tribe was on the banks of the river which bears their name, and which flows somewhat parallel with James river, the Pamunkey being about 22 miles north of the James. This tribe, on account of its numerical strength, would probably from the beginning have been the leader of its sister tribes in warfare, had it not been for the superior ability of the noted chief Powhatan, who made his tribe the moving spirit of attack on the white settlers.

On the death of Powhatan, the acknowledged head of the confederacy which bore his name. he was succeeded in reality, though not nominally, by Opechancanough, chief of the Pamunkey. John Smith, in his history of Virginia (chapter 9, page 213), gives an interesting account of his contact with this chief, whose leadership in the massacre of 1622 made him the most dreaded enemy which the colonists of that period ever had. In 1669, 50 persons, remnants of the Chickahominy and Mattapony tribes, having been driven from their homes, united with the Pamunkey. The history of these Pamunkey Indians, whose distinction it is to be the only Virginia tribe* that has survived the encroachments of civilization, furnishes a tempting field of inquiry, but one aside from the writer's present purpose, which is ethnologic rather than historical.

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*There are a few Indians (Dr. Albert S. Gatschet found 30 or 35 in 1891) living on a small reservation of some 60 or 70 acres on Mattapony river, about 12 miles north of the Pamunkey reservation. They are thought by some to be the remnant of the Mattapony tribe, but the writer is of a different opinion. He believes that the territory of the Pamunkey once extended from the Mattapony to Pamunkey river, and that the land between gradually passed into the possession of the white man, thus dividing the tribe, leaving to each part a small tract on each of the above named rivers.

## PRESENT HOME.

The Pamunkey Indians of to-day live at what is known as "Indiantown," which is situated on and comprises the whole of a curiously-shaped neck of land, extending into Pamunkey river and adjoining King William county, Virginia, on the south. The "town," as it is somewhat improperly called, forms a very small part of their original territory. It is almost entirely surrounded by water, being connected with the mainland by a narrow strip of land. The peculiar protection which is afforded in time of war by its natural position in all probability accounts for the presence of these Indians in this particular spot; and, indeed, I doubt not that to this advantageous situation is due their very existence.

Indiantown is about 21 miles east of Richmond immediately on the line of the York river division of the Richmond and Danville railroad. It consists of about 800 acres, 250 of which are arable land, the remaining portion being woodland and low, marshy ground. This tract was secured to the Pamunkey Indians by act of the colonial assembly, and they are restrained from alienating the same.

From a census taken by the writer in 1893 there were found to be 90 Indians then actually present on the reservation. There are, however, about 20 others who spend a part of the year in service in the city or on some of the steamers which ply the Virginia waters. There are, therefore, about 110 Pamunkey Indians now living.

The population of the "town" has varied little in the last century. Jefferson, writing in 1781, estimated their number to be 100, and Howe, nearly seventy years later, placed it at the same figure.

## INDIVIDUAL CHARACTERISTICS.

No member of the Pamunkey tribe is of full Indian blood. While the copper-colored skin and the straight, coarse hair of the aboriginal American show decidedly in some individuals, there are others whose Indian origin would not be detected by the ordinary observer. There has been considerable intermixture of white blood in the tribe, and not a little of that of the negro, though the laws of the tribe now strictly prohibit marriage to persons of African descent.

No one who visits the Pamunkey could fail to notice their race pride. Though they would probably acknowledge the whites as their equals, they consider the blacks far beneath their social level. Their feeling toward the negro is well illustrated by their recent indignant refusal to accept a colored teacher, who was sent them by the superintendent of public instruction to conduct the free school which the State furnishes them. They are exceedingly anxious to keep their blood free from further intermixture with that of other races, and how to accomplish this purpose is a serious problem with them, as there are few members of the tribe who are not closely related to every other person on the reservation. To obviate this difficulty the chief and councilmen have been attempting to devise a plan by which they can induce immigration from the Cherokee Indians of North Carolina. The Indian blood in the Pamunkey tribe is estimated at from one-fifth to three-fourths.

The Pamunkey, as a tribe, are neither handsome nor homely, long nor short, stout nor slim; in fact, they differ among themselves in these respects to the same degree found among the members of a white community of the same size. They are not particularly strong and robust, and their average longevity is lower than that of their neighbors. These facts are perhaps in a measure attributable to the frequent marriages between near relatives.

The average intelligence of these Indians is higher than that of the Virginia negro. With a few exceptions the adults among them can read and write. In view of their limited advantages they are strikingly well informed. A copy of one of their State papers will serve to give an idea of the maximum intelligence of the tribe. It reads as follows:

PAMUNKEY INDIAN RESERVATION,
*King William County, Va., June 26, 1893.*

We, the last descendants of the Powhatan tribe of Indians, now situated on a small reservation on the Pamunkey river, 24 miles from Richmond, Va., and one mile east of the historic White House, where Gen. George Washington was married to his lovely bride in the St. Peter's Church. We are now known as the Pamunkey tribe of Indians, following the customs of our forefathers, hunting and fishing, partly with our dugout canoes.

We hereby authorize Terrill Bradby to visit the Indian Bureau in Washington and in all other Departments and Indian tribes, and also to visit the Columbian Exposition in Chicago.

We, the undersigned, request that whenever this petition is presented, the holder may meet with the favorable approbation of the public generally.

C. S. BRADBY, *Chief.*
J. T. DENNIS,
W. G. SWEAT,
R. L. SAMPSON,
T. BRADBY,
*Council.*
R. W. MILES,
*Town Clerk.*
JAS. H. JOHNSON,
W. T. NEAL,
B. RICHARDS, M. D.,
*Trustees*
E. R. ALLMOND,
A. J. PAGE,
G. M. COOK,
W. A. BRADBY,
T. T. DENNIS,
*Members of the Tribe.*

The Pamunkey Indians are temperate, moral, and peaceable. Ill feeling between the tribe and their neighbors is almost unknown. They are exceeding proud of their lineage, and love to tell how bravely and stubbornly their forefathers resisted the encroachment of the whites. Opechancanough is their hero. They take special delight in relating the familiar story of how this noted chief, when old and infirm, was carried on a litter to battle, that his presence might inspire his men to deeds of bravery.

It may not be amiss to give here a tradition concerning this tribe, which is related as explanatory of the name of a certain ferry that crosses Pamunkey river about ten miles above the reservation. The name of the ferry is Pipe-in-tree, now spelled Pipingtree. The tradition runs thus: On one occasion the Pamunkey braves met a committee of white settlers at this place and negotiated a treaty. When all the terms had been agreed to, the consummation of the treaty was solemnized in usual Indian fashion by handing around the same pipe to the representatives of both nations, each taking a puff as indicative of friendship and good faith. The pipe was then deposited in a hollow tree near by, and ever afterward, when the colonists disregarded their agreement, the poor Indians would remind them of "pipe-in-tree."

Aside from their mode of subsistence there is nothing peculiar in the manners and customs of these people, except, perhaps, an inclination to the excessive use of gaudy colors in their attire. Their homes are comfortable and well kept. The houses are weatherboarded, and are, as a rule, one-story-and-a-half high, and consist of from one to four rooms. The best structure on the reservation is their church building, where services are held every Sabbath. The church receives the hearty support of the whole tribe, the membership of the church and that of the tribe being almost coextensive. As to their creed, they are all of one mind in adhering to the tenets of the Baptist denomination.

## LANGUAGE.

One visiting Indiantown at the present day would not find a vestige of the Pamunkey language, even in the names of persons or things. In 1844 Rev. E. A. Dalrymple collected the following seventeen words,* which, so far as the writer can ascertain, are all that remain of the language of the Pamunkey Indians proper:

Tonshee, son.
Nucksee, daughter.
Petucka, cat.
Kayyo, thankfulness.
O-ma-yah, O my Lord.
Kenaanee, friendship.
Baskonee, thank you.
Eeskut, go out, dog.

Nikkut, one.
Orijak, two.
Kiketock, three.
Mitture, four.
Nahnkitty, five.
Vomtally, six.
Talliko, seven.
Tingdum, eight.
Yantay, ten.

---

* Historical Magazine (New York), first series, 1858. Vol. II, p. 182.

The vocabulary recorded by Captain John Smith* as that of the Powhatan people is of interest in this connection. This vocabulary, with its original title, is as follows:

*Because many doe desire to know the manner of their Language, I haue inserted these few words.*

*Kakatorawines yowo.* What call you this.
*Nemarough*, a man.
*Crenepo*, a woman.
*Marowanchesso*, a boy.
*Yehawkans*, Houses.
*Matchcores*, Skins or garments.
*Mockasins*, Shooes.
*Tussan*, Beds. *Pokatawer*, Fire.
*Attawp*, A bow. *Attonce*, Arrowes.
*Monacookes*, Swords.
*Aumoughhowgh*, A target.
*Pawcussacks*, Gunnes.
*Tomahacks*, Axes.
*Tockahacks*, Pickaxes.
*Pamesacks*, Kniues.
*Accowprets*, Sheares.
*Pawpecones*, Pipes.
*Mattassin*, Copper.
*Vssawassin*, Iron, Brasse, Silver, any white mettall.
*Musses*, Woods.
*Attasskuss*, Leaues, weeds, or grasse.
*Chepsin*, Land.
*Shacquohocan*, A stone.
*Wepenter*, A cookold.
*Suckahanna*, Water.
*Noughmass*, Fish.
*Copotone*, Sturgeon.
*Weghshaughes*, Flesh.
*Sawwehone*, Bloud.
*Netoppew*, Friends.
*Marrapough*, Enemies.
*Maskapow*, the worst of the enemies.
*Mawchick chammay*, The best of friends.
*Casacunnakack, peya quagh acquintan vttasantasough*, In how many daies will there come hither any more English Ships.

*Their numbers.*

*Necut*, 1. *Ningh*, 2. *Nuss*, 3. *Yowgh*, 4. *Paranske*, 5 *Comotinch*, 6. *Toppawoss*, 7. *Nusswash*, 8. *Kekatawgh*, 9. *Kaskeke*, 10.

*They count no more but by tennes as followeth.*

*Case*, how many.
*Ninghsapooeksku*, 20.
*Nussapooeksku*, 30.
*Yowghapooeksku*, 40.
*Parankestassapooeksku*, 50.
*Comatinchtassapooeksku*, 60.
*Nussswashtassapooeksku*, 70.
*Kekataughtassapooeksku*, 90.
*Necuttoughtysinough*, 100.
*Necuttwevnquaough*, 1000.
*Rawcosowghs*, Dayes.
*Keskowghes*, Sunnes.
*Toppquough*, Nights.
*Nepawweshowghs*, Moones.
*Pawpaxsoughes*, Yeares.
*Pummahumps*, Starres.
*Osies*, Heavens.
*Okees*, Gods.
*Quiyoughcosoughs*, Pettie Gods and their affinities.
*Righcomoughes*, Deaths.
*Kekughes*, Liues.
*Mowchick woyawgh tawgh noeragh kaqueremecher*, I am very hungry? what shall I eate?
*Tawnor nehiegh Powhatan*, Where dwels Powhatan.
*Mache, nehiegh yourowgh, Orapaks.* Now he dwels a great way hence at Oropaks.

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* Travels, etc., Richmond, 16, 1819, Vol. I, pp. 147, 148.

*Vittapitchewayne anpechitchs nehawper Werowacomoco*, You lie, he stayed ever at Werowacomoco.

*Kator nehiegh mattagh neer vttapitchewayne*, Truely he is there I doe not lie.

*Spaughtynere keragh werowance mawmarinough kekate wawgh peyaguaugh.* Run you then to the King Mawmarynough and bid him come hither

*Vtteke, e peya weyack wighwhip*, Get you gone, and come againe quickly.

*Kekaten Pokahontas Patiaquagh niugh tanks manotyens neer mowchick rawrenock audowgh*, Bid Pokahontas bring hither two little Baskets, and I will giue her white Beads to make her a Chaine.

FINIS.

For purposes of comparison the meager vocabulary of the Pampticough (Pamlico) Indians, collected by Lawson, may be introduced. The Pamticough tribe were the southernmost tribe of the Algonquian stock in the middle Atlantic slope. The list* (excluding the "Tuskeruro" and "Woccon") is as follows:

One, Weembot.
Two, Neshinnauh.
Three, Nish-wonner.
Four, Yau-Ooner.
Five, Umperren.
Six, Who-yeoc.
Seven, Top-po-osh.
Eight, Nau-haush-shoo.
Nine, Pach-ic-conk.
Ten, Cosh.
Rum, Weesaccon.
Blankets, Mattosh.
White, Wop-poshaumosh.
Red, Mish-cosk.
Black or Blue, *idem*, Mow-cotto-wosh.
Gunpowder, Pungue.
Shot, Ar-rounser.
Ax, Tomma-hick.
Knife, Rig-cosq.
Tobacco, Hoohpau.
Hat, Mottau-quahan.
Fire, Tinda.
Water, Umpe.
Goat, Taus-won.
Awl or Needle, Moc-cose.
A Hoe, Rosh-shocquon.
Salt, Chuwon.
Paint, Mis-kis-'su.
Ronoak, Ronoak.
Peak, Gau hooptop.
Gun, Gun tock seike.
Gun-lock, Hinds.
Flints, Rappatoc.
A Flap, Maachone.
A Pine Tree, Onnossa.
Englishman, Tosh-shonte.
Indians, Nuppin.

The most extended known vocabulary of the Indians of the Powhatan confederacy is that of Strachey, published in the Hakluyt collections; but, like that of Smith, it includes various dialects.

## MODE OF SUBSISTENCE.

The Pamunkey Indians make their living for the most part in true aboriginal style. Their chief occupations are hunting and fishing, and although they do not neglect their truck patches, they cherish a hearty dislike for manual labor and frequently hire negroes to come in and work their little farms. The deer, the raccoon, the otter, the muskrat, and the mink are captured on the reservation. As many as sixteen deer have been killed in this small area in one season. The skins of all these animals are a good source of income, and the flesh, except of the mink and otter, is used for food. Perch, herring, bass, chub, rock, shad, and sturgeon are caught in large numbers by means of seines. Sora (reedbirds), wild geese, ducks, and turkeys are abundant.

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*Lawson, History of North Carolina, reprint by Strother & Marcom, Raleigh, 1860, pp. 366-369.

In the autumn sora are found in the marshes in great numbers, and the Indian method of capturing them is most interesting: They have what they strangely call a "sora horse," strongly resembling a peach basket in size and shape, and made of strips of iron, though they were formerly molded out of clay. The "horse" is mounted on a pole which is stuck in the marsh or placed upright in a foot-boat. A fire is then kindled in the "horse." The light attracts the sora and they fly around it in large numbers, while the Indians knock them down with long paddles. This method is, of course, used only at night. Every year, many white hunters visit the reservation and employ the Indians as their guides in hunting this same toothsome bird. They, however, use the slower but more sportsmanlike method of shooting them on the wing.

One of the clay "sora horses" above referred to may be found in the National Museum as part of a collection which the writer made from the Pamunkey in behalf of the Smithsonian Institution.

The Pamunkey farm on a very small scale. They do little more than furnish their own tables. They also raise a few horses, cattle, sheep, and hogs.

A general merchandise store is conducted on the reservation by a joint stock company, composed of members of the tribe. Their fish, game, furs, and the few farm products not consumed at home, find market in Richmond and Baltimore.

## GOVERNMENT.

### LEGAL STATUS OF THE TRIBE.

In government the tribe is a true democracy, over which, however, the State of Virginia* exercises a kindly supervision. The State appoints five trustees to look after the interest of the Indians. No reports of these trustees could be found on file at the office of the governor of Virginia, and their only function that could be ascertained to have been performed was the disapproval of certain sections in the Indian code of laws. Laws thus disapproved are expunged from the statute book. The tribe is not taxed, but they pay an annual tribute to the State by presenting through their chief to the governor of Virginia a number of wild ducks or other game.

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*The writer has been unable to find any statute or judicial decision fixing the relation of the tribe to the State. What is here stated on this subject is the view taken by the chief and council men of the tribe.

As regards the internal government of the Pamunkey, the executive power is vested in a chief, while the legislative and judicial functions are performed by the chief together with a council composed of four men. The chief was formerly elected for life, but now both chief and council are elected every four years by vote of the male citizens. Their method of balloting for their executive officer is unique. The council names two candidates to be voted for. Those favoring the election of candidate number 1 must indicate their choice by depositing a grain of corn in the ballot-box at the schoolhouse, while those who favor the election of candidate number 2 must deposit a bean in the same place. The former or the latter candidate is declared chosen according as the grains of corn or the beans predominate.

The chief and council are the judge and jury to try all who break the law, and to settle disputes between citizens. Their jurisdiction is supposed to extend to all cases arising on the reservation and which concern only the residents thereon, with the exception of trial for homicide, in which case the offender would be arraigned before the county court of King William county. The Indians claim, however, that it would be their privilege to use the courts of the commonwealth of Virginia to settle such difficulties as could not be efficiently dealt with by their own courts, provided such difficulty arose from a breach of a State law. The writer does not know on what this claim is based. As may be seen from the printed transcript (verbatim et literatim) of the written laws of the Pamunkey which follows, they impose only fine or banishment as penalties. There is no corporal punishment either by chastisement or incarceration.

## TRIBAL LAWS.

The Laws of the Pamunkey Indian Town written here in Sept. 25 1887

The following Laws made and approved by chief and council men Feb. 18th 1886. for the Ruling of the Pamunky Tribe of Indians.

1st Res. No Member of the Pamunkey Indian Tribe shall intermarry with anny Nation except White or Indian under penalty of forfeiting their rights in Town.

2nd No non-resident shall be allowed to be hired or sheltered more than 3 months—and if anny person are known to hire or shelter anny sutch persons shall pay 50c pr. day for every day over the above mentioned time. Amendment. Should sutch person persons be quiet and agreeable they may be hire 30 or 60 day under good behavior.

3rd Anny person slandering another without sufficient evidence shall be fined in the 1st offence $5 Second $10 and in the 3rd they are to be removed from the place by the Trustees chief and councle men.

4th No nun-resident shall be taught in our free school except the concen of chief counclmen or any other Indian Tribe.

5th Anny party or person found guilty of stealing anny thing be longing to anny one else they shall pay the party for the amt. that are stolen from them and also shall be fined from $1 to $5. 3rd time they are to be removed from the place.

6th If anny person shall depridate or Trespass on another ons premises and shall break down gates or destroy fences or anny other property shall be made to pay or replace all damages and if any miner are engaged in sutch, their parent shall be responsible for their acts and each and anny that are found guilty Shall be fined from $1 to $5.

7th be it known that each road of Indian Town shall be 30 ft. wide and all person that has moved their fence in the road shall have 30 days to move them out and if they are not moved they are to be moved by the chief and the councl men and the expence paid by the Trespasser.

8th if anny citizen are notifide to attend anny meeting and fails to do so with without sufficient excuse shall be fined from $1 to $1.50.

9th be it known that all the citizens age 16 to 60 of Indian Town shall work on the road as far as red hill and anny member refuse to work shall be fined 75c and Jacob Miles to be Road Master and he to be paid $1 pr. year.

10th Be it known that no person be allowed to swear on the high way of Indian Town and if so they are to be fined from $1 to $2. (Amendment) 1st offence 25 2nd 75 3rd 100.

11th Be it known that anny person or persons seen or known to be fighting upon the highways or else where of Indian Town in the Town the one found guilty of first breaking the peace shall be fined not less than $3. nor more than $5 dollars.

12th Resolve that each male citizen of Indian Town owning a piece of land shall pay $1$^{00}$ pr. year or the value in produce to the Treasurer of Indian Town yearly for her benefits.

13th be it known that the Hall Sein Shore of Indian Town shall be rented out yearly for the benefit of the Treasury of Indian Town and if anny person are known to set anny obstruction in the way shall be fined $5 in each offence.

14th If anny person owning a piece of land and do not build and live upon it in 18m it shall be considered as town property and the person shall be allowed 20 days to move what they has thereon off; then it shall be considered as Town Property and the Town can allow any one else the same privelege under the above obligations.

15th Anny person that become rude and corrupt and refuse to be submissive to the Laws of Indian Town shall be removed by the Trustees, chief and counclmen.

16th Anny person that are in debt to the town and refuse to pay the amt. enoug of their property shall be sold to satisfy the claim.

17th be it known that we shall have a fence law and it shall be 4 ft. high on a ditch Bank and 5 ft. high on a levil and the holes are to be 1 foot 4 in hole 2 ft 6 in holes 3 ft 8 in hole and Remainder to the judgement of the fencer.

18th An amendment to Resolution all male citizens of Indian from 18 year upward shall pay $1.00 pr. year and until the amt is paid they will not be given no land.

Besides these written laws, there are others which have not been committed to writing, the most important of which relate to the tenure of land. The reservation belongs to the tribe as a whole. There is no individual ownership of land. The chief and council allot a parcel of cleared ground of about 8 acres to the head of each family. The occupant is generally allowed to keep the land for life, and at his death it goes back to the tribe to be realloted, unless the deceased should leave helpless dependents, in which case the land is rented for their benefit. The houses on the reservation are individual property and can be bought and sold at pleasure.

## ARTS.

In 1891 the writer was sent by the Smithsonian Institution to visit the Pamunkey Indians and make a collection of specimens of their arts. Few articles could be found which were distinctively Indian productions. Of their aboriginal arts none are now retained by them except that of making earthenware and "dugout" canoes.

Until recent years they engaged quite extensively in the making of pottery, which they sold to their white neighbors, but since earthenware has become so cheap they have abandoned its manufacture, so that now only the oldest of the tribe retain the art, and even these can not be said to be skillful. The clay used is of a dirty white color, and is found about 6 feet beneath the surface. It is taken from the Potomac formation of the geologic series, which yields valuable pottery clays at different localities in Virginia and Maryland, and particularly in New Jersey. Mr. Terrill Bradby, one of the best informed members of the tribe, furnished, in substance, the following account of the processes followed and the materials used in the manufacture of this pottery.

In former times the opening of a clay mine was a great feast day with the Pamunkey. The whole tribe, men, women, and children, were present, and each family took home a share of the clay. The first steps in preparing the clay are to dry it, beat it up, pass it through a sieve, and pound it in a mortar. Fresh-water mussels, flesh as well as shell, having been burnt and ground up, are mixed with the clay prepared as above, and the two are then saturated with water and kneaded together. This substance is then shaped with a mussel shell to the form of the article desired and placed in the sun and dried; then shaped with a mussel shell and rubbed with a stone for the purpose of producing a gloss. The dishes, bowls, jars, etc., as the case may be, are then placed in a circle and tempered with a slow fire; then placed in the kiln and covered with dry pine bark and burnt until the smoke comes out in a clear volume. This is taken as an indication that the ware has been burnt sufficiently. It is then taken out and is ready for use. The reasons for the successive steps in this process, even the Indians are unable to explain satisfactorily.

The collection above referred to as having been made for the Smithsonian Institution was put on exhibition at the World's Columbian Exposition. It consists almost altogether of earthenware. Besides the various articles for table and kitchen use, there are in the collection (1) a "sora horse" made of clay, and already described under the head of mode of subsistence, and (2) a "pipe-for-joy," also made of clay. In the bowl of this pipe are five holes made for the insertion of five stems, one for the chief and one each for the four council men. Before the days of peace these leaders used to celebrate their victories by arranging themselves in a circle and together smoking the "pipe-for-joy." The collection comprised also a "dugout" canoe, made of a log of wood, hollowed out with metal tools of white man's manufacture. Such canoes were formerly dug out by burning, and chopping with a stone axe.

A mortar, used in pounding dry clay as above referred to, could not be obtained for the collection. They are, however, made of short gum logs, in one end of which the basin of the mortar is burnt out. The pestle accompanying it is made of stone.

Of the arts of the white man the Pamunkey Indians have not been ready imitators. There is hardly a skilled artisan among them.

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SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

# THE MAYA YEAR

BY

CYRUS THOMAS

WASHINGTON
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# PREFATORY NOTE.

By W J McGee.

## I.

In many respects the aboriginal culture of the Western Hemisphere attained highest development in Yucatan, the land of the Maya. Here the Spanish explorers found cities of peculiar yet noble architecture; a people of great individuality and native force, yet of refined manners, clothed in woven and dyed cotton stuffs; a definitely organized system of government; a literature and history inscribed on animal and vegetal parchments and carved in stone or painted on walls; and even a highly developed calendaric and chronologic system. Despite the greed and bigotry of the invaders, who saw nothing good beyond their own selfish aims, despite the diversity of tongues and modes of thought, the civilization of the East and that of the West stood so near the same plane as to blend at some points; and the cities of Copan, Palenque, Chichen Itza, and Uxmal came to be known throughout the world of growing civilization.

Although Columbus appears to have encountered representatives of the Maya people in his fourth voyage, it was not until 1517 that the Spaniards, under Francisco Hernandez de Cordova, first landed on the shores of Yucatan. They found that peninsula divided into eighteen or nineteen independent petty states or provinces, each ruled by a hereditary chief, the villages in each province having a subordinate organization under a local ruler, frequently a junior member of the reigning family; the partition of land being communal and changing from year to year. The several provinces were feebly united in a confederation; but this major institutional element was less perfectly developed than among the Aztecs and several other American peoples.

While the appellation "Maya" applies specifically to the aboriginal inhabitants found in Yucatan and their descendants, the same appellation, or the compound term Maya-Kiche, is usually applied to the various peoples of the same linguistic stock, including several tribes in or bordering on Guatemala and Mexico. The languages of these several tribes are closely related and, despite certain common elements with the Aztec and perhaps with other neighboring stocks, markedly distinct from all others.

The early history of the Maya people is lost in the unwritten past; but from the few remaining Maya and Aztec traditions and codices, from the modern native books of Yucatan and Mexico, and from the early Spanish chronicles it appears that the people were not autochthonous, but entered Yucatan from northward, probably as one of the two principal branches of a race represented also by the Aztecs. Evidence of this relation is found also in the existence of a prominent branch of the Maya linguistic family, the Huastecas, a formerly populous tribe found by the Spaniards on the shores of the Gulf of Mexico about the river Panuco; for the Huastecas play a prominent part in the Aztec traditions and records. The descendants of the ancient Mayas remain an important element in the population of Yucatan. In 1862 it was estimated that there were nearly or quite 200,000 pure-blood Indians and perhaps 100,000 mixed bloods using the Maya tongue.

The Maya language may be characterized as analytic rather than synthetic. In comparison with the native American languages generally it is remarkably simple in construction. It is largely monosyllabic and, like the English, is essentially a language of vocables, the formal grammar being simple and inconspicuous. Phonetically, also, it is highly developed, the Spaniards finding but six phonetic elements new to their tongue. For these reasons the language is remarkably facile. It has long been observed that foreigners acquire the Maya more readily than the Spanish; and the remarkable persistence of the tongue in comparative purity attests an inherent strength which can be ascribed only to its economy as a vehicle of expression. In its simplicity of construction, its wealth of vocabulary and dearth of formal grammar, in the differentiation of its phonetic elements, and in several minor respects the Maya tongue is analogous to the English. So in language as in culture, and indeed in physical development, the Maya may be regarded as the Saxon of the Western Hemisphere.

The graphic system of the ancient Mayas was from the first discriminated by the Spaniards from that of Mexico. It is exemplified in manuscript books and codices, as well as in tablets and inscriptions carved in the stones or painted on the plaster of the walls of their domiciles, palaces, and temples. The system was largely hieroglyphic and known chiefly or solely by priests and nobles. The Spanish chronicles, as well as the records themselves, so far as interpreted, indicate that it was a composite system comprising pictures, ideograms, and phonetic characters. From the rounded forms of the characters the system has been called *calculiform.*

The Maya numeral system is elaborate. Its basis is vigesimal, the cardinal numbers running from one to twenty; and the higher numeration is also vigesimal, each unit comprising twenty of the next lower order and forming one-twentieth of the next higher. According to

Berendt and Brinton, the numeration was definite and expressed in specific terms up to 64,000,000. The vigesimal character and some of the terms indicate that the system was initiated through counting on the fingers, and perhaps also on the toes; but the concepts of the count appear to have interacted with industrial, calendaric, and, perhaps, mythologic concepts, and so the stages in the development of the system, like those of our own Arabic system, are lost, probably never to be regained.

The Maya calendar system recorded by the Spanish conquerors was of highly elaborate character, being determined apparently (1) by the system of numeration, (2) by the seasons, and (3) by the phases of the moon, together with the customary recognition of the day as a primary unit; but in this system, too, the stages of development are sometimes obscure. It is to be observed that hitherto the calendar system of the codices has been, in some respects, inharmonious with that of the modern Maya and Spanish chronicles.

## II.

The autographic records or records proper of the Mayas are of two classes: (1) codices written in the aboriginal graphic system, chiefly or wholly before the Conquest; (2) "Books of Chilan Balam" and other manuscripts written in the Maya language but in characters introduced by the early missionaries and conquerors. According to Brinton, Chilan Balam " * * * is not a proper name, but a title, and in ancient times designated the priest who announced the will of the gods and explained the sacred oracles."[1]

The latter records were at one time numerous, probably every village being supplied with one and the name of the village being added to the title; but by far the greater part have disappeared. The earliest were composed before the close of the sixteenth century; many were added during the seventeenth century; but most were written during the later half of the eighteenth century. The records comprise chronicles of events of local or general nature, prophecies, astrologic and divinatory inscriptions, and a variety of matters of little consequence save as indices to modes of thought and methods of expression. Students of the subject are under a profound obligation to Dr. Daniel G. Brinton, of Philadelphia, for the publication of a number of these "books," with translations and notes, in the first volume of his Library of Aboriginal American Literature, under the title, "The Maya Chronicles."

The codices, which are of special importance as autographic records of perhaps the highest aboriginal culture on the Western Hemisphere, existed in considerable numbers at the time of the Conquest. Unhappily their value was not appreciated by the conquistadores, and they fell under the ban of the missionaries and most of them were destroyed or secreted and lost. Diego de Landa, the second bishop of Yucatan, alone burned 27 aboriginal codices among other articles relating to the early condition of the Mayas. A few of these invaluable records are said to remain in private possession, and a very few, preserved in public institutions, are accessible to students.

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[1] The Maya Chronicles, Philadephia, 1882, p. 70.

The accessible codices are formed of a peculiar paper made by macerating the leaves of the maguey (or century plant) and beating or felting the fiber and afterward sizing with a white varnish. Each codex consists of a long sheet, folded backward and forward like a screen or map, or like the ordinary Japanese book; but, unlike the Oriental books, both sides of the paper were used and the sheet was not bound save by attaching boards to the outer folds as in dissected maps. The records comprise figures and characters inscribed or painted in brilliant colors, forming chronicles much like the books of Chilan Balam.

Probably by reason of the proscription of the codices, the few that reached Europe seem to have been conveyed surreptitiously in private hands and to have found their way, accidentally and unnoted, into libraries and museums where three, four, or five of them were subsequently discovered by appreciative students. These are as follows:

1. The Dresden codex, preserved in the Royal Library at Dresden. It comprises 39 leaves, of which 35 are inscribed on both sides and 4 on one side only. Although existing in two unequal parts, this codex was long regarded as a unit; but Förstemann gives strong reasons for considering each part a separate document, either complete in itself or a portion of a distinct book. This codex is reproduced in Lord Kingsborough's work, and was photographed in colors by Förstemann in 1880. It is chiefly from this codex, or from the principal part if there are two, that Dr. Thomas's conclusions are drawn.

2. The Codex Troano, named from its possessor, Don Juan de Tro y Ortolano of Madrid. It comprises 35 leaves or 70 pages, and is probably incomplete. It was reproduced by chromolithography in Paris under the direction of the Abbé Brasseur (de Bourbourg) in 1869.

3. The Codex Cortesianus, named from the family of the conqueror, which is by some supposed to be a second part of the Codex Troano. It is preserved in the Royal Archeologic Museum of Madrid. This codex was reproduced by photography in Paris in 1883, and another edition, in colors, has recently been published.

4. The Codex Peresianus, of the Bibliotheque Nationale, Paris, named by Rosny from an inscription including the word "Perez," which accompanied the document and which is supposed to be the name of a former owner. This is merely a fragment, comprising 11 leaves or 22 pages. A reproduction of this codex also has been published. The inscription is highly artistic.

In addition to the codices and the books of Chilan Balam, autographic records of the Maya are found in mural inscriptions and sculptures, and many of these have been reproduced by photography and other methods, notably in the excellent drawings by Catherwood. Many of the mural records remain to be transcribed by future students, though they are rapidly disappearing under the influence of a torrid climate and the neglect of an inappreciative population; but these various data for the history of one of the most remarkable peoples of the Western Hemisphere have not been finally systemized. The works of Kingsborough and Catherwood, of Berendt and Brinton, of Thomas, Seler, and Förstemann, and of other students of the Maya are, however, noteworthy and important.

## III.

The most primitive peoples take note of days, or rather of the nights by which activity is arrested; and in this recognition of a natural alternation of events, calendars and chronologic systems take root. Most primitive peoples, too, like many of the lower animals, take note of the march of the seasons; and some savage races reckon time rudely by summers, or perhaps rather by winters, during which the activity of the year is arrested. The recognition of these diurnal and annual periods gives rise to solar calendars, though no cases are known in which the solar calendar has become an important element in chronology except in conjunction with other elements.

Many savages, and probably all barbarous peoples, take note of the phases of the moon, and some of them reckon time by moons, although, as in the solar reckoning, it is commonly the dark or change of the moon that fixes the time unit. These lunations form the basis for lunar calendars; but no cases are known in which a lunar calendar alone has determined a complete chronologic system.

A day measures the rotation and a year the revolution of the earth; and while the periods are not commensurable, the discrepancy (something less than a quarter of a day) is so slight as to escape attention save in the higher stages or under peculiar conditions of barbarism, or in civilization. A lunation measures the revolution of the moon, and this cycle is not commensurable with either of the terrestrial movements; yet the earth, sun, and moon are so related in space and in movement that eclipses occasionally occur, and the eclipse, being a striking phenomenon and one mysterious to the primitive mind, gives another basis for time reckoning, and from this basis lunisolar calendars have sprung in different countries; and most important calendars forming the warp of the chronology of the world are of this character. The ancient Chaldeans and the Chinese and the astronomers of ancient Greece carried observation of eclipse cycles to high perfection, and the Chaldean saros of eighteen years, the Chinese tchang and Grecian Metonic cycle of nineteen years, the Grecian Callippic cycle (known long before in China) extending over seventy-six years, the Chaldean naros of six hundred years, and perhaps also the Chinese Great Year, comprising four thousand six hundred and seventeen solar years, indicate the delicacy of observation and the accuracy of record at the dawn of civilization; even the Aztecs, neighbors, and kinfolk of the Mayas, were said by Houzeau to have had a lunisolar calendar more exact than the Julian calendar, though this is doubted by many.

The real or apparent motions of the planets have also given rise to calendaric elements, particularly in the astrologic and mystical systems which have clung to the chronologic calendar in all stages of development even up to the present time; and it has been suggested that planetary elements enter subordinately into the Maya calendar. The planetary calendar is not known, however, to alone form a useful basis for chronology.

Although the incommensurability of terrestrial rotation and revolution is inconspicuous, yet when the observation of barbarous peoples is sharpened by chronologic records based on the lunisolar calendar, they perceive that the zenith or sunrise star of the new year gradually changes its apparent position and slowly circles the heavens through the centuries to resume its old relative position in nearly a millennium and a half; and thus a basis is afforded for a highly exact calendar, independent of the eclipse cycle, which may be called sidero-solar. This period is the Sothic cycle of the ancient Egyptians; and Zelia Nuttall finds indications of its recognition by the ancient Aztecs.

While all definite calendars forming the basis of chronology among primitive and cultured peoples have grown out of these astronomic cycles, other elements have commonly been introduced. These elements are of diverse character; days of rest or feasting are fixed through religious observance and market days through domestic needs, and thus weeks of five, seven, thirteen, or some other number of days are impressed on the calendar; seasons of planting and harvesting, with the times of feasting dependent thereon, come to be recognized through their relations to agriculture, and are also impressed on the calendar; and in some cases the time-periods for the maturing of crops and for fetal development appear also to enter the calendaric system. So through the multiplication of astronomic bases and through the infusion of artificial bases, the calendars of cultured peoples become highly complex and long periods are required for their development.

Among the results of this complexity of calendars may be mentioned a tendency toward the development of mysticism, a tendency exemplified by the astrology of our own budding civilization and the hieroglyphics of Egypt and Yucatan, which were understood of the few only. Indeed, even in our own day, though the calendaric bases are free to all, it is but the few who take the time to comprehend them while the many are content with the applications wrought out for their use. Thus the development of calendars marks an early stage in that differentiation of function among individuals which began in savagery, waxed in barbarism and earlier civilization, and culminates in enlightenment.

The hybrid origin and mystical character of early calendaric systems is constantly to be borne in mind in the study of the symbols in which the aboriginal calendars of the Western Hemisphere are recorded.

The early Spanish chronicles and the books of Chilan Balam, written in the Maya language but in Spanish characters, indicate that the native calendar system of Yucatan was highly elaborate.

The days were grouped in two ways: First, they were named in four series of five each up to 20, this grouping probably representing an outgrowth of the vigesimal system of numeration, though the group was called *u* (moon or month); and 18 of these months, with five intercalary days, formed the year, which was apparently determined (as indicated by the intercalation) by more or less refined astronomic observation. Thus there were 73 five-day periods (which might be called "weeks" were not that term preoccupied in a less desirable way) in a year, on four and only four of which the year might begin; and accordingly (1) these four days—Kan, Muluc, Ix, Cauac—were especially designated as dominical days or "year-bearers," and also came to hold special place in religious and domestic observance; and (2) the years were grouped in series of four, each distinguished by the day on which it began, "Year Kan," "Year Muluc," etc. Thus this grouping of the days would seem, except for the name "month," to represent a nearly pure solar calendar modified by arbitrary time distinctions springing originally from the vigesimal system of counting, both calendar and counting being strengthened and more firmly fixed by the interaction. In the second place the days were numbered in groups of 13, and such a group is commonly called by students of the Maya calendar a "week", and 28 of these "weeks," with one day added, formed the year. This arrangement gave rise (1) to a series of 13 years, forming a period called by the Mayas a "katun of days" and by the Spaniards an "indiction;" and (2) to a longer series of 52 years elapsing before a "year-bearer" of given name and number would again form the new year. The origin of the essential part of this arrangement is obscure; possibly the primary period of 13 days represents a semilunation (perhaps introduced from the sacred year); but it is also possible that it represents a curious concept found among various primitive and some higher peoples, in which seven is a mystical or perfect number that on doubling (or recounting) becomes 13, the central unit in the group of objects or directions being reckoned in the first counting but not in the second. But whatsoever the origin of this number, the other elements in the grouping grow out of the arbitrary adjustment of the initial element to the solar year. It is significant that a 52-year cycle was recognized among other aboriginal peoples of the Western Hemisphere.

In addition to the arrangement growing out of the grouping of days, the years were grouped arbitrarily either through the vigesimal system of counting or for some obscure reason in such manner as to give a long cycle recorded in the Spanish chronicles and in the books of Chilan Balam, though there is doubt as to its duration. According to some students 20 years were grouped as a "katun" which was divided into five series of four years each (independent of the four-year groups determined by the dominical days), called "tzuc" by the Mayas, "lustros" by the Spaniards; and it was the custom to record or verify the chronology by erecting carved stones, each called like the period a "katun," at the end of each twentieth year, in a historical monument. Now since the days of the "week" were numbered from 1 to 13 and the years of the "katun" from 1 to 20, a new "katun" could not commence on the same number-day until a period of 13 x 20 years had elapsed; and in this way a cycle of 260 years was formed. This period, developed from the chronicles by Brinton, was called an "ahau katun," or chief cycle, collectively, though each 20-year period within it bore the same name; and "each * * * was represented in the native calendar by the picture or portrait of a particular personage who in some way was identified with the katun, and his name was given to it."* According to later students, notably Juan Pio Perez and Dr. Thomas, the katun comprised 24 years, which would make the duration of the ahau katun 312 years. The 13 katuns in this long cycle were numbered in the following curious order, which has been a subject of much discussion—

13, 11, 9, 7, 5, 3, 1, 12, 10, 8, 6, 4, 2.

The foregoing grouping of days and years constitutes what may be called the secular calendar and the basis for the chronology of the Mayas; but there was another and more mystical or sacred calendar system employed to some extent, which is by some regarded as the original or essential system. In this system the 13-day "weeks" were grouped in series of 20 forming a 260-day period called the sacred year, or what is known among the Zuñis, according to Cushing, as the "kernel of the year." There is some question whether these 260-day periods were used independently as a consecutive time-measure parallel though not coincident with the secular calendar; but it seems more probable that this esoteric time-measure grew out of industrial and domestic requirements formulated by priests or chiefs, and that it represented an arbitrarily chosen period of 10 lunations (20 semi-lunations) in each year during which crops were developed or gestation was completed, or during which ceremonies connected with these natural processes ran their course. Whatever be the origin of this subordinate calendaric system, there seems insufficient reason for believing that it subserved important chronologic purposes.

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* Maya Chronicles, p. 58.

It is clearly to be understood that knowledge of the calendaric system of the Mayas is derived chiefly from the Spanish and modern Maya chronicles rather than from the codices. Hitherto it has not been known that the year of the codices included 365 days; and it is Dr. Thomas' purpose in the present publication to demonstrate that, properly interpreted, the Dresden codex comprises records of 365-day years. In thus harmonizing the autographic chronicles of the ancient Mayas with the sometimes ambiguous chronicles of the Spaniards and modern Mayas, Dr. Thomas not only makes a useful addition to our knowledge of a highly interesting people but corroborates strongly the authenticity of the codices and the accuracy of both series of chronicles.

# THE MAYA YEAR

By Cyrus Thomas

## INTRODUCTION.

According to the earlier authors whose works have been preserved, the calendar system found in use among most of the tribes of Mexico and Central America at the time of the Conquest was as follows: The year consisted of eighteen months of twenty days each, with five supplemental days added at the close of the eighteenth month, or of 365 days. Each day of the month had a name, and they were also numbered, but up to thirteen only, the year being thus divided into what may be called "weeks" of thirteen days each. This peculiar arrangement resulted in forming four year-series—that is, years commencing with four different days. As the years, without some arbitrary change, could begin only with these four days, following one another in definite order, they are denominated the "dominical days," or "year-bearers."

An examination of the codices has shown that the months referred to in the time series contain twenty days, each day having its distinct symbol and all numbered as above stated; and that eighteen months were counted to the year. If, therefore, it can be shown that the year used consisted of 365 days the system of the codices will be brought into complete harmony with the authorities referred to.

The object of this paper is to present what is believed to be clear and positive proof that the time system of the Dresden codex is based on the year of 365 days, which necessarily results in forming four series of years, each with its particular year-bearer or dominical day. Some evidence is also presented to show that the same calendar system was used in the inscriptions at Palenque, Lorillard, and Tikal.

I desire to acknowledge here my indebtedness to Dr. E. Förstemann, of Dresden, for his suggestion to me, in a private communication, that a more thorough examination of the series on plates 46–50 of the Dresden codex might result in determining the length of the year.

## CHAPTER I.

## DISCUSSION OF THE TIME SERIES OF THE DRESDEN CODEX.

A somewhat extended discussion of the numerals on plates 46–50 of the Dresden codex will be found on pages 294–305 of the paper entitled "Notes on the Maya Codices," in the Sixth Annual Report of the Bureau of Ethnology. There is, however, one point connected with these plates which is of more importance than anything else found on them, but of which only incidental mention was made. This relates to the month symbols and the numbers attached thereto. Since writing that article I have discovered the significance of these numbers, and from them have obtained positive evidence that, in this instance, the author of the codex refers to a year of 365 days (which requires the addition of five supplementary days to the year of eighteen 20-day months), and to the four year-series having the four different "year-bearers." To avoid going over the discussion again, the reader is referred to that paper. It is necessary, however, in order that what follows may be understood, to repeat in part the statements made therein. As pointed out in that paper, these five plates are peculiar, and seem to have no direct relation to any other part of the codex.

In the upper left-hand corner of each plate there are four day columns, all more or less injured. Each column evidently contained originally thirteen days, or, more correctly speaking, the symbol for one day repeated thirteen times. In every case the day in the first (left-hand) column and that in the third column are the same. As the numbers attached to them are absolutely unreadable in Kingsborough and partly obliterated in the photograph, I give here restorations (table 1) for the benefit of those studying this codex. This restoration is easily made by finding the order of the series, which can be obtained from plates 49 and 50 of the photographic copy.

The red numerals at the bottom of each of these plates of the codex are as follows:

| | | | |
|---|---|---|---|
| 11 | 4 | 12 | 0 |
| 16 | 10 | 10 | 8 |

The upper numbers stand for months, the lower ones for days. These are counters used to denote the intervals between the corresponding days in the columns, thus: From III Cib (first column, plate 46) to II Cimi (second column, same plate) is 4 months and 10 days; from II Cimi to V Cib (third column) is 12 months and 10 days; from V Cib to XIII Kan (fourth column) is 8 days; and from XIII Kan (last column, plate 46) to II Ahau (first column, plate 47) is 11 months and 16 days. This holds good throughout to the last column on plate 50, using the first day in each column. It is also true if the second day or any other day in the column is used, provided the count is carried through the entire series with the corresponding (horizontal) days; that is to say, if the count begins with the fifth day of the first column of plate 46, the fifth day of each column must be used successively, taking the plates in the order of numbering. This shows that the whole is one continuous series, and that after the count has gone through the first cross line (or top line) of the five plates it goes back to the commencement of the second line, then to the third, next to the fourth, and so on until the last name in the right hand column of plate 50 is reached.

For present purposes it will be necessary to use only one of these lines or series. The first or top days of the columns, commencing with III Cib (or 3 Cib),* may therefore be selected.

It is necessary now to give the names of the months and the numbers attached to them exactly in the order in which they stand on the plates, placing over them the corresponding first days of the columns above (see table 2). The counters or intervals are also added below. It is to be understood that the counter below a column indicates the interval between the day over the preceding column and the day over the column under which it is found. For example, 4 (months) and 10 (days) under the second column of plate 46 indicate the interval between 3 Cib, first column, and 2 Cimi, second column.

In this table the portions of the series found on a plate are given together, with the plate number over them, as "plate 46," "plate 47," etc. The upper cross line of each plate is the upper line of days of the day columns; the next line below this gives the months and numbers of the days of the month of the first month series. These two upper lines and the two lines at the bottom, consisting of months and days and forming the counters or intervals, are all that will be used in the explanation which follows.

In order that the reader may observe the positions which the symbols corresponding with these names and numbers occupy on the plates, a facsimile of plate 50 is introduced (plate I).

Attention should be confined to the left half of the plate. The two cross lines of open dots and short lines at the bottom (colored in the original) are the counters referred to. Immediately over these is the bottom line of hieroglyphs corresponding with the lowest line of months on plate 50 as given in table 2, viz, "[20] Xul – 10 Zac – 15 Tzec – 3 Xul." The sixth cross line of hieroglyphs, on plate 50, counting from the bottom upward, corresponds with the second line of months as given in table 2, viz, "15 Cumhu – [20] Tzec – 10 Kayab – 18 Kayab." Then, moving up over the lines of black numerals to the fifth line of hieroglyphs above them, which line stands immediately below the day columns, we find the symbols representing the upper line of months in the table, viz, "10 Kankin – [20] Cumhu – 5 Mac – 13 Mac."

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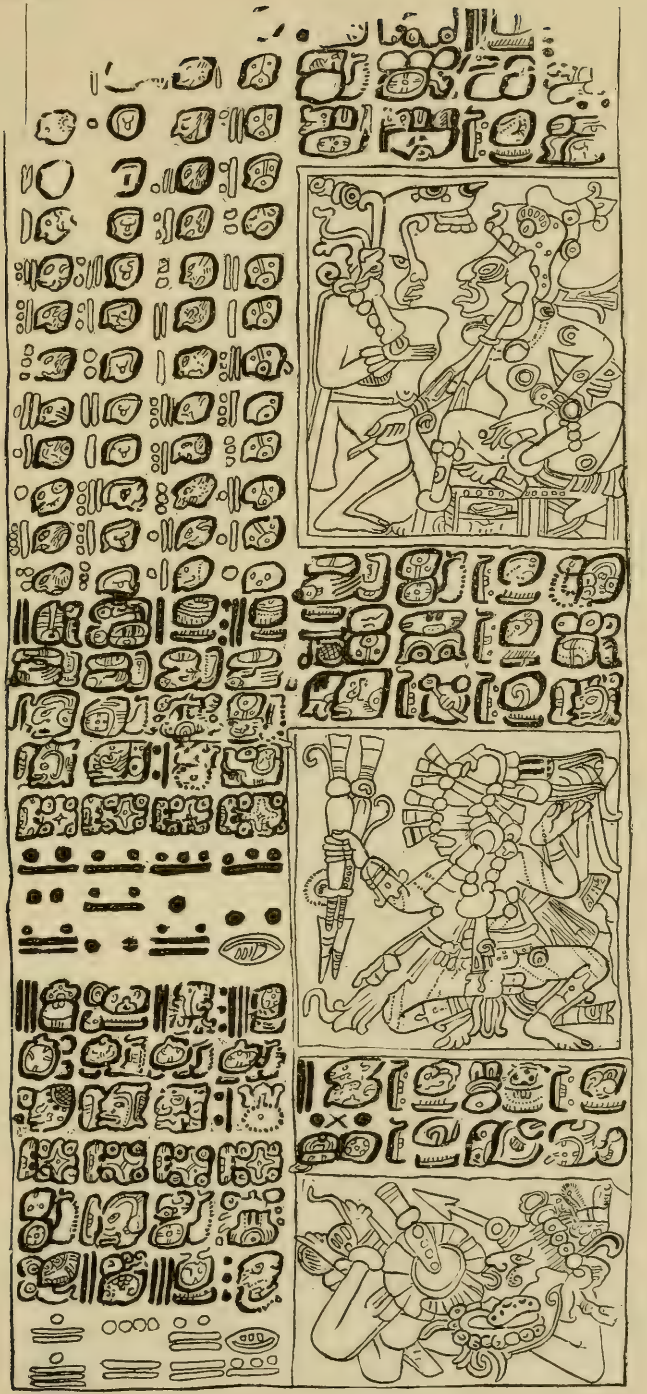
* For convenience the Arabic numerals will be used throughout this paper, except where necessity requires the introduction of Roman notation.

## *Table 1.*

### DAY COLUMNS OF THE DRESDEN CODEX (RESTORED).

| PLATE 46. | | | | PLATE 47. | | | |
|---|---|---|---|---|---|---|---|
| III Cib | II Cimi | V Cib | XIII Kan | II Ahau | I Oc | IV Ahau | XII Lamat |
| XI Cib | X Cimi | XIII Cib | VIII Kan | X Ahau | IX Oc | XII Ahau | VII Lamat |
| VI Cib | V Cimi | VIII Cib | III Kan | V Ahau | IV Oc | VII Ahau | II Lamat |
| I Cib | XIII Cimi | III Cib | XI Kan | XIII Ahau | XII Oc | II Ahau | X Lamat |
| IX Cib | VIII Cimi | XI Cib | VI Kan | VIII Ahau | VII Oc | X Ahau | V Lamat |
| IV Cib | III Cimi | VI Cib | I Kan | III Ahau | II Oc | V Ahau | XIII Lamat |
| XII Cib | XI Cimi | I Cib | IX Kan | XI Ahau | X Oc | XIII Ahau | VIII Lamat |
| VII Cib | VI Cimi | IX Cib | IV Kan | VI Ahau | V Oc | VIII Ahau | III Lamat |
| II Cib | I Cimi | IV Cib | XII Kan | I Ahau | XIII Oc | III Ahau | XI Lamat |
| X Cib | IX Cimi | XII Cib | VII Kan | IX Ahau | VIII Oc | XI Ahau | VI Lamat |
| V Cib | IV Cimi | VII Cib | II Kan | IV Ahau | III Oc | VI Ahau | I Lamat |
| XIII Cib | XII Cimi | II Cib | X Kan | XII Ahau | XI Oc | I Ahau | IX Lamat |
| VIII Cib | VII Cimi | X Cib | V Kan | VII Ahau | VI Oc | IX Ahau | IV Lamat |

| PLATE 48. | | | | PLATE 49. | | | | PLATE 50. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| I Kan | XIII Ix | III Kan | XI Eb | XIII Lamat | XII Ezanab | II Lamat | X Cib | XII Eb | XI Ik | I Eb | IX Ahau |
| IX Kan | VIII Ix | XI Kan | VI Eb | VIII Lamat | VII Ezanab | X Lamat | V Cib | VII Eb | VI Ik | IX Eb | IV Ahau |
| IV Kan | III Ix | VI Kan | I Eb | III Lamat | II Ezanab | V Lamat | XIII Cib | II Eb | I Ik | IV Eb | XII Ahau |
| XII Kan | XI Ix | I Kan | IX Eb | XI Lamat | X Ezanab | XIII Lamat | VIII Cib | X Eb | IX Ik | XII Eb | VII Ahau |
| VII Kan | VI Ix | IX Kan | IV Eb | VI Lamat | V Ezanab | VIII Lamat | III Cib | V Eb | IV Ik | VII Eb | II Ahau |
| II Kan | I Ix | IV Kan | XII Eb | I Lamat | XIII Ezanab | III Lamat | XI Cib | XIII Eb | XII Ik | II Eb | X Ahau |
| X Kan | IX Ix | XII Kan | VII Eb | IX Lamat | VIII Ezanab | XI Lamat | VI Cib | VIII Eb | VII Ik | X Eb | V Ahau |
| V Kan | IV Ix | VII Kan | II Eb | IV Lamat | III Ezanab | VI Lamat | I Cib | III Eb | II Ik | V Eb | XIII Ahau |
| XIII Kan | XII Ix | II Kan | X Eb | XII Lamat | XI Ezanab | I Lamat | IX Cib | XI Eb | X Ik | XIII Eb | VIII Ahau |
| VIII Kan | VII Ix | X Kan | V Eb | VII Lamat | VI Ezanab | IX Lamat | IV Cib | VI Eb | V Ik | VIII Eb | III Ahau |
| III Kan | II Ix | V Kan | XIII Eb | II Lamat | I Ezanab | IV Lamat | XII Cib | I Eb | XIII Ik | III Eb | XI Ahau |
| XI Kan | X Ix | XIII Kan | VIII Eb | X Lamat | IX Ezanab | XII Lamat | VII Cib | IX Eb | VIII Ik | XI Eb | VI Ahau |
| VI Kan | V Ix | VIII Kan | III Eb | V Lamat | IV Ezanab | VII Lamat | II Cib | IV Eb | III Ik | VI Eb | I Ahau |



COPY OF PLATE 50 DRESDEN CODEX.

Where there are no numbers attached to the months, the twentieth or last day is to be understood, as, for example, in the last line above mentioned, where the month "Cumhu" is given without any number, 20 Cumhu is to be understood. We have prefixed the numeral in brackets, thus indicating its absence in the original.

As we shall have occasion to refer to it repeatedly, I introduce the compound calendar (table 3) adopted in my previous works to avoid the necessity of writing out the long series of days of the years referred to. But instead of commencing with the usual year-bearers, Kan, Muluc, Ix, Cauac, this table, as will be evident to those familiar with the Maya calendar, begins with the days with which, in the usual plan, the months close; viz, Akbal, Lamat, Ben, Ezanab. The reason for this will be given further on.

For a full explanation of the Maya calendar the reader is referred to my previous works*; the following brief explanation is given for the benefit of readers who may not have an opportunity of referring to these works.

The Maya year, according to the early Spanish authors, contained three hundred and sixty-five days and consisted of two unequal parts, as follows: Three hundred and sixty days, or the year proper, divided into eighteen months of twenty days each; and the five intercalary days required to complete the number three hundred and sixty-five added at the end.

The eighteen months were named and numbered as follows: 1 Pop, 2 Uo, 3 Zip, 4 Tzoz, 5 Tzec, 6 Xul, 7 Yaxkin, 8 Mol, 9 Chen, 10 Yax, 11 Zac, 12 Ceh, 13 Mac, 14 Kankin, 15 Muan (or Moan), 16 Pax, 17 Kayab, 18 Cumhu (or Cumku). As the year always commenced with the month Pop, the others following in the order given, the number of each is readily ascertained from the name, and the name from the number.

Each month consisted of twenty days, named as follows: Kan, Chicchan, Cimi, Manik, Lamat, Muluc, Oc, Chuen, Eb, Ben (or Been), Ix, Men, Cib, Caban, Ezanab, Cauac, Ahau, Ymix, Ik, Akbal. The order or sequence here given was always maintained, though the month did not always begin with the same day, since, according to the peculiar arrangement of the calendar, it might begin with Kan, Muluc, Ix, or Cauac; or, as appears to be the rule in the Dresden codex and as given in our table 3, with Akbal, Lamat, Ben, and Ezanab.† If it began with Kan, the second day would be Chicchan, the others following as given above; if with Muluc, then Oc would be the second day, Chuen the third, and so on; if with Ix, then Men would be the second day,

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* "A Study of the Manuscript Troano" (Contributions to North American Ethnology, Vol. v), 1882, pp. 7-12; "Aids to the Study of the Maya Codices," 6th Ann. Rep. Bur. Eth., 1888, p. 275.

† It is probable, as will be shown hereafter, that this system was derived from the Tzental calendar.

## *Table 2.*

### NAMES AND NUMBERS OF THE MONTHS.

PLATE 46.

| | | | |
|---|---|---|---|
| 3 Cib. | 2 Cimi | 5 Cib | 13 Kan |
| 4 Yaxkin | 14 Zac | 19 Tzec | 7 Xul |
| 11<br>16 | 16<br>6 | 1<br>10<br>16 | 1<br>11<br>4 |
| 8 Zac<br>19 Kayab | 19 Muan<br>4 Tzoz | 4 Yax<br>14 Pax | 12 Yax<br>2 Kayab |
| 11 months.<br>16 days. | 4 months.<br>10 days. | 12 months.<br>10 days. | 0 months.<br>8 days. |

PLATE 47.

| | | | |
|---|---|---|---|
| 2 Ahau | 1 Oc | 4 Ahau | 12 Lamat |
| 3 Cumhu | 8 Tzoz | 18 Pax | 6 Kayab |
| 2<br>5<br>0 | 2<br>9<br>10 | 3<br>4<br>0 | 3<br>4<br>8 |
| 3 Tzoz<br>13 Yax | 13 Mol<br>3 Muan | 18 Uo<br>8 Chen | 6 Zip<br>16 Chen |
| 11 months.<br>16 days. | 4 months.<br>10 days. | 12 months.<br>10 days. | 0 months.<br>8 days. |

PLATE 48.

| | | | |
|---|---|---|---|
| 1 Kan | 13 Ix | 3 Kan | 11 Eb |
| 17 Yax | 7 Muan | 12 Chen | [20] Chen* |
| 3<br>16<br>3 | 4<br>2<br>14 | 4<br>15<br>4 | 4<br>15<br>12 |
| 2 Muan<br>7 Zip | 7 Pop<br>17 Yaxkin | 17 Mac<br>2 Uo | 5 Kankin<br>10 Uo |
| 11 months.<br>16 days. | 4 months.<br>10 days. | 12 months.<br>10 days. | 0 months.<br>8 days. |

PLATE 49.

| | | | |
|---|---|---|---|
| 13 Lamat | 12 Ezanab | 2 Lamat | 10 Cib |
| 11 Zip | 1 Mol | 6 Uo | 14 Uo |
| 5<br>9<br>8 | 5<br>13<br>18 | 6<br>8<br>8 | 6<br>8<br>16 |
| 16 Yaxkin<br>6 Kankin | 6 Ceh<br>16 Cumhu | 11 Xul<br>1 Mac | 19 Xul<br>9 Mac |
| 11 months.<br>16 days. | 4 months.<br>10 days. | 12 months.<br>10 days. | 0 months.<br>8 days. |

PLATE 50.

| | | | |
|---|---|---|---|
| 12 Eb | 11 Ik | 1 Eb | 9 Ahau |
| 10 Kankin | [20] Cumhu† | 5 Mac | 13 Mac |
| 7<br>2<br>12 | 7<br>7<br>2 | 8<br>1<br>12 | 8<br>2<br>0 |
| 15 Cumhu<br>(20) Xul‡ | (20) Tzec<br>10 Zac | 10 Kayab<br>15 Tzec | 18 Kayab<br>3 Xul |
| 11 months.<br>16 days. | 4 months.<br>10 days. | 12 months.<br>10 days. | 0 months.<br>8 days. |

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* The symbol at this point in the codex is unquestionably that of the month Yax with a prefix in the form of two small circles. The proper date is as unquestionably 20 Chen.

† The symbol at this point is that of the month Pop with the double circular prefix, but the proper date is 20 Cumhu.

‡ The symbol at this point, as may be seen by referring to the lower left-hand corner character of plate I, is that of the month Xul with the double circular prefix. The correct date is 20 Xul. Dr. Seler believes that this prefix is a symbol for 20. That it is used in this codex and on the Palenque tablet where 20 is applicable, is undoubtedly true; yet the fact that in two instances out of three it is attached to the symbol of the month which follows, and not to that showing the true date, throws some doubt on this supposition. As the count in the series gives the true date in the two instances where the symbol does not, it is thought better to give this than to insert the name of the latter, as this might lead the reader astray.

Cib the third, and so on to Akbal; then followed Kan, just as we would name the seven days of our week, commencing, for instance, with Wednesday, then Thursday, Friday, Saturday, Sunday, Monday, etc. As each month contained twenty days, each having a name, it follows that each month of a given year would begin with the first day of that year. If the year began with Kan, the last day of the eighteenth month—Cumhu—would, as a matter of course, be Akbal, the last of the twenty.

The five added days were named in regular order, following the close of the month Cumhu, and in the year beginning with Kan would be Kan, Chicchan, Cimi, Manik, and Lamat. The next day—Muluc—would begin the following year, and hence all the months of that year would begin with Muluc. Muluc being the first day, Lamat would necessarily be the last, and the five added days at the end of the year would be Muluc, Oc, Chuen, Eb, and Ben, making Ix the first of the following year. Then, Ix being the first, Ben would be the last day; and the five added days being Ix, Men, Cib, Caban, and Ezanab, the following year would begin with Cauac. Cauac in turn being the first day, Ezanab would be the last, and the five added days would then be Cauac, Ahau, Ymix, Ik, and Akbal, making Kan the first of the next year, thus completing the series in four years, and beginning anew with the fifth.* The numbering of the days, however, was peculiar,

*Table 3.*

DAYS AND MONTHS OF THE FOUR SERIES OF YEARS.

| Akbal column. | Lamat column. | Ben column. | Ezanab column. | 1<br>14 | 2<br>15 | 3<br>16 | 4<br>17 | 5<br>18 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | Numbers of the months. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | | | | Days of month. |
| Akbal | Lamat | Ben | Ezanab | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 |
| Kan | Muluc | Ix | Cauac | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 |
| Chicchan | Oc | Men | Ahau | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 |
| Cimi | Chuen | Cib | Ymix | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 |
| Manik | Eb | Caban | Ik | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 |
| Lamat | Ben | Ezanab | Akbal | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 |
| Muluc | Ix | Cauac | Kan | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 |
| Oc | Men | Ahau | Chicchan | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 |
| Chuen | Cib | Ymix | Cimi | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 |
| Eb | Caban | Ik | Manik | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 |
| Ben | Ezanab | Akbal | Lamat | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 |
| Ix | Cauac | Kan | Muluc | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 |
| Men | Ahau | Chicchan | Oc | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 |
| Cib | Ymix | Cimi | Chuen | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 14 |
| Caban | Ik | Manik | Eb | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 15 |
| Ezanab | Akbal | Lamat | Ben | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 16 |
| Cauac | Kan | Muluc | Ix | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 17 |
| Ahau | Chicchan | Oc | Men | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 18 |
| Ymix | Cimi | Chuen | Cib | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 19 |
| Ik | Manik | Eb | Caban | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 20 |

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[*] It must be borne in mind that this description applies to the usual Maya calendar; and that to adapt it to what, as stated above, appears to be the rule in the Dresden codex, wherever Kan, Muluc, Ix, and Cauac are spoken of as dominical days, or first days of the month, Akbal, Lamat, Ben, and Ezanab must be substituted. Therefore the month given would begin with 1 Akbal and end with 7 Ik.

and did not correspond with the number in a month, but was limited to thirteen. To illustrate this, a list of the days of one month, numbered according to this method, commencing with 1 Kan (see table 4) is introduced.

*Table 4.*

DAYS OF THE MONTH.

1 Kan
2 Chicchan
3 Cimi
4 Manik
5 Lamat
6 Muluc
7 Oc
8 Chuen
9 Eb
10 Ben
11 Ix
12 Men
13 Cib
1 Caban
2 Ezanab
3 Cauac
4 Ahau
5 Ymix
6 Ik
7 Akbal.

As will be seen on inspection of this table, the year in this instance commences with Kan, the other nineteen days, following in regular order as heretofore given, numbered consecutively from one to thirteen, then commencing again with one, the month ending with 7 Akbal. The second month, Uo, begins with 8 Kan; the day numbered 13 is now Muluc, and is followed by 1 Oc, and so on to the end of the year. The last day of Cumhu in this case (in which the year begins with 1 Kan) will be 9 Akbal, and the last of the five intercalary days will be 1 Lamat; it follows, therefore, that the first day of the next year will be 2 Muluc. Running through this second year in the same way, commencing it with 2 Muluc, followed by 3 Oc, 4 Chuen, and so on, it is found that the third year will begin with 3 Ix; continuing this process, it may be ascertained that the fourth year will commence with 4 Cauac, the fifth with 5 Kan, the sixth with 6 Muluc, the seventh with 7 Ix, the eighth with 8 Cauac, the ninth with 9 Kan, the tenth with 10 Muluc, the eleventh with 11 Ix, the twelfth with 12 Cauac, the thirteenth with 13 Kan, the fourteenth with 1 Muluc, the fifteenth with 2 Ix, the sixteenth with 3 Cauac, and so on.

It is evident from this enumeration that no year, after the first, commences with a day numbered 1 until thirteen have been completed, thus forming a period of thirteen years, or, as it is designated, "A week of years" or "Indiction." By continuing the above process, it is found that no year will again commence with 1 Kan until 52 (or 13 by 4) are completed.

The accompanying table for one year (table 5) shows the order of the numbers attached to the days. This, however, like table 3, commences with what, in the usual method of counting, is the last instead of the first day of the month—in this case Akbal instead of Kan is the initial day.

The object in view at present is to prove from the codices the following points, viz, *first*, that the year consisted of 365 days, which number was made up by adding five days at the end of the eighteenth month; *second*, that the four year-series, commencing with the four different year bearers, was the system followed. If these points car be demonstrated, the calendar system of the codices will be settled beyond dispute, and another link connecting this ancient script with the Mayas will be furnished.

As the demonstration of these points depends chiefly on the series running through plates 46–50 of the Dresden codex, in which the months are introduced, thus fixing absolutely the dates, there is inserted in table 6 a continuous series of days running through the eight years and two months covered by one line of the series above mentioned—that is, one line commencing with the left column of plate 46 and ending with the right column of plate 50. This is given because it will require considerable study and familiarity with this complicated system to follow the discussion, if table 3 (page 21) alone is used, though it will be necessary to refer to that table to understand some of the statements given below.

*Table 5.*

THE MONTHS, DAYS, AND NUMERALS FOR ONE YEAR.

| Months. | Pop. | Uo. | Zip. | Tzoz. | Tzec. | Xul. | Yaxkin. | Mol. | Chen. | Yax. | Zac. | Ceh. | Mac. | Kankin. | Muan. | Pax. | Kayab. | Cumhu. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Days. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| Akbal | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 |
| Kan | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 |
| Chicchan | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 |
| Cimi | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 |
| Manik | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 |
| Lamat | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 |
| Muluc | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 |
| Oc | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 |
| Chuen | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 |
| Eb | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 |
| Ben | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 |
| Ix | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 |
| Men | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 |
| Cib | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 |
| Caban | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 |
| Ezanab | 3 | 16 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 |
| Cauac | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 |
| Ahau | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 |
| Ymix | 6 | 13 | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 |
| Ik | 7 | 1 | 8 | 2 | 9 | 3 | 10 | 4 | 11 | 5 | 12 | 6 | 13 | 7 | 1 | 8 | 2 | 9 |

| | | |
|---|---|---|
| Intercalary days | Akbal | 10 |
| | Kan | 11 |
| | Chicchan | 12 |
| | Cimi | 13 |
| | Manik | 1 |

## *Table 6.*

### A continuous Series of Days for eight Years.

| *Days.* | *Months.* | *Days.* | *Months.* | *Days.* | *Months.* |
|---|---|---|---|---|---|
| 9 Lamat | Pop | 9 Ben | | 9 Ezanab | |
| 10 Muluc | | 10 Ix | | 10 Cauac | |
| 11 Oc | | 11 Men | | 11 Ahau | |
| 12 Chuen | | 12 Cib | | 12 Ymix | |
| 13 Eb | | 13 Caban | | 13 Ik | |
| 1 Ben | | 1 Ezanab | | 1 Akbal | |
| 2 Ix | | 2 Cauac | | 2 Kan | |
| 3 Men | | 3 Ahau | | 3 Chicchan | |
| 4 Cib | | 4 Ymix | | 4 Cimi | |
| 5 Caban | | 5 Ik | | 5 Manik | |
| 6 Ezanab | | 6 Akbal | | 6 Lamat | Mol |
| 7 Cauac | | 7 Kan | | 7 Muluc | |
| 8 Ahau | | 8 Chicchan | | 8 Oc | |
| 9 Ymix | | 9 Cimi | | 9 Chuen | |
| 10 Ik | | 10 Manik | | 10 Eb | |
| 11 Akbal | | 11 Lamat | Tzec | 11 Ben | |
| 12 Kan | | 12 Muluc | | 12 Ix | |
| 13 Chicchan | | 13 Oc | | 13 Men | |
| 1 Cimi | | 1 Chuen | | 1 Cib | |
| 2 Manik | | 2 Eb | | 2 Caban | |
| 3 Lamat | Uo | 3 Ben | | 3 Ezanab | |
| 4 Muluc | | 4 Ix | | 4 Cauac | |
| 5 Oc | | 5 Men | | 5 Ahau | |
| 6 Chuen | | 6 Cib | | 6 Ymix | |
| 7 Eb | | 7 Caban | | 7 Ik | |
| 8 Ben | | 8 Ezanab | | 8 Akbal | |
| 9 Ix | | 9 Cauac | | 9 Kan | |
| 10 Men | | 10 Ahau | | 10 Chicchan | |
| 11 Cib | | 11 Ymix | | 11 Cimi | |
| 12 Caban | | 12 Ik | | 12 Manik | |
| 13 Ezanab | | 13 Akbal | | 13 Lamat | Chen |
| 1 Cauac | | 1 Kan | | 1 Muluc | |
| 2 Ahau | | 2 Chicchan | | 2 Oc | |
| 3 Ymix | | 3 Cimi | | 3 Chuen | |
| 4 Ik | | 4 Manik | | 4 Eb | |
| 5 Akbal | | 5 Lamat | Xul | 5 Ben | |
| 6 Kan | | 6 Muluc | | 6 Ix | |
| 7 Chicchan | | 7 Oc | | 7 Men | |
| 8 Cimi | | 8 Chuen | | 8 Cib | |
| 9 Manik | | 9 Eb | | 9 Caban | |
| 10 Lamat | Zip | 10 Ben | | 10 Ezanab | |
| 11 Muluc | | 11 Ix | | 11 Cauac | |
| 12 Oc | | 12 Men | | 12 Ahau | |
| 13 Chuen | | 13 Cib | | 13 Ymix | |
| 1 Eb | | 1 Caban | | 1 Ik | |
| 2 Ben | | 2 Ezanab | | 2 Akbal | |
| 3 Ix | | 3 Cauac | | 3 Kan | |
| 4 Men | | 4 Ahau | | 4 Chicchan | |
| 5 Cib | | 5 Ymix | | 5 Cimi | |
| 6 Caban | | 6 Ik | | 6 Manik | |
| 7 Ezanab | | 7 Akbal | | 7 Lamat | Yax |
| 8 Cauac | | 8 Kan | | 8 Muluc | |
| 9 Ahau | | 9 Chicchan | | 9 Oc | |
| 10 Ymix | | 10 Cimi | | 10 Chuen | |
| 11 Ik | | 11 Manik | | 11 Eb | |
| 12 Akbal | | 12 Lamat | Yaxkin | 12 Ben | |
| 13 Kan | | 13 Muluc | | 13 Ix | |
| 1 Chicchan | | 1 Oc | | 1 Men | |
| 2 Cimi | | 2 Chuen | | 2 Cib | |
| 3 Manik | | 3 Eb | | 3 Caban | |
| 4 Lamat | Tzoz | 4 Ben | | 4 Ezanab | |
| 5 Muluc | | 5 Ix | | 5 Cauac | |
| 6 Oc | | 6 Men | | 6 Ahau | |
| 7 Chuen | | 7 Cib | | 7 Imix | |
| 8 Eb | | 8 Caban | | 8 Ik | |

| *Days.* | *Months.* |
|---|---|
| 9 Akbal | |
| 10 Kan | |
| 11 Chicchan | |
| 12 Cimi | |
| 13 Manik | |
| 1 Lamat | Zac |
| 2 Muluc | |
| 3 Oc | |
| 4 Chuen | |
| 5 Eb | |
| 6 Ben | |
| 7 Ix | |
| 8 Men | |
| 9 Cib | |
| 10 Caban | |
| 11 Ezanab | |
| 12 Cauac | |
| 13 Ahau | |
| 1 Ymix | |
| 2 Ik | |
| 3 Akbal | |
| 4 Kan | |
| 5 Chicchan | |
| 6 Cimi | |
| 7 Manik | |
| 8 Lamat | Ceh |
| 9 Muluc | |
| 10 Oc | |
| 11 Chuen | |
| 12 Eb | |
| 13 Ben | |
| 1 Ix | |
| 2 Men | |
| 3 Cib | |
| 4 Caban | |
| 5 Ezanab | |
| 6 Cauac | |
| 7 Ahau | |
| 8 Ymix | |
| 9 Ik | |
| 10 Akbal | |
| 11 Kan | |
| 12 Chicchan | |
| 13 Cimi | |
| 1 Manik | |
| 2 Lamat | Mac |
| 3 Muluc | |
| 4 Oc | |
| 5 Chuen | |
| 6 Eb | |
| 7 Ben | |
| 8 Ix | |
| 9 Men | |
| 10 Cib | |
| 11 Caban | |
| 12 Ezanab | |
| 13 Cauac | |
| 1 Ahau | |
| * 2 Ymix | |
| 3 Ik | |
| 4 Akbal | |
| 5 Kan | |
| 6 Chicchan | |
| 7 Cimi | |
| 8 Manik | |
| 9 Lamat | Kankin |
| 10 Muluc | |
| 11 Oc | |
| 12 Chuen | |
| 13 Eb | |
| 1 Ben | |
| 2 Ix | |
| 3 Men | |
| 4 Cib | |
| 5 Caban | |
| 6 Ezanab | |
| 7 Cauac | |
| 8 Ahau | |
| 9 Ymix | |
| 10 Ik | |
| 11 Akbal | |
| 12 Kan | |
| 13 Chicchan | |
| 1 Cimi | |
| 2 Manik | |
| 3 Lamat | Muan |
| 4 Muluc | |
| 5 Oc | |
| 6 Chuen | |
| 7 Eb | |
| 8 Ben | |
| 9 Ix | |
| 10 Men | |
| 11 Cib | |
| 12 Caban | |
| 13 Ezanab | |
| 1 Cauac | |
| 2 Ahau | |
| 3 Ymix | |
| 4 Ik | |
| 5 Akbal | |
| 6 Kan | |
| 7 Chicchan | |
| 8 Cimi | |
| 9 Manik | |
| 10 Lamat | Pax |
| 11 Muluc | |
| 12 Oc | |
| 13 Chuen | |
| 1 Eb | |
| 2 Ben | |
| 3 Ix | |
| 4 Men | |
| 5 Cib | |
| 6 Caban | |
| 7 Ezanab | |
| 8 Cauac | |
| 9 Ahau | |
| 10 Ymix | |
| 11 Ik | |
| 12 Akbal | |
| 13 Kan | |
| 1 Chicchan | |
| 2 Cimi | |
| 3 Manik | |
| 4 Lamat | Kayab |
| 5 Muluc | |
| 6 Oc | |
| 7 Chuen | |
| 8 Eb | |
| 9 Ben | |
| 10 Ix | |
| 11 Men | |
| 12 Cib | |
| 13 Caban | |
| 1 Ezanab | |
| 2 Cauac | |
| 3 Ahau | |
| 4 Ymix | |
| 5 Ik | |
| 6 Akbal | |
| 7 Kan | |
| 8 Chicchan | |
| 9 Cimi | |
| 10 Manik | |
| 11 Lamat | Cumhu |
| 12 Muluc | |
| 13 Oc | |
| 1 Chuen | |
| 2 Eb | |
| 3 Ben | |
| 4 Ix | |
| 5 Men | |
| 6 Cib | |
| 7 Caban | |
| 8 Ezanab | |
| 9 Cauac | |
| 10 Ahau | |
| 11 Ymix | |
| 12 Ik | |
| 13 Akbal | |
| 1 Kan | |
| 2 Chicchan | |
| 3 Cimi | |
| 4 Manik | |
| 5 Lamat | Five intercalary days. |
| 6 Muluc | |
| 7 Oc | |
| 8 Chuen | |
| 9 Eb | |
| 10 Ben | Pop |
| 11 Ix | |
| 12 Men | |
| 13 Cib | |
| 1 Caban | |
| 2 Ezanab | |
| 3 Cauac | |
| 4 Ahau | |
| 5 Ymix | |
| 6 Ik | |
| 7 Akbal | |
| 8 Kan | |
| 9 Chicchan | |
| 10 Cimi | |
| 11 Manik | |
| 12 Lamat | |
| 13 Muluc | |
| 1 Oc | |
| 2 Chuen | |
| 3 Eb | |
| 4 Ben | Uo |
| 5 Ix | |
| 6 Men | |
| 7 Cib | |
| 8 Caban | |
| 9 Ezanab | |
| 10 Cauac | |
| 11 Ahau | |
| 12 Ymix | |
| 13 Ik | |
| 1 Akbal | |
| 2 Kan | |
| 3 Chicchan | |
| 4 Cimi | |
| 5 Manik | |
| 6 Lamat | |

| *Days.* | *Months.* | *Days.* | *Months.* | *Days.* | *Months.* |
|---|---|---|---|---|---|
| 7 Muluc | | 11 Ezanab | | 2 Manik | |
| 8 Oc | | 12 Cauac | | 3 Lamat | |
| 9 Chuen | | 13 Ahau | | 4 Muluc | |
| 10 Eb | | 1 Ymix | | 5 Oc | |
| 11 Ben | Zip | 2 Ik | | 6 Chuen | |
| 12 Ix | | 3 Akbal | | 7 Eb | |
| 13 Men | | 4 Kan | | 8 Ben | Yax |
| 1 Cib | | 5 Chicchan | | 9 Ix | |
| 2 Caban | | 6 Cimi | | 10 Men | |
| 3 Ezanab | | 7 Manik | | 11 Cib | |
| 4 Cauac | | 8 Lamat | | 12 Caban | |
| 5 Ahau | | 9 Muluc | | 13 Ezanab | |
| 6 Ymix | | 10 Oc | | 1 Cauac | |
| 7 Ik | | 11 Chuen | | 2 Ahau | |
| 8 Akbal | | 12 Eb | | 3 Ymix | |
| 9 Kan | | 13 Ben | Yaxkin | 4 Ik | |
| 10 Chicchan | | 1 Ik | | 5 Akbal | |
| 11 Cimi | | 2 Men | | 6 Kan | |
| 12 Manik | | * 3 Cib | | 7 Chicchan | |
| 13 Lamat | | 4 Caban | | 8 Cimi | |
| 1 Muluc | | 5 Ezanab | | 9 Manik | |
| 2 Oc | | 6 Cauac | | 10 Lamat | |
| 3 Chuen | | 7 Ahau | | 11 Muluc | |
| 4 Eb | | 8 Ymix | | 12 Oc | |
| 5 Ben | Tzoz | 9 Ik | | 13 Chuen | |
| 6 Ix | | 10 Akbal | | 1 Eb | |
| 7 Men | | 11 Kan | | 2 Ben | Zac |
| 8 Cib | | 12 Chicchan | | 3 Ix | |
| 9 Caban | | 13 Cimi | | 4 Men | |
| 10 Ezanab | | 1 Manik | | 5 Cib | |
| 11 Cauac | | 2 Lamat | | 6 Caban | |
| 12 Ahau | | 3 Muluc | | 7 Ezanab | |
| 13 Ymix | | 4 Oc | | 8 Cauac | |
| 1 Ik | | 5 Chuen | | 9 Ahau | |
| 2 Akbal | | 6 Eb | | 10 Ymix | |
| 3 Kan | | 7 Ben | Mol | 11 Ik | |
| 4 Chicchan | | 8 Ix | | 12 Akbal | |
| 5 Cimi | | 9 Men | | 13 Kan | |
| 6 Manik | | 10 Cib | | 1 Chicchan | |
| 7 Lamat | | 11 Caban | | * 2 Cimi | |
| 8 Muluc | | 12 Ezanab | | 3 Manik | |
| 9 Oc | | 13 Cauac | | 4 Lamat | |
| 10 Chuen | | 1 Ahau | | 5 Muluc | |
| 11 Eb | | 2 Ymix | | 6 Oc | |
| 12 Ben | Tzec | 3 Ik | | 7 Chuen | |
| 13 Ix | | 4 Akbal | | 8 Eb | |
| 1 Men | | 5 Kan | | 9 Ben | Ceh |
| 2 Cib | | 6 Chicchan | | 10 Ix | |
| 3 Caban | | 7 Cimi | | 11 Men | |
| 4 Ezanab | | 8 Manik | | 12 Cib | |
| 5 Cauac | | 9 Lamat | | 13 Caban | |
| 6 Ahau | | 10 Muluc | | 1 Ezanab | |
| 7 Ymix | | 11 Oc | | 2 Cauac | |
| 8 Ik | | 12 Chuen | | 3 Ahau | |
| 9 Akbal | | 13 Eb | | 4 Ymix | |
| 10 Kan | | 1 Ben | Chen | 5 Ik | |
| 11 Chicchan | | 2 Ix | | 6 Akbal | |
| 12 Cimi | | 3 Men | | 7 Kan | |
| 13 Manik | | 4 Cib | | 8 Chicchan | |
| 1 Lamat | | 5 Caban | | 9 Cimi | |
| 2 Muluc | | 6 Ezanab | | 10 Manik | |
| 3 Oc | | 7 Cauac | | 11 Lamat | |
| 4 Chuen | | 8 Ahau | | 12 Muluc | |
| 5 Eb | | 9 Ymix | | 13 Oc | |
| 6 Ben | Xul | 10 Ik | | 1 Chuen | |
| 7 Ix | | 11 Akbal | | 2 Eb | |
| 8 Men | | 12 Kan | | 3 Ben | Mac |
| 9 Cib | | 13 Chicchan | | 4 Ix | |
| 10 Caban | | 1 Cimi | | 5 Men | |

| Days. | Months. |
|---|---|
| 6 Cib | |
| 7 Caban | |
| 8 Ezanab | |
| 9 Cauac | |
| 10 Ahau | |
| 11 Ymix | |
| 12 Ik | |
| 13 Akbal | |
| 1 Kan | |
| 2 Chicchan | |
| 3 Cimi | |
| 4 Manik | |
| 5 Lamat | |
| 6 Muluc | |
| 7 Oc | |
| 8 Chuen | |
| 9 Eb | |
| 10 Ben | Kankin |
| 11 Ix | |
| 12 Men | |
| 13 Cib | |
| 1 Caban | |
| 2 Ezanab | |
| 3 Cauac | |
| 4 Ahau | |
| 5 Ymix | |
| 6 Ik | |
| 7 Akbal | |
| 8 Kan | |
| 9 Chicchan | |
| 10 Cimi | |
| 11 Manik | |
| 12 Lamat | |
| 13 Muluc | |
| 1 Oc | |
| 2 Chuen | |
| 3 Eb | |
| 4 Ben | Muan |
| 5 Ix | |
| 6 Men | |
| 7 Cib | |
| 8 Caban | |
| 9 Ezanab | |
| 10 Cauac | |
| 11 Ahau | |
| 12 Ymix | |
| 13 Ik | |
| 1 Akbal | |
| 2 Kan | |
| 3 Chicchan | |
| 4 Cimi | |
| 5 Manik | |
| 6 Lamat | |
| 7 Muluc | |
| 8 Oc | |
| 9 Chuen | |
| 10 Eb | |
| 11 Ben | Pax |
| 12 Ix | |
| 13 Men | |
| 1 Cib | |
| 2 Caban | |
| 3 Ezanab | |
| 4 Cauac | |
| 5 Ahau | |
| 6 Ymix | |
| 7 Ik | |
| 8 Akbal | |
| 9 Kan | |
| 10 Chicchan | |
| 11 Cimi | |
| 12 Manik | |
| 13 Lamat | |
| 1 Muluc | |
| 2 Oc | |
| 3 Chuen | |
| 4 Eb | |
| 5 Ben | Kayab |
| 6 Ix | |
| 7 Men | |
| 8 Cib | |
| 9 Caban | |
| 10 Ezanab | |
| 11 Cauac | |
| 12 Ahau | |
| 13 Ymix | |
| 1 Ik | |
| 2 Akbal | |
| 3 Kan | |
| 4 Chicchan | |
| 5 Cimi | |
| 6 Manik | |
| 7 Lamat | |
| 8 Muluc | |
| 9 Oc | |
| 10 Chuen | |
| 11 Eb | |
| 12 Ben | Cumhu |
| 13 Ix | |
| 1 Men | |
| 2 Cib | |
| 3 Caban | |
| 4 Ezanab | |
| 5 Cauac | |
| 6 Ahau | |
| 7 Ymix | |
| 8 Ik | |
| 9 Akbal | |
| 10 Kan | |
| 11 Chicchan | |
| 12 Cimi | |
| 13 Manik | |
| 1 Lamat | |
| 2 Muluc | |
| 3 Oc | |
| 4 Chuen | |
| 5 Eb | |
| 6 Ben | Five intercalary days. |
| 7 Ix | |
| 8 Men | |
| 9 Cib | |
| 10 Caban | |
| 11 Ezanab | Pop |
| 12 Cauac | |
| 13 Ahau | |
| 1 Ymix | |
| 2 Ik | |
| 3 Akbal | |
| 4 Kan | |
| 5 Chicchan | |
| 6 Cimi | |
| 7 Manik | |
| 8 Lamat | |
| 9 Muluc | |
| 10 Oc | |
| 11 Chuen | |
| 12 Eb | |
| 13 Ben | |
| 1 Ix | |
| 2 Men | |
| 3 Cib | |
| 4 Caban | |
| 5 Ezanab | Uo |
| 6 Cauac | |
| 7 Ahau | |
| 8 Ymix | |
| 9 Ik | |
| 10 Akbal | |
| 11 Kan | |
| 12 Chicchan | |
| 13 Cimi | |
| 1 Manik | |
| 2 Lamat | |
| 3 Muluc | |
| 4 Oc | |
| 5 Chuen | |
| 6 Eb | |
| 7 Ben | |
| 8 Ix | |
| 9 Men | |
| 10 Cib | |
| 11 Caban | |
| 12 Ezanab | Zip |
| 13 Cauac | |
| 1 Ahau | |
| 2 Ymix | |
| 3 Ik | |
| 4 Akbal | |
| 5 Kan | |
| 6 Chicchan | |
| 7 Cimi | |
| 8 Manik | |
| 9 Lamat | |
| 10 Muluc | |
| 11 Oc | |
| 12 Chuen | |
| 13 Eb | |
| 1 Ben | |
| 2 Ix | |
| 3 Men | |
| 4 Cib | |
| 5 Caban | |
| 6 Ezanab | Tzoz |
| 7 Cauac | |
| 8 Ahau | |
| 9 Ymix | |
| 10 Ik | |
| 11 Akbal | |
| 12 Kan | |
| 13 Chicchan | |
| 1 Cimi | |
| 2 Manik | |
| 3 Lamat | |
| 4 Muluc | |
| 5 Oc | |
| 6 Chuen | |
| 7 Eb | |
| 8 Ben | |
| 9 Ix | |
| 10 Men | |
| 11 Cib | |
| 12 Caban | |
| 13 Ezanab | Tzec |
| 1 Cauac | |
| 2 Ahau | |
| 3 Ymix | |

| *Days.* | *Months.* |
|---|---|
| 4 Ik | |
| 5 Akbal | |
| 6 Kan | |
| 7 Chicchan | |
| 8 Cimi | |
| 9 Manik | |
| 10 Lamat | |
| 11 Muluc | |
| 12 Oc | |
| 13 Chuen | |
| 1 Eb | |
| 2 Ben | |
| 3 Ix | |
| 4 Men | |
| * 5 Cib | |
| 6 Caban | |
| 7 Ezanab | Xul |
| 8 Cauac | |
| 9 Ahau | |
| 10 Ymix | |
| 11 Ik | |
| 12 Akbal | |
| * 13 Kan | |
| 1 Chicchan | |
| 2 Cimi | |
| 3 Manik | |
| 4 Lamat | |
| 5 Muluc | |
| 6 Oc | |
| 7 Chuen | |
| 8 Eb | |
| 9 Ben | |
| 10 Ix | |
| 11 Men | |
| 12 Cib | |
| 13 Caban | |
| 1 Ezanab | Yaxkin |
| 2 Cauac | |
| 3 Ahau | |
| 4 Ymix | |
| 5 Ik | |
| 6 Akbal | |
| 7 Kan | |
| 8 Chicchan | |
| 9 Cimi | |
| 10 Manik | |
| 11 Lamat | |
| 12 Muluc | |
| 13 Oc | |
| 1 Chuen | |
| 2 Eb | |
| 3 Ben | |
| 4 Ix | |
| 5 Men | |
| 6 Cib | |
| 7 Caban | |
| 8 Ezanab | Mol |
| 9 Cauac | |
| 10 Ahau | |
| 11 Ymix | |
| 12 Ik | |
| 13 Akbal | |
| 1 Kan | |
| 2 Chicchan | |
| 3 Cimi | |
| 4 Manik | |
| 5 Lamat | |
| 6 Muluc | |
| 7 Oc | |
| 8 Chuen | |
| 9 Eb | |
| 10 Ben | |
| 11 Ix | |
| 12 Men | |
| 13 Cib | |
| 1 Caban | |
| 2 Ezanab | Chen |
| 3 Cauac | |
| 4 Ahau | |
| 5 Ymix | |
| 6 Ik | |
| 7 Akbal | |
| 8 Kan | |
| 9 Chicchan | |
| 10 Cimi | |
| 11 Manik | |
| 12 Lamat | |
| 13 Muluc | |
| 1 Oc | |
| 2 Chuen | |
| 3 Eb | |
| 4 Ben | |
| 5 Ix | |
| 6 Men | |
| 7 Cib | |
| 8 Caban | |
| 9 Ezanab | Yax |
| 10 Cauac | |
| 11 Ahau | |
| 12 Ymix | |
| 13 Ik | |
| 1 Akbal | |
| 2 Kan | |
| 3 Chicchan | |
| 4 Cimi | |
| 5 Manik | |
| 6 Lamat | |
| 7 Muluc | |
| 8 Oc | |
| 9 Chuen | |
| 10 Eb | |
| 11 Ben | |
| 12 Ix | |
| 13 Men | |
| 1 Cib | |
| 2 Caban | |
| 3 Ezanab | Zac |
| 4 Cauac | |
| 5 Ahau | |
| 6 Ymix | |
| 7 Ik | |
| 8 Akbal | |
| 9 Kan | |
| 10 Chicchan | |
| 11 Cimi | |
| 12 Manik | |
| 13 Lamat | |
| 1 Muluc | |
| 2 Oc | |
| 3 Chuen | |
| 4 Eb | |
| 5 Ben | |
| 6 Ix | |
| 7 Men | |
| 8 Cib | |
| 9 Caban | |
| 10 Ezanab | Ceh |
| 11 Cauac | |
| 12 Ahau | |
| 13 Ymix | |
| 1 Ik | |
| 2 Akbal | |
| 3 Kan | |
| 4 Chicchan | |
| 5 Cimi | |
| 6 Manik | |
| 7 Lamat | |
| 8 Muluc | |
| 9 Oc | |
| 10 Chuen | |
| 11 Eb | |
| 12 Ben | |
| 13 Ix | |
| 1 Men | |
| 2 Cib | |
| 3 Caban | |
| 4 Ezanab | Mac |
| 5 Cauac | |
| 6 Ahau | |
| 7 Ymix | |
| 8 Ik | |
| 9 Akbal | |
| 10 Kan | |
| 11 Chicchan | |
| 12 Cimi | |
| 13 Manik | |
| 1 Lamat | |
| 2 Muluc | |
| 3 Oc | |
| 4 Chuen | |
| 5 Eb | |
| 6 Ben | |
| 7 Ix | |
| 8 Men | |
| 9 Cib | |
| 10 Caban | |
| 11 Ezanab | Kankin |
| 12 Cauac | |
| 13 Ahau | |
| 1 Ymix | |
| 2 Ik | |
| 3 Akbal | |
| 4 Kan | |
| 5 Chicchan | |
| 6 Cimi | |
| 7 Manik | |
| 8 Lamat | |
| 9 Muluc | |
| 10 Oc | |
| 11 Chuen | |
| 12 Eb | |
| 13 Ben | |
| 1 Ix | |
| 2 Men | |
| 3 Cib | |
| 4 Caban | |
| 5 Ezanab | Muan |
| 6 Cauac | |
| 7 Ahau | |
| 8 Ymix | |
| 9 Ik | |
| 10 Akbal | |
| 11 Kan | |
| 12 Chicchan | |
| 13 Cimi | |
| 1 Manik | |
| 2 Lamat | |

| *Days.* | *Months.* | *Days.* | *Months.* | *Days.* | *Months.* |
|---|---|---|---|---|---|
| 3 Muluc | | 7 Ezanab<br>8 Cauac<br>9 Ahau<br>10 Ymix<br>11 Ik | Five intercalary days. | 10 Cimi | |
| 4 Oc | | | | 11 Manik | |
| 5 Chuen | | | | 12 Lamat | |
| 6 Eb | | | | 13 Muluc | |
| 7 Ben | | | | 1 Oc | |
| 8 Ix | | | | 2 Chuen | |
| 9 Men | | 12 Akbal | Pop | 3 Eb | |
| 10 Cib | | 13 Kan | | 4 Ben | |
| 11 Caban | | 1 Chicchan | | 5 Ix | |
| 12 Ezanab | Pax | 2 Cimi | | 6 Men | |
| 13 Cauac | | 3 Manik | | 7 Cib | |
| 1 Ahau | | 4 Lamat | | 8 Caban | |
| 2 Ymix | | 5 Muluc | | 9 Ezanab | |
| 3 Ik | | 6 Oc | | 10 Cauac | |
| 4 Akbal | | 7 Chuen | | 11 Ahau | |
| 5 Kan | | 8 Eb | | 12 Ymix | |
| 6 Chicchan | | 9 Ben | | 13 Ik | |
| 7 Cimi | | 10 Ix | | 1 Akbal | Tzec |
| 8 Manik | | 11 Men | | 2 Kan | |
| 9 Lamat | | 12 Cib | | 3 Chicchan | |
| 10 Muluc | | 13 Caban | | 4 Cimi | |
| 11 Oc | | 1 Ezanab | | 5 Manik | |
| 12 Chuen | | 2 Cauac | | 6 Lamat | |
| 13 Eb | | 3 Ahau | | 7 Muluc | |
| 1 Ben | | 4 Ymix | | 8 Oc | |
| 2 Ix | | 5 Ik | | 9 Chuen | |
| 3 Men | | 6 Akbal | Uo | 10 Eb | |
| 4 Cib | | 7 Kan | | 11 Ben | |
| 5 Caban | | 8 Chicchan | | 12 Ix | |
| 6 Ezanab | Kayab | 9 Cimi | | 13 Men | |
| 7 Cauac | | 10 Manik | | 1 Cib | |
| 8 Ahau | | 11 Lamat | | 2 Caban | |
| 9 Ymix | | 12 Muluc | | 3 Ezanab | |
| 10 Ik | | 13 Oc | | 4 Cauac | |
| 11 Akbal | | 1 Chuen | | 5 Ahau | |
| 12 Kan | | 2 Eb | | 6 Ymix | |
| 13 Chicchan | | 3 Ben | | 7 Ik | |
| 1 Cimi | | 4 Ix | | 8 Akbal | Xul |
| 2 Manik | | 5 Men | | 9 Kan | |
| 3 Lamat | | 6 Cib | | 10 Chicchan | |
| 4 Muluc | | 7 Caban | | 11 Cimi | |
| 5 Oc | | 8 Ezanab | | 12 Manik | |
| 6 Chuen | | 9 Cauac | | 13 Lamat | |
| 7 Eb | | 10 Ahau | | 1 Muluc | |
| 8 Ben | | 11 Ymix | | 2 Oc | |
| 9 Ix | | 12 Ik | | 3 Chuen | |
| 10 Men | | 13 Akbal | Zip | 4 Eb | |
| 11 Cib | | 1 Kan | | 5 Ben | |
| 12 Caban | | 2 Chicchan | | 6 Ix | |
| 13 Ezanab | Cumhu | 3 Cimi | | 7 Men | |
| 1 Cauac | | 4 Manik | | 8 Cib | |
| 2 Ahau | | 5 Lamat | | 9 Caban | |
| 3 Ymix | | 6 Muluc | | 10 Ezanab | |
| 4 Ik | | 7 Oc | | 11 Cauac | |
| 5 Akbal | | 8 Chuen | | 12 Ahau | |
| 6 Kan | | 9 Eb | | 13 Ymix | |
| 7 Chicchan | | 10 Ben | | 1 Ik | |
| 8 Cimi | | 11 Ix | | 2 Akbal | Yaxkin |
| 9 Manik | | 12 Men | | 3 Kan | |
| 10 Lamat | | 13 Cib | | 4 Chicchan | |
| 11 Muluc | | 1 Caban | | 5 Cimi | |
| 12 Oc | | 2 Ezanab | | 6 Manik | |
| 13 Chuen | | 3 Cauac | | 7 Lamat | |
| 1 Eb | | 4 Ahau | | 8 Muluc | |
| 2 Ben | | 5 Ymix | | 9 Oc | |
| 3 Ix | | 6 Ik | | 10 Chuen | |
| 4 Men | | 7 Akbal | Tzoz | 11 Eb | |
| 5 Cib | | 8 Kan | | 12 Ben | |
| 6 Caban | | 9 Chicchan | | 13 Ix | |

| *Days.* | *Months.* |
|---|---|
| 1 Men | |
| 2 Cib | |
| 3 Caban | |
| 4 Ezanab | |
| 5 Cauac | |
| 6 Ahau | |
| 7 Ymix | |
| 8 Ik | |
| 9 Akbal | Mol |
| 10 Kan | |
| 11 Chicchan | |
| 12 Cimi | |
| 13 Manik | |
| 1 Lamat | |
| 2 Muluc | |
| 3 Oc | |
| 4 Chuen | |
| 5 Eb | |
| 6 Ben | |
| 7 Ix | |
| 8 Men | |
| 9 Cib | |
| 10 Caban | |
| 11 Ezanab | |
| 12 Cauac | |
| 13 Ahau | |
| 1 Ymix | |
| 2 Ik | |
| 3 Akbal | Chen |
| 4 Kan | |
| 5 Chicchan | |
| 6 Cimi | |
| 7 Manik | |
| 8 Lamat | |
| 9 Muluc | |
| 10 Oc | |
| 11 Chuen | |
| 12 Eb | |
| 13 Ben | |
| 1 Ix | |
| 2 Men | |
| 3 Cib | |
| 4 Caban | |
| 5 Ezanab | |
| 6 Cauac | |
| 7 Ahau | |
| 8 Ymix | |
| 9 Ik | |
| 10 Akbal | Yax |
| 11 Kan | |
| 12 Chicchan | |
| 13 Cimi | |
| 1 Manik | |
| 2 Lamat | |
| 3 Muluc | |
| 4 Oc | |
| 5 Chuen | |
| 6 Eb | |
| 7 Ben | |
| 8 Ix | |
| 9 Men | |
| 10 Cib | |
| 11 Caban | |
| 12 Ezanab | |
| 13 Cauac | |
| 1 Ahau | |
| 2 Ymix | |
| 3 Ik | |
| 4 Akbal | Zac |
| 5 Kan | |
| 6 Chicchan | |
| 7 Cimi | |
| 8 Manik | |
| 9 Lamat | |
| 10 Muluc | |
| 11 Oc | |
| 12 Chuen | |
| 13 Eb | |
| 1 Ben | |
| 2 Ix | |
| 3 Men | |
| 4 Cib | |
| 5 Caban | |
| 6 Ezanab | |
| 7 Cauac | |
| 8 Ahau | |
| 9 Ymix | |
| 10 Ik | |
| 11 Akbal | Ceh |
| 12 Kan | |
| 13 Chicchan | |
| 1 Cimi | |
| 2 Manik | |
| 3 Lamat | |
| 4 Muluc | |
| 5 Oc | |
| 6 Chuen | |
| 7 Eb | |
| 8 Ben | |
| 9 Ix | |
| 10 Men | |
| 11 Cib | |
| 12 Caban | |
| 13 Ezanab | |
| 1 Cauac | |
| 2 Ahau | |
| 3 Ymix | |
| 4 Ik | |
| 5 Akbal | Mac |
| 6 Kan | |
| 7 Chicchan | |
| 8 Cimi | |
| 9 Manik | |
| 10 Lamat | |
| 11 Muluc | |
| 12 Oc | |
| 13 Chuen | |
| 1 Eb | |
| 2 Ben | |
| 3 Ix | |
| 4 Men | |
| 5 Cib | |
| 6 Caban | |
| 7 Ezanab | |
| 8 Cauac | |
| 9 Ahau | |
| 10 Ymix | |
| 11 Ik | |
| 12 Akbal | Kankin |
| 13 Kan | |
| 1 Chicchan | |
| 2 Cimi | |
| 3 Manik | |
| 4 Lamat | |
| 5 Muluc | |
| 6 Oc | |
| 7 Chuen | |
| 8 Eb | |
| 9 Ben | |
| 10 Ix | |
| 11 Men | |
| 12 Cib | |
| 13 Caban | |
| 1 Ezanab | |
| 2 Cauac | |
| 3 Ahau | |
| 4 Ymix | |
| 5 Ik | |
| 6 Akbal | Muan |
| 7 Kan | |
| 8 Chicchan | |
| 9 Cimi | |
| 10 Manik | |
| 11 Lamat | |
| 12 Muluc | |
| 13 Oc | |
| 1 Chuen | |
| 2 Eb | |
| 3 Ben | |
| 4 Ix | |
| 5 Men | |
| 6 Cib | |
| 7 Caban | |
| 8 Ezanab | |
| 9 Cauac | |
| 10 Ahau | |
| 11 Ymix | |
| 12 Ik | |
| 13 Akbal | Pax |
| 1 Kan | |
| 2 Chicchan | |
| 3 Cimi | |
| 4 Manik | |
| 5 Lamat | |
| 6 Muluc | |
| 7 Oc | |
| 8 Chuen | |
| 9 Eb | |
| 10 Ben | |
| 11 Ix | |
| 12 Men | |
| 13 Cib | |
| 1 Caban | |
| 2 Ezanab | |
| 3 Cauac | |
| * 4 Ahau | |
| 5 Ymix | |
| 6 Ik | |
| 7 Akbal | Kayab |
| 8 Kan | |
| 9 Chicchan | |
| 10 Cimi | |
| 11 Manik | |
| * 12 Lamat | |
| 13 Muluc | |
| 1 Oc | |
| 2 Chuen | |
| 3 Eb | |
| 4 Ben | |
| 5 Ix | |
| 6 Men | |
| 7 Cib | |
| 8 Caban | |
| 9 Ezanab | |
| 10 Cauac | |
| 11 Ahau | |
| 12 Ymix | |

| | *Days.* | *Months.* | *Days.* | *Months.* | *Days.* | *Months.* |
|---|---|---|---|---|---|---|
| | 13 Ik | | 3 Oc | | 7 Cauac | |
| | 1 Akbal | Cumhu | 4 Chuen | | 8 Ahau | |
| | 2 Kan | | 5 Eb | | 9 Ymix | |
| | 3 Chicchan | | 6 Ben | | 10 Ik | |
| | 4 Cimi | | 7 Ix | | 11 Akbal | |
| | 5 Manik | | 8 Men | | 12 Kan | |
| | 6 Lamat | | 9 Cib | | 13 Chicchan | |
| | 7 Muluc | | 10 Caban | | 1 Cimi | |
| | 8 Oc | | 11 Ezanab | | 2 Manik | |
| | 9 Chuen | | 12 Cauac | | 3 Lamat | Yaxkin |
| | 10 Eb | | 13 Ahau | | 4 Muluc | |
| | 11 Ben | | 1 Ymix | | 5 Oc | |
| | 12 Ix | | 2 Ik | | 6 Chuen | |
| | 13 Men | | 3 Akbal | | 7 Eb | |
| | 1 Cib | | 4 Kan | | 8 Ben | |
| | 2 Caban | | 5 Chicchan | | 9 Ix | |
| | 3 Ezanab | | 6 Cimi | | 10 Men | |
| | 4 Cauac | | 7 Manik | | 11 Cib | |
| | 5 Ahau | | 8 Lamat | Tzoz | 12 Caban | |
| | 6 Ymix | | 9 Muluc | | 13 Ezanab | |
| | 7 Ik | | 10 Oc | | 1 Cauac | |
| Five intercalary days. | 8 Akbal | | 11 Chuen | | 2 Ahau | |
| | 9 Kan | | 12 Eb | | 3 Ymix | |
| | 10 Chicchan | | 13 Ben | | 4 Ik | |
| | 11 Cimi | | 1 Ix | | 5 Akbal | |
| | 12 Manik | | 2 Men | | 6 Kan | |
| | | | 3 Cib | | 7 Chicchan | |
| | 13 Lamat | Pop | 4 Caban | | 8 Cimi | |
| | 1 Muluc | | 5 Ezanab | | 9 Manik | |
| | 2 Oc | | 6 Cauac | | 10 Lamat | Mol |
| | 3 Chuen | | 7 Ahau | | 11 Muluc | |
| | 4 Eb | | 8 Ymix | | 12 Oc | |
| | 5 Ben | | 9 Ik | | 13 Chuen | |
| | 6 Ix | | 10 Akbal | | 1 Eb | |
| | 7 Men | | 11 Kan | | 2 Ben | |
| | 8 Cib | | 12 Chicchan | | 3 Ix | |
| | 9 Caban | | 13 Cimi | | 4 Men | |
| | 10 Ezanab | | 1 Manik | | 5 Cib | |
| | 11 Cauac | | 2 Lamat | Tzec | 6 Caban | |
| | 12 Ahau | | 3 Muluc | | 7 Ezanab | |
| | 13 Ymix | | 4 Oc | | 8 Cauac | |
| | 1 Ik | | 5 Chuen | | 9 Ahau | |
| | 2 Akbal | | 6 Eb | | 10 Ymix | |
| | 3 Kan | | 7 Ben | | 11 Ik | |
| | 4 Chicchan | | 8 Ix | | 12 Akbal | |
| | 5 Cimi | | 9 Men | | 13 Kan | |
| | 6 Manik | | 10 Cib | | 1 Chicchan | |
| | 7 Lamat | Uo | 11 Caban | | 2 Cimi | |
| | 8 Muluc | | 12 Ezanab | | 3 Manik | |
| | 9 Oc | | 13 Cauac | | 4 Lamat | Chen |
| | 10 Chuen | | 1 Ahau | | 5 Muluc | |
| | 11 Eb | | 2 Ymix | | 6 Oc | |
| | 12 Ben | | 3 Ik | | 7 Chuen | |
| | 13 Ix | | 4 Akbal | | 8 Eb | |
| | 1 Men | | 5 Kan | | 9 Ben | |
| | 2 Cib | | 6 Chicchan | | 10 Ix | |
| | 3 Caban | | 7 Cimi | | 11 Men | |
| | 4 Ezanab | | 8 Manik | | 12 Cib | |
| | 5 Cauac | | 9 Lamat | Xul | 13 Caban | |
| | 6 Ahau | | 10 Muluc | | 1 Ezanab | |
| | 7 Ymix | | 11 Oc | | 2 Cauac | |
| | 8 Ik | | 12 Chuen | | 3 Ahau | |
| | 9 Akbal | | 13 Eb | | 4 Ymix | |
| | 10 Kan | | 1 Ben | | 5 Ik | |
| | 11 Chicchan | | 2 Ix | | 6 Akbal | |
| | 12 Cimi | | 3 Men | | 7 Kan | |
| | 13 Manik | | 4 Cib | | 8 Chicchan | |
| | 1 Lamat | Zip | 5 Caban | | 9 Cimi | |
| | 2 Muluc | | 6 Ezanab | | 10 Manik | |

| *Days.* | *Months.* | *Days.* | *Months.* | *Days.* | *Months.* |
|---|---|---|---|---|---|
| 11 Lamat | Yax | 1 Cib | | 4 Kan | |
| 12 Muluc | | 2 Caban | | 5 Chicchan | |
| 13 Oc | | 3 Ezanab | | 6 Cimi | |
| 1 Chuen | | 4 Cauac | | 7 Manik | |
| 2 Eb | | 5 Ahau | | 8 Lamat | Kayab |
| 3 Ben | | 6 Ymix | | 9 Muluc | |
| 4 Ix | | 7 Ik | | 10 Oc | |
| 5 Men | | 8 Akbal | | 11 Chuen | |
| 6 Cib | | 9 Kan | | 12 Eb | |
| 7 Caban | | 10 Chicchan | | 13 Ben | |
| 8 Ezanab | | 11 Cimi | | 1 Ix | |
| 9 Cauac | | 12 Manik | | 2 Men | |
| 10 Ahau | | 13 Lamat | Kankin | 3 Cib | |
| 11 Ymix | | 1 Muluc | | 4 Caban | |
| 12 Ik | | 2 Oc | | 5 Ezanab | |
| 13 Akbal | | 3 Chuen | | 6 Cauac | |
| 1 Kan | | 4 Eb | | 7 Ahau | |
| 2 Chicchan | | 5 Ben | | 8 Ymix | |
| 3 Cimi | | 6 Ix | | 9 Ik | |
| 4 Manik | | 7 Men | | 10 Akbal | |
| 5 Lamat | Zac | 8 Cib | | 11 Kan | |
| 6 Muluc | | 9 Caban | | 12 Chicchan | |
| 7 Oc | | 10 Ezanab | | 13 Cimi | |
| 8 Chuen | | 11 Cauac | | 1 Manik | |
| 9 Eb | | 12 Ahau | | 2 Lamat | Cumhu |
| 10 Ben | | 13 Ymix | | 3 Muluc | |
| 11 Ix | | 1 Ik | | 4 Oc | |
| 12 Men | | 2 Akbal | | 5 Chuen | |
| 13 Cib | | 3 Kan | | 6 Eb | |
| 1 Caban | | 4 Chicchan | | 7 Ben | |
| 2 Ezanab | | 5 Cimi | | 8 Ix | |
| 3 Cauac | | 6 Manik | | 9 Men | |
| 4 Ahau | | 7 Lamat | Muan | 10 Cib | |
| 5 Ymix | | 8 Muluc | | 11 Caban | |
| 6 Ik | | 9 Oc | | 12 Ezanab | |
| 7 Akbal | | 10 Chuen | | 13 Cauac | |
| 8 Kan | | 11 Eb | | 1 Ahau | |
| 9 Chicchan | | 12 Ben | | 2 Ymix | |
| 10 Cimi | | 13 Ix | | 3 Ik | |
| 11 Manik | | 1 Men | | 4 Akbal | |
| 12 Lamat | Ceh | 2 Cib | | 5 Kan | |
| 13 Muluc | | 3 Caban | | 6 Chicchan | |
| 1 Oc | | 4 Ezanab | | 7 Cimi | |
| 2 Chuen | | 5 Cauac | | 8 Manik | |
| 3 Eb | | 6 Ahau | Five intercalary days. | 9 Lamat | |
| 4 Ben | | 7 Ymix | | 10 Muluc | |
| 5 Ix | | 8 Ik | | 11 Oc | |
| 6 Men | | 9 Akbal | | 12 Chuen | |
| 7 Cib | | 10 Kan | | 13 Eb | |
| 8 Caban | | 11 Chicchan | | | |
| 9 Ezanab | | 12 Cimi | | 1 Ben | Pop |
| 10 Cauac | | 13 Manik | | 2 Ix | |
| 11 Ahau | | 1 Lamat | Pax | 3 Men | |
| 12 Ymix | | 2 Muluc | | 4 Cib | |
| 13 Ik | | 3 Oc | | 5 Caban | |
| 1 Akbal | | 4 Chuen | | 6 Ezanab | |
| 2 Kan | | 5 Eb | | 7 Cauac | |
| 3 Chicchan | | 6 Ben | | 8 Ahau | |
| 4 Cimi | | 7 Ix | | 9 Ymix | |
| 5 Manik | | 8 Men | | 10 Ik | |
| 6 Lamat | Mac | 9 Cib | | 11 Akbal | |
| 7 Muluc | | 10 Caban | | 12 Kan | |
| 8 Oc | | 11 Ezanab | | 13 Chicchan | |
| 9 Chuen | | 12 Cauac | | 1 Cimi | |
| 10 Eb | | 13 Ahau | | 2 Manik | |
| 11 Ben | | 1 Ymix | | 3 Lamat | |
| 12 Ix | | 2 Ik | | 4 Muluc | |
| 13 Men | | 3 Akbal | | 5 Oc | |

| *Days.* | *Months.* |
|---|---|
| 6 Chuen | |
| 7 Eb | |
| 8 Ben | Uo |
| 9 Ix | |
| 10 Men | |
| 11 Cib | |
| 12 Caban | |
| 13 Ezanab | |
| 1 Cauac | |
| 2 Ahau | |
| 3 Ymix | |
| 4 Ik | |
| 5 Akbal | |
| 6 Kan | |
| 7 Chicchan | |
| 8 Cimi | |
| 9 Manik | |
| 10 Lamat | |
| 11 Muluc | |
| 12 Oc | |
| 13 Chuen | |
| 1 Eb | |
| 2 Ben | Zip |
| 3 Ix | |
| 4 Men | |
| 5 Cib | |
| 6 Cauac | |
| 7 Ezanab | |
| 8 Cauac | |
| 9 Ahau | |
| 10 Ymix | |
| 11 Ik | |
| 12 Akbal | |
| 13 Kan | |
| 1 Chicchan | |
| 2 Cimi | |
| 3 Manik | |
| 4 Lamat | |
| 5 Muluc | |
| 6 Oc | |
| 7 Chuen | |
| 8 Eb | |
| 9 Ben | Tzoz |
| 10 Ix | |
| 11 Men | |
| 12 Cib | |
| 13 Caban | |
| 1 Ezanab | |
| 2 Cauac | |
| 3 Ahau | |
| 4 Ymix | |
| 5 Ik | |
| 6 Akbal | |
| 7 Kan | |
| 8 Chicchan | |
| 9 Cimi | |
| 10 Manik | |
| 11 Lamat | |
| 12 Muluc | |
| 13 Oc | |
| 1 Chuen | |
| 2 Eb | |
| 3 Ben | Tzec |
| 4 Ix | |
| 5 Men | |
| 6 Cib | |
| 7 Caban | |
| 8 Ezanab | |
| 9 Cauac | |
| 10 Ahau | |
| 11 Ymix | |
| 12 Ik | |
| 13 Akbal | |
| 1 Kan | |
| 2 Chicchan | |
| 3 Cimi | |
| 4 Manik | |
| 5 Lamat | |
| 6 Muluc | |
| 7 Oc | |
| 8 Chuen | |
| 9 Eb | |
| 10 Ben | Xul |
| 11 Ix | |
| 12 Men | |
| 13 Cib | |
| 1 Caban | |
| 2 Ezanab | |
| 3 Cauac | |
| 4 Ahau | |
| 5 Ymix | |
| 6 Ik | |
| 7 Akbal | |
| 8 Kan | |
| 9 Chicchan | |
| 10 Cimi | |
| 11 Manik | |
| 12 Lamat | |
| 13 Muluc | |
| 1 Oc | |
| 2 Chuen | |
| 3 Eb | |
| 4 Ben | Yaxkin |
| 5 Ix | |
| 6 Men | |
| 7 Cib | |
| 8 Caban | |
| 9 Ezanab | |
| 10 Cauac | |
| 11 Ahau | |
| 12 Ymix | |
| 13 Ik | |
| 1 Akbal | |
| 2 Kan | |
| 3 Chicchan | |
| 4 Cimi | |
| 5 Manik | |
| 6 Lamat | |
| 7 Muluc | |
| 8 Oc | |
| 9 Chuen | |
| 10 Eb | |
| 11 Ben | Mol |
| 12 Ix | |
| 13 Men | |
| 1 Cib | |
| 2 Caban | |
| 3 Ezanab | |
| 4 Cauac | |
| 5 Ahau | |
| 6 Ymix | |
| 7 Ik | |
| 8 Akbal | |
| 9 Kan | |
| 10 Chicchan | |
| 11 Cimi | |
| 12 Manik | |
| 13 Lamat | |
| 1 Muluc | |
| 2 Oc | |
| 3 Chuen | |
| 4 Eb | |
| 5 Ben | Chen |
| 6 Ix | |
| 7 Men | |
| 8 Cib | |
| 9 Caban | |
| 10 Ezanab | |
| 11 Cauac | |
| 12 Ahau | |
| 13 Ymix | |
| 1 Ik | |
| 2 Akbal | |
| 3 Kan | |
| 4 Chicchan | |
| 5 Cimi | |
| 6 Manik | |
| 7 Lamat | |
| 8 Muluc | |
| 9 Oc | |
| 10 Chuen | |
| 11 Eb | |
| 12 Ben | Yax |
| 13 Ix | |
| 1 Men | |
| 2 Cib | |
| 3 Caban | |
| 4 Ezanab | |
| 5 Cauac | |
| 6 Ahau | |
| 7 Ymix | |
| 8 Ik | |
| 9 Akbal | |
| 10 Kan | |
| 11 Chicchan | |
| 12 Cimi | |
| 13 Manik | |
| 1 Lamat | |
| 2 Muluc | |
| 3 Oc | |
| 4 Chuen | |
| 5 Eb | |
| 6 Ben | Zac |
| 7 Ix | |
| 8 Men | |
| 9 Cib | |
| 10 Caban | |
| 11 Ezanab | |
| 12 Cauac | |
| 13 Ahau | |
| 1 Ymix | |
| 2 Ik | |
| 3 Akbal | |
| 4 Kan | |
| 5 Chicchan | |
| 6 Cimi | |
| 7 Manik | |
| 8 Lamat | |
| 9 Muluc | |
| 10 Oc | |
| 11 Chuen | |
| 12 Eb | |
| 13 Ben | Ceh |
| 1 Ix | |
| 2 Men | |
| 3 Cib | |
| 4 Caban | |

| *Days.* | *Months.* |
|---|---|
| 5 Ezanab | |
| 6 Cauac | |
| 7 Ahau | |
| 8 Ymix | |
| 9 Ik | |
| 10 Akbal | |
| 11 Kan | |
| 12 Chicchan | |
| 13 Cimi | |
| 1 Manik | |
| 2 Lamat | |
| 3 Muluc | |
| 4 Oc | |
| 5 Chuen | |
| 6 Eb | |
| 7 Ben | Mac |
| 8 Ix | |
| 9 Men | |
| 10 Cib | |
| 11 Caban | |
| 12 Ezanab | |
| 13 Cauac | |
| 1 Ahau | |
| 2 Ymix | |
| 3 Ik | |
| 4 Akbal | |
| 5 Kan | |
| 6 Chicchan | |
| 7 Cimi | |
| 8 Manik | |
| 9 Lamat | |
| 10 Muluc | |
| 11 Oc | |
| 12 Chuen | |
| 13 Eb | |
| 1 Ben | Kankin |
| 2 Ix | |
| 3 Men | |
| 4 Cib | |
| 5 Caban | |
| 6 Ezanab | |
| 7 Cauac | |
| 8 Ahau | |
| 9 Ymix | |
| 10 Ik | |
| 11 Akbal | |
| 12 Kan | |
| 13 Chicchan | |
| 1 Cimi | |
| 2 Manik | |
| 3 Lamat | |
| 4 Muluc | |
| 5 Oc | |
| 6 Chuen | |
| 7 Eb | |
| 8 Ben | Muan |
| 9 Ix | |
| 10 Men | |
| 11 Cib | |
| 12 Caban | |
| 13 Ezanab | |
| 1 Cauac | |
| 2 Ahau | |
| 3 Ymix | |
| 4 Ik | |
| 5 Akbal | |
| 6 Kan | |
| 7 Chicchan | |
| 8 Cimi | |
| 9 Manik | |
| 10 Lamat | |
| 11 Muluc | |
| 12 Oc | |
| 13 Chuen | |
| 1 Eb | |
| 2 Ben | Pax |
| 3 Ix | |
| 4 Men | |
| 5 Cib | |
| 6 Caban | |
| 7 Ezanab | |
| 8 Cauac | |
| 9 Ahau | |
| 10 Ymix | |
| 11 Ik | |
| 12 Akbal | |
| 13 Kan | |
| 1 Chicchan | |
| 2 Cimi | |
| 3 Manik | |
| 4 Lamat | |
| 5 Muluc | |
| 6 Oc | |
| 7 Chuen | |
| 8 Eb | |
| 9 Ben | Kayab |
| 10 Ix | |
| 11 Men | |
| 12 Cib | |
| 13 Caban | |
| 1 Ezanab | |
| 2 Cauac | |
| 3 Ahau | |
| 4 Ymix | |
| 5 Ik | |
| 6 Akbal | |
| 7 Kan | |
| 8 Chicchan | |
| 9 Cimi | |
| 10 Manik | |
| 11 Lamat | |
| 12 Muluc | |
| 13 Oc | |
| 1 Chuen | |
| 2 Eb | |
| 3 Ben | Cumhu |
| 4 Ix | |
| 5 Men | |
| 6 Cib | |
| 7 Caban | |
| 8 Ezanab | |
| 9 Cauac | |
| 10 Ahau | |
| 11 Ymix | |
| 12 Ik | |
| 13 Akbal | |
| 1 Kan | |
| 2 Chicchan | |
| 3 Cimi | |
| 4 Manik | |
| 5 Lamat | |
| 6 Muluc | |
| 7 Oc | |
| 8 Chuen | |
| 9 Eb | |
| 10 Ben | Five intercalary days. |
| 11 Ix | |
| 12 Men | |
| 13 Cib | |
| 1 Caban | |
| 2 Ezanab | Pop |
| 3 Cauac | |
| 4 Ahau | |
| 5 Ymix | |
| 6 Ik | |
| 7 Akbal | |
| 8 Kan | |
| 9 Chicchan | |
| 10 Cimi | |
| 11 Manik | |
| 12 Lamat | |
| 13 Muluc | |
| 1 Oc | |
| 2 Chuen | |
| 3 Eb | |
| 4 Ben | |
| 5 Ix | |
| 6 Men | |
| 7 Cib | |
| 8 Caban | |
| 9 Ezanab | Uo |
| 10 Cauac | |
| 11 Ahau | |
| 12 Ymix | |
| 13 Ik | |
| 1 Akbal | |
| 2 Kan | |
| 3 Chicchan | |
| 4 Cimi | |
| 5 Manik | |
| 6 Lamat | |
| 7 Muluc | |
| 8 Oc | |
| 9 Chuen | |
| 10 Eb | |
| 11 Ben | |
| 12 Ix | |
| 13 Men | |
| 1 Cib | |
| 2 Caban | |
| 3 Ezanab | Zip |
| 4 Cauac | |
| 5 Ahau | |
| 6 Ymix | |
| 7 Ik | |
| 8 Akbal | |
| 9 Kan | |
| 10 Chicchan | |
| 11 Cimi | |
| 12 Manik | |
| *13 Lamat | |
| 1 Muluc | |
| 2 Oc | |
| 3 Chuen | |
| 4 Eb | |
| 5 Ben | |
| 6 Ix | |
| 7 Men | |
| 8 Cib | |
| 9 Caban | |

| *Days.* | *Months.* |
|---|---|
| 10 Ezanab | Tzoz |
| 11 Cauac | |
| 12 Ahau | |
| 13 Ymix | |
| 1 Ik | |
| 2 Akbal | |
| 3 Kan | |
| 4 Chicchan | |
| 5 Cimi | |
| 6 Manik | |
| 7 Lamat | |
| 8 Muluc | |
| 9 Oc | |
| 10 Chuen | |
| 11 Eb | |
| 12 Ben | |
| 13 Ix | |
| 1 Men | |
| 2 Cib | |
| 3 Caban | |
| 4 Ezanab | Tzec |
| 5 Cauac | |
| 6 Ahau | |
| 7 Ymix | |
| 8 Ik | |
| 9 Akbal | |
| 10 Kan | |
| 11 Chicchan | |
| 12 Cimi | |
| 13 Manik | |
| 1 Lamat | |
| 2 Muluc | |
| 3 Oc | |
| 4 Chuen | |
| 5 Eb | |
| 6 Ben | |
| 7 Ix | |
| 8 Men | |
| 9 Cib | |
| 10 Caban | |
| 11 Ezanab | Xul |
| 12 Cauac | |
| 13 Ahau | |
| 1 Ymix | |
| 2 Ik | |
| 3 Akbal | |
| 4 Kan | |
| 5 Chicchan | |
| 6 Cimi | |
| 7 Manik | |
| 8 Lamat | |
| 9 Muluc | |
| 10 Oc | |
| 11 Chuen | |
| 12 Eb | |
| 13 Ben | |
| 1 Ix | |
| 2 Men | |
| 3 Cib | |
| 4 Caban | |
| 5 Ezanab | Yaxkin |
| 6 Cauac | |
| 7 Ahau | |
| 8 Ymix | |
| 9 Ik | |
| 10 Akbal | |
| 11 Kan | |
| 12 Chicchan | |
| 13 Cimi | |
| 1 Manik | |
| 2 Lamat | |
| 3 Muluc | |
| 4 Oc | |
| 5 Chuen | |
| 6 Eb | |
| 7 Ben | |
| 8 Ix | |
| 9 Men | |
| 10 Cib | |
| 11 Caban | |
| 12 Ezanab | Mol |
| 13 Cauac | |
| 1 Ahau | |
| 2 Ymix | |
| 3 Ik | |
| 4 Akbal | |
| 5 Kan | |
| 6 Chicchan | |
| 7 Cimi | |
| 8 Manik | |
| 9 Lamat | |
| 10 Muluc | |
| 11 Oc | |
| 12 Chuen | |
| 13 Eb | |
| 1 Ben | |
| 2 Ix | |
| 3 Men | |
| 4 Cib | |
| 5 Caban | |
| 6 Ezanab | Chen |
| 7 Cauac | |
| 8 Ahau | |
| 9 Ymix | |
| 10 Ik | |
| 11 Akbal | |
| 12 Kan | |
| 13 Chicchan | |
| 1 Cimi | |
| 2 Manik | |
| 3 Lamat | |
| 4 Muluc | |
| 5 Oc | |
| 6 Chuen | |
| 7 Eb | |
| 8 Ben | |
| 9 Ix | |
| 10 Men | |
| 11 Cib | |
| 12 Caban | |
| 13 Ezanab | Yax |
| 1 Cauac | |
| 2 Ahau | |
| 3 Ymix | |
| 4 Ik | |
| 5 Akbal | |
| 6 Kan | |
| 7 Chicchan | |
| 8 Cimi | |
| 9 Manik | |
| 10 Lamat | |
| 11 Muluc | |
| 12 Oc | |
| 13 Chuen | |
| 1 Eb | |
| 2 Ben | |
| 3 Ix | |
| 4 Men | |
| 5 Cib | |
| 6 Caban | |
| 7 Ezanab | Zac |
| 8 Cauac | |
| 9 Ahau | |
| 10 Ymix | |
| 11 Ik | |
| 12 Akbal | |
| 13 Kan | |
| 1 Chicchan | |
| 2 Cimi | |
| 3 Manik | |
| 4 Lamat | |
| 5 Muluc | |
| 6 Oc | |
| 7 Chuen | |
| 8 Eb | |
| 9 Ben | |
| 10 Ix | |
| 11 Men | |
| 12 Cib | |
| 13 Caban | |
| 1 Ezanab | Ceh |
| 2 Cauac | |
| 3 Ahau | |
| 4 Ymix | |
| 5 Ik | |
| 6 Akbal | |
| 7 Kan | |
| 8 Chicchan | |
| 9 Cimi | |
| 10 Manik | |
| 11 Lamat | |
| 12 Muluc | |
| 13 Oc | |
| 1 Chuen | |
| 2 Eb | |
| 3 Ben | |
| 4 Ix | |
| 5 Men | |
| 6 Cib | |
| 7 Caban | |
| 8 Ezanab | Mac |
| 9 Cauac | |
| 10 Ahau | |
| 11 Ymix | |
| 12 Ik | |
| 13 Akbal | |
| 1 Kan | |
| 2 Chicchan | |
| 3 Cimi | |
| 4 Manik | |
| 5 Lamat | |
| 6 Muluc | |
| 7 Oc | |
| 8 Chuen | |
| 9 Eb | |
| 10 Ben | |
| 11 Ix | |
| 12 Men | |
| 13 Cib | |
| 1 Caban | |
| 2 Ezanab | Kankin |
| 3 Cauac | |
| 4 Ahau | |
| 5 Ymix | |
| 6 Ik | |
| 7 Akbal | |
| 8 Kan | |

| *Days.* | *Months.* | | *Days.* | *Months.* | *Days.* | *Months.* |
|---|---|---|---|---|---|---|
| 9 Chicchan | | | 13 Ix | | 3 Ik | |
| 10 Cimi | | | 1 Men | | 4 Akbal | Zip |
| 11 Manik | | | 2 Cib | | 5 Kan | |
| 12 Lamat | | | 3 Caban | | 6 Chicchan | |
| 13 Muluc | | | 4 Ezanab | Cumhu | 7 Cimi | |
| 1 Oc | | | 5 Cauac | | 8 Manik | |
| 2 Chuen | | | 6 Ahau | | 9 Lamat | |
| 3 Eb | | | 7 Ymix | | 10 Muluc | |
| 4 Ben | | | 8 Ik | | 11 Oc | |
| 5 Ix | | | 9 Akbal | | 12 Chuen | |
| 6 Men | | | 10 Kan | | 13 Eb | |
| 7 Cib | | | 11 Chicchan | | 1 Ben | |
| 8 Caban | | | 12 Cimi | | 2 Ix | |
| 9 Ezanab | Muan | | 13 Manik | | 3 Men | |
| 10 Cauac | | | 1 Lamat | | 4 Cib | |
| 11 Ahau | | | 2 Muluc | | 5 Caban | |
| 12 Ymix | | | 3 Oc | | 6 Ezanab | |
| 13 Ik | | | 4 Chuen | | 7 Cauac | |
| 1 Akbal | | | 5 Eb | | 8 Ahau | |
| 2 Kan | | | 6 Ben | | 9 Ymix | |
| 3 Chicchan | | | 7 Ix | | 10 Ik | |
| 4 Cimi | | | 8 Men | | 11 Akbal | Tzoz |
| 5 Manik | | | 9 Cib | | 12 Kan | |
| 6 Lamat | | | 10 Caban | | 13 Chicchan | |
| 7 Muluc | | Five intercalary days | 11 Ezanab | | 1 Cimi | |
| 8 Oc | | | 12 Cauac | | 2 Manik | |
| 9 Chuen | | | 13 Ahau | | 3 Lamat | |
| 10 Eb | | | 1 Ymix | | 4 Muluc | |
| 11 Ben | | | 2 Ik | | 5 Oc | |
| 12 Ix | | | | | 6 Chuen | |
| 13 Men | | | 3 Akbal | Pop | 7 Eb | |
| 1 Cib | | | 4 Kan | | 8 Ben | |
| 2 Caban | | | 5 Chicchan | | 9 Ix | |
| 3 Ezanab | Pax | | 6 Cimi | | 10 Men | |
| 4 Cauac | | | 7 Manik | | 11 Cib | |
| 5 Ahau | | | 8 Lamat | | 12 Caban | |
| 6 Ymix | | | 9 Muluc | | 13 Ezanab | |
| 7 Ik | | | 10 Oc | | 1 Cauac | |
| 8 Akbal | | | 11 Chuen | | 2 Ahau | |
| 9 Kan | | | 12 Eb | | 3 Ymix | |
| 10 Chicchan | | | 13 Ben | | 4 Ik | |
| 11 Cimi | | | 1 Ix | | 5 Akbal | Tzec |
| 12 Manik | | | 2 Men | | 6 Kan | |
| 13 Lamat | | | 3 Cib | | 7 Chicchan | |
| 1 Muluc | | | 4 Caban | | 8 Cimi | |
| 2 Oc | | | 5 Ezanab | | 9 Manik | |
| 3 Chuen | | | 6 Cauac | | 10 Lamat | |
| 4 Eb | | | 7 Ahau | | 11 Muluc | |
| 5 Ben | | | 8 Ymix | | 12 Oc | |
| 6 Ix | | | 9 Ik | | 13 Chuen | |
| 7 Men | | | 10 Akbal | Uo | 1 Eb | |
| 8 Cib | | | 11 Kan | | 2 Ben | |
| 9 Caban | | | 12 Chicchan | | 3 Ix | |
| 10 Ezanab | Kayab | | 13 Cimi | | 4 Men | |
| 11 Cauac | | | 1 Manik | | 5 Cib | |
| 12 Ahau | | | *2 Lamat | | 6 Caban | |
| 13 Ymix | | | 3 Muluc | | 7 Ezanab | |
| 1 Ik | | | 4 Oc | | 8 Cauac | |
| 2 Akbal | | | 5 Chuen | | 9 Ahau | |
| 3 Kan | | | 6 Eb | | 10 Ymix | |
| 4 Chicchan | | | 7 Ben | | 11 Ik | |
| 5 Cimi | | | 8 Ix | | 12 Akbal | Xul |
| 6 Manik | | | 9 Men | | 13 Kan | |
| 7 Lamat | | | *10 Cib | | 1 Chicchan | |
| 8 Muluc | | | 11 Caban | | 2 Cimi | |
| 9 Oc | | | 12 Ezanab | | 3 Manik | |
| 10 Chuen | | | 13 Cauac | | 4 Lamat | |
| 11 Eb | | | 1 Ahau | | 5 Muluc | |
| 12 Ben | | | 2 Ymix | | 6 Oc | |

| *Days.* | *Months.* | *Days.* | *Months.* | *Days.* | *Months.* |
|---|---|---|---|---|---|
| 7 Chuen | | 11 Ahau | | 2 Muluc | |
| 8 Eb | | 12 Ymix | | 3 Oc | |
| 9 Ben | | 13 Ik | | 4 Chuen | |
| 10 Ix | | 1 Akbal | Yax | 5 Eb | |
| 11 Men | | 2 Kan | | 6 Ben | |
| 12 Cib | | 3 Chicchan | | 7 Ix | |
| 13 Caban | | 4 Cimi | | 8 Men | |
| 1 Ezanab | | 5 Manik | | 9 Cib | |
| 2 Cauac | | 6 Lamat | | 10 Caban | |
| 3 Ahau | | 7 Muluc | | 11 Ezanab | |
| 4 Ymix | | 8 Oc | | 12 Cauac | |
| 5 Ik | | 9 Chuen | | 13 Ahau | |
| 6 Akbal | Yaxkin | 10 Eb | | 1 Ymix | |
| 7 Kan | | 11 Ben | | 2 Ik | |
| 8 Chicchan | | 12 Ix | | 3 Akbal | Kankin |
| 9 Cimi | | 13 Men | | 4 Kan | |
| 10 Manik | | 1 Cib | | 5 Chicchan | |
| 11 Lamat | | 2 Caban | | 6 Cimi | |
| 12 Muluc | | 3 Ezanab | | 7 Manik | |
| 13 Oc | | 4 Cauac | | 8 Lamat | |
| 1 Chuen | | 5 Ahau | | 9 Muluc | |
| 2 Eb | | 6 Ymix | | 10 Oc | |
| 3 Ben | | 7 Ik | | 11 Chuen | |
| 4 Ix | | 8 Akbal | Zac | 12 Eb | |
| 5 Men | | 9 Kan | | 13 Ben | |
| 6 Cib | | 10 Chicchan | | 1 Ix | |
| 7 Caban | | 11 Cimi | | 2 Men | |
| 8 Ezanab | | 12 Manik | | 3 Cib | |
| 9 Cauac | | 13 Lamat | | 4 Caban | |
| 10 Ahau | | 1 Muluc | | 5 Ezanab | |
| 11 Ymix | | 2 Oc | | 6 Cauac | |
| 12 Ik | | 3 Chuen | | 7 Ahau | |
| 13 Akbal | Mol | 4 Eb | | 8 Ymix | |
| 1 Kan | | 5 Ben | | 9 Ik | |
| 2 Chicchan | | 6 Ix | | 10 Akbal | Muan |
| 3 Cimi | | 7 Men | | 11 Kan | |
| 4 Manik | | 8 Cib | | 12 Chicchan | |
| 5 Lamat | | 9 Caban | | 13 Cimi | |
| 6 Muluc | | 10 Ezanab | | 1 Manik | |
| 7 Oc | | 11 Cauac | | 2 Lamat | |
| 8 Chuen | | 12 Ahau | | 3 Muluc | |
| 9 Eb | | 13 Ymix | | 4 Oc | |
| 10 Ben | | 1 Ik | | 5 Chuen | |
| 11 Ix | | 2 Akbal | Ceh | 6 Eb | |
| 12 Men | | 3 Kan | | 7 Ben | |
| 13 Cib | | 4 Chicchan | | 8 Ix | |
| 1 Caban | | 5 Cimi | | 9 Men | |
| 2 Ezanab | | 6 Manik | | 10 Cib | |
| 3 Cauac | | 7 Lamat | | 11 Caban | |
| 4 Ahau | | 8 Muluc | | 12 Ezanab | |
| 5 Ymix | | 9 Oc | | 13 Cauac | |
| 6 Ik | | 10 Chuen | | 1 Ahau | |
| 7 Akbal | Chen | 11 Eb | | 2 Ymix | |
| 8 Kan | | 12 Ben | | 3 Ik | |
| 9 Chicchan | | 13 Ix | | 4 Akbal | Pax |
| 10 Cimi | | 1 Men | | 5 Kan | |
| 11 Manik | | 2 Cib | | 6 Chicchan | |
| 12 Lamat | | 3 Caban | | 7 Cimi | |
| 13 Muluc | | 4 Ezanab | | 8 Manik | |
| 1 Oc | | 5 Cauac | | 9 Lamat | |
| 2 Chuen | | 6 Ahau | | 10 Muluc | |
| 3 Eb | | 7 Ymix | | 11 Oc | |
| 4 Ben | | 8 Ik | | 12 Chuen | |
| 5 Ix | | 9 Akbal | Mac | 13 Eb | |
| 6 Men | | 10 Kan | | 1 Ben | |
| 7 Cib | | 11 Chicchan | | 2 Ix | |
| 8 Caban | | 12 Cimi | | 3 Men | |
| 9 Ezanab | | 13 Manik | | 4 Cib | |
| 10 Cauac | | 1 Lamat | | 5 Caban | |

| | *Days.* | *Months.* | *Days.* | *Months.* | *Days.* | *Months.* |
|---|---|---|---|---|---|---|
| | 6 Ezanab | | 9 Cimi | | 13 Men | |
| | 7 Cauac | | 10 Manik | | 1 Cib | |
| | 8 Ahau | | 11 Lamat | Uo | 2 Caban | |
| | 9 Ymix | | 12 Muluc | | 3 Ezanab | |
| | 10 Ik | | 13 Oc | | 4 Cauac | |
| | 11 Akbal | Kayab | 1 Chuen | | 5 Ahau | |
| | 12 Kan | | 2 Eb | | 6 Ymix | |
| | 13 Chicchan | | 3 Ben | | 7 Ik | |
| | 1 Cimi | | 4 Ix | | 8 Akbal | |
| | 2 Manik | | 5 Men | | 9 Kan | |
| | 3 Lamat | | 6 Cib | | 10 Chicchan | |
| | 4 Muluc | | 7 Caban | | 11 Cimi | |
| | 5 Oc | | 8 Ezanab | | 12 Manik | |
| | 6 Chuen | | 9 Cauac | | 13 Lamat | Xul |
| | 7 Eb | | 10 Ahau | | 1 Muluc | |
| | 8 Ben | | 11 Ymix | | 2 Oc | |
| | 9 Ix | | 12 Ik | | 3 Chuen | |
| | 10 Men | | 13 Akbal | | 4 Eb | |
| | 11 Cib | | 1 Kan | | 5 Ben | |
| | 12 Caban | | 2 Chicchan | | 6 Ix | |
| | 13 Ezanab | | 3 Cimi | | 7 Men | |
| | 1 Cauac | | 4 Manik | | 8 Cib | |
| | 2 Ahau | | 5 Lamat | Zip | 9 Caban | |
| | 3 Ymix | | 6 Muluc | | 10 Ezanab | |
| | 4 Ik | | 7 Oc | | 11 Cauac | |
| | 5 Akbal | Cumhu | 8 Chuen | | 12 Ahau | |
| | 6 Kan | | 9 Eb | | 13 Ymix | |
| | 7 Chicchan | | 10 Ben | | 1 Ik | |
| | 8 Cimi | | 11 Ix | | 2 Akbal | |
| | 9 Manik | | 12 Men | | 3 Kan | |
| | 10 Lamat | | 13 Cib | | 4 Chicchan | |
| | 11 Muluc | | 1 Caban | | 5 Cimi | |
| | 12 Oc | | 2 Ezanab | | 6 Manik | |
| | 13 Chuen | | 3 Cauac | | 7 Lamat | Yaxkin |
| | 1 Eb | | 4 Ahau | | 8 Muluc | |
| | 2 Ben | | 5 Ymix | | 9 Oc | |
| | 3 Ix | | 6 Ik | | 10 Chuen | |
| | 4 Men | | 7 Akbal | | 11 Eb | |
| | 5 Cib | | 8 Kan | | 12 Ben | |
| | 6 Caban | | 9 Chicchan | | 13 Ix | |
| | 7 Ezanab | | 10 Cimi | | 1 Men | |
| | 8 Cauac | | 11 Manik | | 2 Cib | |
| | 9 Ahau | | 12 Lamat | Tzoz | 3 Caban | |
| | 10 Ymix | | 13 Muluc | | 4 Ezanab | |
| | * 11 Ik | | 1 Oc | | 5 Cauac | |
| Five intercalary days. | 12 Akbal | | 2 Chuen | | 6 Ahau | |
| | 13 Kan | | 3 Eb | | 7 Ymix | |
| | 1 Chicchan | | 4 Ben | | 8 Ik | |
| | 2 Cimi | | 5 Ix | | 9 Akbal | |
| | 3 Manik | | 6 Men | | 10 Kan | |
| | | | 7 Cib | | 11 Chicchan | |
| | 4 Lamat | Pop | 8 Caban | | 12 Cimi | |
| | 5 Muluc | | 9 Ezanab | | 13 Manik | |
| | 6 Oc | | 10 Cauac | | 1 Lamat | Mol |
| | 7 Chuen | | 11 Ahau | | 2 Muluc | |
| | 8 Eb | | 12 Ymix | | 3 Oc | |
| | 9 Ben | | 13 Ik | | 4 Chuen | |
| | 10 Ix | | 1 Akbal | | 5 Eb | |
| | 11 Men | | 2 Kan | | 6 Ben | |
| | 12 Cib | | 3 Chicchan | | 7 Ix | |
| | 13 Caban | | 4 Cimi | | 8 Men | |
| | 1 Ezanab | | 5 Manik | | 9 Cib | |
| | 2 Cauac | | 6 Lamat | Tzec | 10 Caban | |
| | 3 Ahau | | 7 Muluc | | 11 Ezanab | |
| | 4 Ymix | | 8 Oc | | 12 Cauac | |
| | 5 Ik | | 9 Chuen | | 13 Ahua | |
| | 6 Akbal | | 10 Eb | | 1 Ymix | |
| | 7 Kan | | 11 Ben | | 2 Ik | |
| | 8 Chicchan | | 12 Ix | | 3 Akbal | |

| *Days.* | *Months.* | *Days.* | *Months.* | *Days.* | *Months.* |
|---|---|---|---|---|---|
| 4 Kan | | 7 Eb | | 10 Ahau | |
| 5 Chicchan | | 8 Ben | | 11 Ymix | |
| 6 Cimi | | 9 Ix | | 12 Ik | |
| 7 Manik | | 10 Men | | 13 Akbal | |
| 8 Lamat | Chen | 11 Cib | | 1 Kan | |
| 9 Muluc | | 12 Caban | | 2 Chicchan | |
| 10 Oc | | 13 Ezanab | | 3 Cimi | |
| 11 Chuen | | 1 Cauac | | 4 Manik | |
| 12 Eb | | 2 Ahau | | 5 Lamat | Pax |
| 13 Ben | | 3 Ymix | | 6 Muluc | |
| 1 Ix | | 4 Ik | | 7 Oc | |
| 2 Men | | 5 Akbal | | 8 Chuen | |
| 3 Cib | | 6 Kan | | 9 Eb | |
| 4 Caban | | 7 Chicchan | | 10 Ben | |
| 5 Ezanab | | 8 Cimi | | 11 Ix | |
| 6 Cauac | | 9 Manik | | 12 Men | |
| 7 Ahau | | 10 Lamat | Mac | 13 Cib | |
| 8 Ymix | | 11 Muluc | | 1 Caban | |
| 9 Ik | | 12 Oc | | 2 Ezanab | |
| 10 Akbal | | 13 Chuen | | 3 Cauac | |
| 11 Kan | | 1 Eb | | 4 Ahau | |
| 12 Chicchan | | 2 Ben | | 5 Ymix | |
| 13 Cimi | | 3 Ix | | 6 Ik | |
| 1 Manik | | 4 Men | | 7 Akbal | |
| 2 Lamat | Yax | 5 Cib | | 8 Kan | |
| 3 Muluc | | 6 Caban | | 9 Chicchan | |
| 4 Oc | | 7 Ezanab | | 10 Cimi | |
| 5 Chuen | | 8 Cauac | | 11 Manik | |
| 6 Eb | | * 9 Ahau | [End] | 12 Lamat | Kayab |
| 7 Ben | | 10 Ymix | | 13 Muluc | |
| 8 Ix | | 11 Ik | | 1 Oc | |
| 9 Men | | 12 Akbal | | 2 Chuen | |
| 10 Cib | | 13 Kan | | 3 Eb | |
| 11 Caban | | 1 Chicchan | | 4 Ben | |
| 12 Ezanab | | 2 Cimi | | 5 Ix | |
| 13 Cauac | | 3 Manik | | 6 Men | |
| 1 Ahau | | 4 Lamat | Kankin | 7 Cib | |
| 2 Ymix | | 5 Muluc | | 8 Caban | |
| 3 Ik | | 6 Oc | | 9 Ezanab | |
| 4 Akbal | | 7 Chuen | | 10 Cauac | |
| 5 Kan | | 8 Eb | | 11 Ahau | |
| 6 Chicchan | | 9 Ben | | 12 Ymix | |
| 7 Cimi | | 10 Ix | | 13 Ik | |
| 8 Manik | | 11 Men | | 1 Akbal | |
| 9 Lamat | Zac | 12 Cib | | 2 Kan | |
| 10 Muluc | | 13 Caban | | 3 Chicchan | |
| 11 Oc | | 1 Ezanab | | 4 Cimi | |
| 12 Chuen | | 2 Cauac | | 5 Manik | |
| 13 Eb | | 3 Ahau | | 6 Lamat | Cumhu |
| 1 Ben | | 4 Ymix | | 7 Muluc | |
| 2 Ix | | 5 Ik | | 8 Oc | |
| 3 Men | | 6 Akbal | | 9 Chuen | |
| 4 Cib | | 7 Kan | | 10 Eb | |
| 5 Caban | | 8 Chicchan | | 11 Ben | |
| 6 Ezanab | | 9 Cimi | | 12 Ix | |
| 7 Cauac | | 10 Manik | | 13 Men | |
| 8 Ahau | | 11 Lamat | Muan | 1 Cib | |
| 9 Ymix | | 12 Muluc | | 2 Caban | |
| 10 Ik | | 13 Oc | | 3 Ezanab | |
| 11 Akbal | | 1 Chuen | | 4 Cauac | |
| 12 Kan | | 2 Eb | | 5 Ahau | |
| 13 Chicchan | | 3 Ben | | 6 Ymix | |
| 1 Cimi | | 4 Ix | | 7 Ik | |
| 2 Manik | | 5 Men | | 8 Akbal | |
| 3 Lamat | Ceh | 6 Cib | | 9 Kan | |
| 4 Muluc | | 7 Caban | | 10 Chicchan | |
| 5 Oc | | 8 Ezanab | | 11 Cimi | |
| 6 Chuen | | 9 Cauac | | 12 Manik | |

| | *Days.* | *Months.* |
|---|---|---|
| Five intercalary days. | 13 Lamat | |
| | 1 Muluc | |
| | 2 Oc | |
| | 3 Chuen | |
| | 4 Eb | |
| | 5 Ben | Pop |
| | 6 Ix | |
| | 7 Men | |
| | 8 Cib | |
| | 9 Caban | |
| | 10 Ezanab | |
| | 11 Cauac | |
| | 12 Ahau | |
| | 13 Ymix | |
| | 1 Ik | |
| | 2 Akbal | |
| | 3 Kan | |
| | 4 Chicchan | |
| | 5 Cimi | |
| | 6 Manik | |
| | 7 Lamat | |
| | 8 Muluc | |
| | 9 Oc | |
| | 10 Chuen | |
| | 11 Eb | |
| | 12 Ben | Uo |
| | 13 Ix | |
| | 1 Men | |
| | 2 Cib | |
| | 3 Caban | |
| | 4 Ezanab | |
| | 5 Cauac | |
| | 6 Ahau | |
| | 7 Ymix | |
| | 8 Ik | |
| | 9 Akbal | |
| | 10 Kan | |
| | 11 Chicchan | |
| | 12 Cimi | |
| | 13 Manik | |
| | 1 Lamat | |
| | 2 Muluc | |
| | 3 Oc | |
| | 4 Chuen | |
| | 5 Eb | |
| | 6 Ben | Zip |
| | 7 Ix | |
| | 8 Men | |
| | 9 Cib | |
| | 10 Caban | |
| | 11 Ezanab | |
| | 12 Cauac | |
| | 13 Ahau | |
| | 1 Ymix | |
| | 2 Ik | |
| | 3 Akbal | |
| | 4 Kan | |
| | 5 Chicchan | |
| | 6 Cimi | |
| | 7 Manik | |
| | 8 Lamat | |
| | 9 Muluc | |
| | 10 Oc | |
| | 11 Chuen | |
| | 12 Eb | |
| | 13 Ben | Tzoz |
| | 1 Ix | |
| | 2 Men | |

| *Days.* | *Months.* |
|---|---|
| 3 Cib | |
| 4 Caban | |
| 5 Ezanab | |
| 6 Cauac | |
| 7 Ahau | |
| 8 Ymix | |
| 9 Ik | |
| 10 Akbal | |
| 11 Kan | |
| 12 Chicchan | |
| 13 Cimi | |
| 1 Manik | |
| 2 Lamat | |
| 3 Muluc | |
| 4 Oc | |
| 5 Chuen | |
| 6 Eb | |
| 7 Ben | Tzec |
| 8 Ix | |
| 9 Men | |
| 10 Cib | |
| 11 Caban | |
| 12 Ezanab | |
| 13 Cauac | |
| 1 Ahau | |
| 2 Ymix | |
| 3 Ik | |
| 4 Akbal | |
| 5 Kan | |
| 6 Chicchan | |
| 7 Cimi | |
| 8 Manik | |
| 9 Lamat | |
| 10 Muluc | |
| 11 Oc | |
| 12 Chuen | |
| 13 Eb | |
| 1 Ben | Xul |
| 2 Ix | |
| 3 Men | |
| 4 Cib | |
| 5 Caban | |
| 6 Ezanab | |
| 7 Cauac | |
| 8 Ahau | |
| 9 Ymix | |
| 10 Ik | |
| 11 Akbal | |
| 12 Kan | |
| 13 Chicchan | |
| 1 Cimi | |
| 2 Manik | |
| 3 Lamat | |
| 4 Muluc | |
| 5 Oc | |
| 6 Chuen | |
| 7 Eb | |
| 8 Ben | Yaxkin |
| 9 Ix | |
| 10 Men | |
| 11 Cib | |
| 12 Caban | |
| 13 Ezanab | |
| 1 Cauac | |
| 2 Ahau | |
| 3 Ymix | |
| 4 Ik | |
| 5 Akbal | |
| 6 Kan | |

| *Days.* | *Months.* |
|---|---|
| 7 Chicchan | |
| 8 Cimi | |
| 9 Manik | |
| 10 Lamat | |
| 11 Muluc | |
| 12 Oc | |
| 13 Chuen | |
| 1 Eb | |
| 2 Ben | Mol |
| 3 Ix | |
| 4 Men | |
| 5 Cib | |
| 6 Caban | |
| 7 Ezanab | |
| 8 Cauac | |
| 9 Ahau | |
| 10 Ymix | |
| 11 Ik | |
| 12 Akbal | |
| 13 Kan | |
| 1 Chicchan | |
| 2 Cimi | |
| 3 Manik | |
| 4 Lamat | |
| 5 Muluc | |
| 6 Oc | |
| 7 Chuen | |
| 8 Eb | |
| 9 Ben | Chen |
| 10 Ix | |
| 11 Men | |
| 12 Cib | |
| 13 Caban | |
| 1 Ezanab | |
| 2 Cauac | |
| 3 Ahau | |
| 4 Ymix | |
| 5 Ik | |
| 6 Akbal | |
| 7 Kan | |
| 8 Chicchan | |
| 9 Cimi | |
| 10 Manik | |
| 11 Lamat | |
| 12 Muluc | |
| 13 Oc | |
| 1 Chuen | |
| 2 Eb | |
| 3 Ben | Yax |
| 4 Ix | |
| 5 Men | |
| 6 Cib | |
| 7 Caban | |
| 8 Ezanab | |
| 9 Cauac | |
| 10 Ahau | |
| 11 Ymix | |
| 12 Ik | |
| 13 Akbal | |
| 1 Kan | |
| 2 Chicchan | |
| 3 Cimi | |
| 4 Manik | |
| 5 Lamat | |
| 6 Muluc | |
| 7 Oc | |
| 8 Chuen | |
| 9 Eb | |
| 10 Ben | Zac |

| *Days.* | *Months.* | *Days.* | *Months* | *Days.* | *Months.* |
|---|---|---|---|---|---|
| 11 Ix | | 11 Manik | | 11 Ahau | |
| 12 Men | | 12 Lamat | | 12 Ymix | |
| 13 Cib | | 13 Muluc | | 13 Ik | |
| 1 Caban | | 1 Oc | | 1 Akbal | |
| 2 Ezanab | | 2 Chuen | | 2 Kan | |
| 3 Cauac | | 3 Eb | | 3 Chicchan | |
| 4 Ahau | | 4 Ben | Ceh | 4 Cimi | |
| 5 Ymix | | 5 Ix | | 5 Manik | |
| 6 Ik | | 6 Men | | 6 Lamat | |
| 7 Akbal | | 7 Cib | | 7 Muluc | |
| 8 Kan | | 8 Caban | | 8 Oc | |
| 9 Chicchan | | 9 Ezanab | | | |
| 10 Cimi | | 10 Cauac | | | |

The reader, in making use of this list, must bear in mind that it is one continuous series of consecutive days, without a single break from beginning to end. The second column on each page follows the end of the first, and the third the end of the second; and the first column of each page follows the third column of the preceding page throughout the table. The reason for commencing the list with 9 Lamat will appear hereafter.

Before proceeding further it is necessary to give the reasons for concluding that in the series now under consideration the count is not from the first day of the month, that is to say, from Kan, Muluc, Ix, and Cauac, as appears to have been the usual custom, but from the last days, that is to say, from Akbal, Lamat, Ben, and Ezanab. Referring to table 2, under plate 46, it will be seen that 3 Cib is there given as the fourth day of the month Yaxkin, and 5 Cib as the nineteenth day of the month Tzec. Now, if the year, and consequently the months also, began with Ix, then Cib would be the third day; but if it commenced with Ben, as shown in the "Ben column" in table 3, it would be the fourth day. If the year commenced with Kan, then Cib would be the thirteenth day, and the fourteenth if it commenced with Akbal. If the year began with Muluc, it would be the eighth day, and the ninth if it commenced with Lamat. If the year began with Cauac, Cib would be the eighteenth day, and the nineteenth if it commenced with Ezanab.

It is evident, therefore, that the dates given can be explained only on the theory that the count began with the day usually considered the last of the month in Ix years. This being true, it may be, as maintained by Dr. Seler, that at the time and place where the Dresden codex was formed it was the custom to commence the years with Akbal, Lamat, Ben, and Ezanab, instead of with Kan, Muluc, Ix, and Cauac, which would make the count begin with the last day of the month.

Although I have heretofore expressed some doubt concerning this point, yet, since the series can be traced on either plan, I have concluded to follow Dr. Seler's suggestion, and have constructed the preceding calendar tables on this plan. This obviates the necessity of using double dates, and also brings this system into harmony with the Tzental calendar.

Referring now to table 2 (page 20), and beginning with 3 Cib, on plate 46, the days may be counted, using the intervals at the bottom of the plate—11 months, 16 days; 4 months, 10 days; 12 months, 10 days; and 0 months, 8 days—which are given in red symbols in the original. According to these intervals, 4 months and 10 days must be counted from 3 Cib, the fourth day of Yaxkin, to reach 2 Cimi, the fourteenth day of Zac. From this point 12 months and 10 days must be counted to reach 5 Cib, the nineteenth day of the month Tzec; then 8 days to reach 13 Kan, the seventh day of the month Xul; next 11 months and 16 days to reach 2 Ahau, the third day of the month Cumhu on plate 47; and so on.

As heretofore explained, the counter under a column indicates the interval between the day over the preceding column and the day over the column under which it stands. As there is a counter under the first (left-hand) column of plate 46, with which the record begins, it must denote that the count commences with a day 11 months and 16 days preceding 3 Cib, the fourth day of Yaxkin. It may also be observed in the figure columns between the upper and lower lines of month names that the first column is 11 months and 16 days; hence the series must begin with a day 11 months and 16 days preceding that over this column.

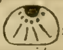
In counting intervals of time, as is well understood, the first interval includes the first and last days thereof, while those which follow exclude the last day reached and commence with the following day. Thus, from Sunday to Saturday is seven days; to the next Saturday is seven days, and so on. So it is necessary to commence with 3 Cib, the fourth day of Yaxkin, which is marked on the list of days (table 6) with an asterisk, and count back 11 months and 16 days, or 236 days. As Yaxkin is always the seventh month of the year, then from the commencement of the year to the fourth day of Yaxkin (including both days) must be 6 months and 4 days, or 124 days. Counting back this number of days from 3 Cib, 10 Ben (the first day of the month Pop) is reached, and this is the first day of the year. This year is, therefore, 10 Ben, according to the system adopted, and by turning to table 3 it is seen that Cib can be the fourth day of the month only in Ben years. Counting back the five intercalary days of the preceding year 4 Manik, the last day of the preceding year proper, and consequently of the months, is next reached. Lamat must, therefore, be the first day of the months and of the year. One hundred and twenty-nine days being now counted, 107 more remain, and these, commencing with 4 Manik, bring us to 2 Ymix, the fourteenth day of the month Mac. The count therefore begins, in fact, with 2 Ymix, which is the fourteenth day of the month Mac, the thirteenth month of the year 9 Lamat.

That Ymix was generally placed as the first of the series among the Maya tribes is evident from the lists which have been preserved by early authors. For example, the Maya, Tzental, and Quiché-Cakchiquel lists are usually given as follows:

*Usual day names in the Maya, Tzental, and Quiché-Cakchiquel dialects.*

| MAYA. | TZENTAL. | QUICHÉ-CAK. |
|---|---|---|
| 1 Ymix (or Imix) | Imox | Imox |
| 2 Ik | Igh | Ik |
| 3 Akbal | Votan | Akbal |
| 4 Kan | Ghanan | Kat |
| 5 Chicchan | Abagh | Can |
| 6 Cimi | Tox | Camey |
| 7 Manik | Moxic | Queh |
| 8 Lamat | Lambat | Canel |
| 9 Muluc | Molo | Toh |
| 10 Oc | Elab | Tzi |
| 11 Chuen | Batz | Batz |
| 12 Eb | Euob | Ee |
| 13 Ben | Been | Ah |
| 14 Ix (or Hix) | Hix | Balam |
| 15 Men | Tziquin | Tziquin |
| 16 Cib | Chabin | Ahmak |
| 17 Caban | Chic | Noh |
| 18 Ezanab | Chinax | Tihax |
| 19 Cauac | Cahogh | Caok |
| 20 Ahau | Aghaual | Hunahpu |

Why Ymix was not chosen as one of the "year-bearers" is a mystery which is not yet solved. It is probable, however, that this order came down from a time previous to the adoption of the four-year series. It is evident from Landa's language and from some series in the codices that Ymix was selected as the day with which to begin certain chronologic periods. This author's language, which is somewhat peculiar, is as follows:

> It is curious to note how the dominical letter always comes up at the beginning of its year, without mistake or failing, and that none of the other twenty letters appear. They also use this method of counting in order to derive from certain letters a method of counting their epochs and other things, which, though interesting to them, does not concern us much here. It is enough to say that the character or letter with which they begin their computation of the days of their calendar is always *one Ymix*, which is this, , which has no certain or fixed day on which it falls. Because each one changes its position according to his own count; yet, or all that, the dominical letter of the year which follows does not fail to come up correctly.[*]

It seems probable that a wrong inference has been drawn from this language by writers. It does not declare that the "dominical letter" was Ymix; on the contrary, a careful analysis of his language shows clearly that he refers thereby to the year bearers, as he says, "They also use this method of counting in order to derive from certain letters a method of counting their epochs and other things." But the list of days commenced with "one Ymix," and this was considered the commencement of their calendar as Ce Cipactli was of the Nahautl calendar. He also expressly distinguished the "dominical letter" from this day. As he says, it " * * * has no certain or fixed day on which it falls. Because each one changes its position according to his [its] own count; yet, for all that, the dominical letter of the year which follows does not fail to come up correctly." Now it is apparent from this language that by "dominical letter" he alludes to the year-bearer and not to Ymix. It is possible, therefore, that the illustration given him was from a series like that now under consideration, which started with this day.

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[*] Relacion de las Cosas de Yucatan, p. 236.

Returning now to 3 Cib in the list of days (table 6), the count must be carried forward 4 months and 10 days (or 90 days). As this is the fourth day of the seventh month (Yaxkin), this should reach the fourteenth day of Zac, the eleventh month; this is 2 Cimi, which agrees with the record, plate 46. Now, counting forward 12 months and 10 days, it will require (since 2 Cimi is the fourteenth day of the eleventh month, Zac) 7 months and 6 days to reach the end of the year, which in this case, not counting the five intercalary days, will be 5 Eb. If there were no intercalary days, then the next year would commence with 6 Ben, as the days must always follow one another in regular sequence. As 5 months and 4 days remain to make up the 12 months and 10 days, it the count is continued, commencing with 6 Ben and without allowing for the five intercalary days, 5 Cib is reached, and this is the proper day as given in the third column of plate 46. But instead of being the nineteenth day of the fifth month, Tzec, it is the fourth day of the sixth month, Xul, for the months of this year would all commence five days earlier than is given in the table. As this extends five days beyond the date given in the codex (third column, plate 46), it proves beyond controversy that the five days should be added before commencing the next year. In order to make this clear, the several steps of the count forward, from 2 Cimi, the fourteenth day of the eleventh month, Zac, will be noted.

Counting 6 days, 8 Eb, the last day of Zac is reached; then follows the month Ceh, 20 days; Mac, 20 days; Kankin, 20 days; Muan, 20 days; Pax, 20 days; Kayab, 20 days; and Cumhu, 20 days, ending with 5 Eb, making in all 7 months and 6 days (or 146 days). Adding to these the 5 intercalary days—6 Ben, 7 Ix, 8 Men, 9 Cib, and 10 Caban—the sum is 7 months and 11 days (or 151 days), leaving 4 months and 19 days (or 99 days) of the 12 months and 10 days to be counted. The reader will also observe that the next day of the list is 11 Ezanab, the first day of the month Pop, and consequently the first day of a new year; therefore the count of this year begins with 11 Ezanab. It would be well in this connection to refer to the calendar, table 3 (page 21), as occasion will arise to use it. We count now the month Pop, 20 days; Uo, 20 days; Zip, 20 days; Tzoz, 20 days; then to the nineteenth day of the month Tzec makes 4 months and 19 days to complete the 12 months and 10 days. This carries the count to 5 Cib, the nineteenth day of the month Tzec, which agrees with the date over the third column, plate 46. Eight days more reach 13 Kan, the seventh day of the month Xul, the date over the fourth column of plate 46. Counting 11 months and 16 days from 13 Kan, the seventh day of Xul, 2 Ahau, the third day of the eighteenth month, Cumhu, is reached. This accords with the date over the first column of plate 47. As the next count is 4 months and 10 days it is evident that it runs into the next year, which, as the present is 11 Ezanab, should, under the system above outlined, be 12 Akbal. Counting 17 days, 6 Caban, the last day of the month is reached; five more carry the count to 11 Ik, the last of the intercalary days, and the close of the complete year.

As the next day is 12 Akbal, the first of the month Pop, it is the commencement of another year. As 22 days, or 1 month and 2 days, have now been counted, there remain of the 4 months and 10 days only 3 months and 8 days (or 68 days). These bring the count to 1 Oc, the eighth day of the month Tzoz, the date over the second column of plate 47. Continuing the count, 12 months and 10 days more we reach 4 Ahau, the eighteenth day of the month Pax, the date over the third column of plate 47. Eight days more extend to 12 Lamat, the sixth day of the month Kayab. The count must now be carried forward 11 months and 16 days in order to reach the first day of the first column in plate 48. Counting forward from this point 1 month and 14 days (or 34 days), we reach 7 Ik, the end of Cumhu, and hence the close of the year proper. Adding the five intercalary days—8 Akbal, 9 Kan, 10 Chicchan, 11 Cimi, and 12 Manik,—13 Lamat, the first day of the month Pop is reached, and with it the beginning of another year. As 1 month and 19 days have now been counted, there remain of the 11 months and 16 days, the period of 9 months and 17 days. Starting with 13 Lamat, the first day of Pop, this brings the reckoning to 1 Kan, the seventeenth day of the month Yax, the date over the first column of plate 48. Four months and 10 days more extend to 13 Ix, the seventh day of Muan, the date over the second column of plate 48. Twelve months and ten days more would extend to 3 Kan, the twelfth day of Chen; but as this runs into the next year, the steps are noted.

Counting forward from 13 Ix, the seventh day of Muan, to 8 Manik, the last day of Cumhu, there are found to be 3 months and 13 days; and the five intercalary days reach 13 Eb, the last day of the year. Following this is 1 Ben, the first day of the month Pop, and also of the next year. As 3 months and 18 days have been counted, there remain 8 months and 12 days out of the 12 months and 10 days. Counting these, 3 Kan, the twelfth day of Chen (the date over the third column of plate 48) is reached; and 8 days more terminate with 11 Eb, the twentieth day of Chen, which is the date over the fourth column of plate 48.

The method of reckoning having been set forth in the preceding paragraphs, the further count may now be indicated more briefly.

Starting with the last mentioned date, 11 months and 16 days extend to 13 Lamat, the eleventh day of Zip, the date over the first column of plate 49. This count passes from a Ben year to an Ezanab year, including the five intercalary days. It is needful also to note the order and number of the years in passing, as this is a very important part of the Maya calendar. By looking back over the list of days, and noting the first day of the month Pop in the different years, the names and numbers of the years are found. Beginning with 9 Lamat, the year containing 2 Ymix, the first day of our series, 10 Ben follows, next 11 Ezanab, then 12 Akbal, 13 Lamat, 1 Ben, and 2 Ezanab, the year now reached.

Counting forward 4 months and 10 days from 13 Lamat, 12 Ezanab, the first day of Mol is reached, the date over the second column of plate 49. Then 12 months and 10 days extend to 2 Lamat, the sixth day of Uo, in the year 3 Akbal; and eight days more reach 10 Cib, the fourteenth day of Uo, the date over the fourth column of plate 49. Eleven months and 16 days more reach 12 Eb, the tenth day of Kankin, the date over the first column of plate 50; and 4 months and 10 days more end with 11 Ik, the twentieth day of Cumhu. Counting now 12 months and 10 days (including the five intercalary days), 1 Eb, the fifth day of the month Mac, in the year 4 Lamat is reached; and eight days more carry the count to 9 Ahau, the thirteenth day of Mac, the date over the fourth column of plate 50.

This is the end of the series formed by the top line of days of the columns on plates 46–50, reading from left to right, and taking the plates in the order of numbering. This line, and the order in which the dates have been taken, is shown in table 1 (page 18).

That it is necessary to count the five intercalary days at the end of each year is rendered evident by the following facts:

1. The dates given on the plates can not be assigned to any year-series in which all the years commence with a given day, which must necessarily be the case if but 360 days are counted to a year. As evidence of this, it is only necessary to call attention again to the fact that Cib is the fourth day of the month only in the years beginning with the day Ben; while Ahau (first column, plate 47) is the third day of the month only in years commencing with the day Ezanab, and is the eighteenth day (third column, plate 47) only in years beginning with the day Akbal; while Kan is the seventeenth day (first column, plate 48) only in years beginning with the day Lamat.

2. As has been shown by the list of days, the dates given can be reached (using the counters on the plates) only by adding the five supplemental days at the end of each year.

3. As shown by this list, the years follow each other in the order heretofore given, that is to say, 9 Lamat, 10 Ben, 11 Ezanab, 12 Akbal, 13 Lamat, 1 Ben, 2 Ezanab, 3 Akbal, and 4 Lamat, the upper line of days ending with 9 Ahau, the thirteenth day of the thirteenth month, Mac, of the last named year.

The entire series, commencing with 2 Ymix, the thirteenth day of Mac, in the year 9 Lamat, and ending with 9 Ahau, the twelfth day of Mac, in the year 4 Lamat, consists of 2,920 days, or precisely eight years of 365 days each.*

Having reached the end of the series consisting only of the top days of the columns, the question arises, Does the series continue to the second line of days, and so on to the end of the bottom, or thirteenth horizontal line? If so, counting 11 months and 16 days from 9 Ahau, over the last column of plate 50, should reach 11 Cib, the fourth day of Yaxkin, which is the second day of the first column of plate 46, and the beginning of the second horizontal line of days. This line, as will be seen by turning to the series of columns heretofore given in table 1 (page 18), is as follows:

| | | | |
|---|---|---|---|
| Plate 46–11 Cib. | 10 Cimi. | 13 Cib. | 8 Kan. |
| 47–10 Ahau. | 9 Oc. | 12 Ahau. | 7 Lamat. |
| 48– 9 Kan. | 8 Ix. | 11 Kan. | 6 Eb. |
| 49– 8 Lamat. | 7 Ezanab. | 10 Lamat. | 5 Cib. |
| 50– 7 Eb. | 6 Ik. | 9 Eb. | 4 Ahau. |

The lines follow each other in a single continuous series. Turning now to 9 Ahau (in table 6, page 39) the thirteenth day of Mac, in the year 4 Lamat, the day with which the first line ended, and counting from this 11 months and 16 days, including the five supplemental days at the end of the year, 11 Cib, the fourth day of Yaxkin in the year of 5 Ben is reached. This is the second day of the first column on plate 46. A count of 4 months and 10 days more reaches 10 Cimi, the fourteenth day of the month Zac, which is the second day of the second column of plate 46. And so the count may be continued to 1 Ahau, the last day of the fourth column on plate 50, and the last of the complete series of thirteen lines, covering in all a period of 104 years, or two cycles. But to complete this series only the upper line of months on table 2 has been used. This series, as above stated, ends with 1 Ahau, the thirteenth day of Mac, the thirteenth month of the year 9 Lamat, but a year of a different cycle from that in which the count began. If the count is carried 11 months and 16 days from this date it will reach 3 Cib, the fourth day of Yaxkin in the year 10 Ben, precisely the year in which the first 3 Cib is found. This shows that the series is complete, as it returns to the starting point.

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* It will be seen by reference to my paper entitled "Aids to the study of the Maya codices," 6th Ann. Rep. Bur. Ethn., p. 302, that the conclusion there reached is shown by the discovery here explained to be incorrect. I had not found at that time satisfactory evidence of the introduction of the five supplemental days or of the four series of years.

This result must necessarily be true, as the series comprises exactly two cycles (i. e., between Cib and Cib—the count back to Ymix being arbitrary); moreover, it contravenes the supposition that one or more days are added after certain periods to compensate for the fraction of a day required to render the year exact. Even were these added days without names, the numbering would go on, and would become manifest in the count. To assume that they were added without name or number is a mere hypothesis. If the count runs through 104 years according to the regular system, without the loss or addition of a day, very positive evidence will be required to show the addition of these compensating days.

It may be said that the foregoing count has not extended through the entire series, and that added days may be found somewhere before the end is reached. But the contrary is readily shown by referring to table 1. As all the days in a column are the same, and the intervals the same for all the horizontal lines, it is evident that the number of days in each horizontal line is the same. It is therefore certain that there are no supernumerary days in the entire series.

The count given above also shows that the series just examined, which is based on the upper line of month symbols, does not form a connection with that of the second line of month symbols which commences with 3 Cib, the ninth day of the month Zac* in the year 3 Lamat. This series, although using the same day columns and the same counters or intervals as those of the first line of month symbols, must necessarily be distinct; for if continuous it should commence with precisely the same date as the first, since it starts a new cycle, or perhaps more correctly at the same point in the cycle as the first. If this second series is traced through in the same way as the first, it is necessary to remember to count back 11 months and 16 days from 3 Cib, the ninth day of Zac, to ascertain the initial day of the series. This is found to be 2 Ymix, the nineteenth day of the month Kayab in the year 2 Akbal. It is worthy of notice that here also the count begins with Ymix, and, like the other, 2 Ymix; but a study of the system will make it apparent that this result must necessarily follow unless there is an arbitrary break, or a duplication of one or more days.

The lowest of the three series, in which the first date on plate 46 is 3 Cib, the nineteenth day of Kayab, if traced back is found also to commence with 2 Ymix. As 3 Cib, the nineteenth day of Kayab, falls in the year 3 Ezanab, counting back 11 months and 16 days reaches 2 Ymix, the fourth day of the month Xul of the same year.

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*The 8 Zac in the second month line, first column, plate 46, is an evident mistake on the part of the scribe, as Cib can never be the eighth day of the month, according to the calendar followed above. According to the usual system, where the years begin with Kan, Muluc, Ix, Cauac, it would be the eighth day of the Muluc years. This looks a little like a slip back to a usual method, where the scribe was trying to follow an unusual system.

As each of the three series consists of 104 years, the three together make 312 years, the length of one grand cycle. However, as they do not form a continuous series, it can not be maintained that they were intended to embrace that period; in fact, if arranged consecutively, in the order of time, there will be a break or interval between the close of the first series and the commencement of the second amounting to 19 years, and between the second and third a break of 27 years. It is therefore probable that all these series cover substantially the same period, that is, that they overlap one another. I shall not enter, at present, into a discussion of Dr. Förstemann's opinion that this series refers to the revolution of the planet Venus.

## CHAPTER II.

## DISCUSSION OF OTHER TIME SERIES.

An examination of other series which can be traced, and are of sufficient length to furnish a test, shows very clearly that they can all be explained in accordance with the year of 365 days and the four-year system, and that they contain nothing inconsistent therewith. In fact, as will be seen below, every series which does not give the days of the month, like that discussed in the previous chapter, will fit into the year of 365 days and the four year-series, and also into the year of 360 days. But the latter must always begin with the same day; for it is evident to everyone that years of 360 days, consisting of eighteen months of twenty days each, the twenty days having each a distinct name and always following one another in the same order, must commence with the same day, unless there is an arbitrary change.

On plate 30 of the Dresden codex there are the four day-columns here given, with the red numeral XI over each. This red numeral, as explained in a former paper,* is the "week" number to be joined to each day of the column over which it is placed. The record is as follows:

| XI | XI | XI | XI |
|---|---|---|---|
| Ahau | Chicchan | Oc | Men |
| Caban | Ik | Manik | Eb |
| Ix | Cauac | Kan | Muluc |
| Chuen | Cib | Ymix | Cimi |
| Lamat | Ben | Ezanab | Akbal |

Extending from the right of this group, and running through the lowest division to the middle of plate 33, there is a numeral series consisting of nine pairs of numbers, each pair the same (13 and XI), the former black, the latter red. The black is the counter or interval, and the red the week number of the day reached. The sum of the black numbers (9×13) is 117, which is the interval between the successive days of each column; thus, from 11 Ahau to 11 Caban is 117 days, and so on down to Lamat, the last day of the left-hand column. From 11 Lamat to 11 Chicchan, the first day of the second column, is also 117 days, and so on to the last day of the fourth column. These four columns, therefore, form one continuous series of 2,223 days, commencing with 11 Ahau and ending with 11 Akbal; but by adding 117 more days to complete the cycle to 11 Ahau—which appears to be the plan of these series—the total is 2,340 days, or 9 cycles of 260 days each, or, in other words, nine sacred years.

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* "Aids to the Study of the Maya Codices," op. cit., pp. 290-291.

Turning now to table 3 (page 21), and selecting 11 Ahau in either column and counting forward continuously, using the same day column without adding the five days, it will be seen that the proper days will be reached.* For example, Ahau, the third day in the Ezanab column, may be selected, and the count may be carried from 11 opposite in the fourth number column. Continuing from this 117 days, 11 Caban, the twentieth day of the ninth number column is reached: 117 days from this (going back to the first column when the thirteenth is completed) ends with 11 Ix, the seventeenth day of the second number column; 117 more with 11 Chuen, the fourteenth day of the eighth number column; 117 more with 11 Lamat, the eleventh day of the first column; and so on to the end. It is evident, therefore, that the series can be traced in years of 360 days, if these years begin with the same day.

An attempt will now be made to trace it in accordance with the usual calendar system. However, as it appears to be usual in this codex to begin the years and months with the days usually considered the last, as has been found true of the series on plates 46–50, it may be taken for granted that the same rule holds good here. If the reader has learned how to count by the compound calendar, table 3, it may be used in following the explanation. As there is nothing whatever in the series to indicate the years to which it is applied, it must be considered of general application, and may begin in any year. The year 1 Akbal, in which 11 Ahau falls on the eighteenth day of the thirteenth month, Mac, may therefore be selected. Carrying the count forward from this date 117 days, or five months and seventeen days, the next year, which should be 2 Lamat, is entered. Counting now five months and two days (or 102 days), 9 Ik, the last day of the year proper, is reached, and five days more end with 1 Manik, the last of the added days; 2 Lamat will therefore be the first day of the next year. As 107 days have now been counted, the further count of 10 days, commencing with 2 Lamat, extends to 11 Caban, the second day in the left-hand column of our series. This is the tenth day of the first month, Pop, of the year 2 Lamat. Counting forward from this, 117 days reaches 11 Ix, the seventh day of the seventh month, Yaxkin. As this is the third day in the series, the count is carried forward 117 days more and reaches 11 Chuen, the fourth day of the thirteenth month, Mac; and 117 days more reaches 11 Lamat, the last day of the column. This is found to be the first of the supplemental days of the year 2 Lamat. In taking the next step, four days are counted in this year and 113 days in the year 3 Ben. This period of 117 days closes with 11 Chicchan, the first day of the second column of the series given above.

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*For the method of using this calendar, the reader is referred to my "Study of the Manuscript Troano," op. cit., pp. 11-13.

It is manifest from this examination that all series constructed on the plan of this one are adjustable to the calendar system with the year of 365 days and the four year-series.

Referring now to the long series on plates 53–58 of the same codex, the first five columns from the commencement in the upper division of plate 53 are given, inserting two corrections in the upper numerals which the counters below show to be required. These corrections, however, which were first made by Dr. Förstemann, and are absolutely necessary to the order of the series, in no way affect the question now at issue. The series is as follows:

| | | | | |
|---|---|---|---|---|
| | | 1 | 1 | 2 |
| 8 | 17 | 7 | 15 | 6 |
| 17 | 14 | 2 | 14 | 16 |
| 6 Kan | 1 Ymix | 6 Muluc | 1 Cimi | 9 Akbal |
| 7 Chicchan | 2 Ik | 7 Oc | 2 Manik | 10 Kan |
| 8 Cimi | 3 Akbal | 8 Chuen | 3 Lamat | 11 Chicchan |
| 8 | 8 | 7 | 8 | 8 |
| 17 | 17 | 8 | 17 | 17 |

The numbers below the columns denote the intervals in months and days; thus, from 6 Kan to 1 Ymix, is 8 months and 17 days; from 1 Ymix to 6 Muluc is 7 months and 8 days; from 6 Muluc to 1 Cimi is 8 months and 17 days; and so on. As there is also an interval of 8 months and 17 days under the first column, it is necessary to count back 8 months and 17 days from 6 Kan to find the initial day of the series. The numerals over the columns indicate the sum of the intervals, at any given column, from the initial day of the series. Thus the numbers in the lowest line may be considered days, or units of the first order, of which twenty make one unit of the second order; the second line may be considered months, or, as Dr. Förstemann holds, units of the second order, of which eighteen make a unit of the third order; and the upper line years (of 360 days), or units of the third order, one of which equals 360 units of the first order. Hence, the numbers $\left\{\begin{matrix}1\\7\\2\end{matrix}\right.$ over the third column equal $360+140+2=502$ days, or 1 year (of 365 days), 6 months and 17 days.

As there is nothing in the series to indicate the year in which it begins, it may be assumed to commence in a year in which Kan is the seventeenth day of the month. This is found to be a Lamat year, and counting back 8 months and 17 days from 6 Kan, 12 Lamat is reached; and this, as it is the first day of a month, may be assumed to be the first day of a year. According to this reckoning 6 Kan of the first column of the series will be the seventeenth day of the ninth month, Chen, of the year 12 Lamat. Counting forward from this day, 8 months and 17 days carries the reckoning to 1 Ymix, the fourteenth day of the eighteenth month, Cumhu, which is the first day of the second column of the series. Counting forward from this 7 months and 8 days, 6 Muluc, the first day of the third column should be reached, but the count passes into the second year. Counting forward 6 days which remain of the month Cumhu and the 5 intercalary days, 12 Eb is reached; hence the next year must begin with 13 Ben. Having counted 11 days, there remain 6 months and 17 days of the period of 7 months and 8 days. Commencing with 13 Ben, the first day of the month Pop, this period closes with 6 Muluc, which is the seventeenth day of the seventh month Yaxkin.

It is evident, therefore, that this series and all those similarly constructed can be explained according to the usual calendar system; and this will hold good if the count is begun in any one of the four years. It will be found true in the example just given if the reckoning begins with 6 Kan of the Akbal, Ben, and Ezanab years. A little study of the calendar will show that this must necessarily be true of all series regularly formed in which the months and days of the month are not given. As proof of this a short series arbitrarily formed for illustration, in which the intervals differ from one another, is presented:

| | | | |
|---|---|---|---|
| | | | 1 |
| | 6 | 12 | 3 |
| | 7 | 1 | 5 |
| 1 Kan | 11 Chuen | 8 Chicchan | 10 Muluc |
| | 6 | 5 | 9 |
| | 7 | 14 | 4 |

In this, as in the last example, the numbers below indicating the intervals are given in months and days. Turning to table 3 (page 21), 1 Kan, the second day of the year 13 Akbal, may be selected. It is, therefore, the second day of the month Pop. Counting forward, 6 months and 7 days we reach 11 Chuen, the ninth day of the month Yaxkin; then 5 months and 14 days end with 8 Chicchan, the third day of the thirteenth month, Mac. Assuming that the year consists of 365 days, there will remain to be counted in this year (13 Akbal) 5 months and 17 days, and the 5 intercalary days. This leaves to be counted 3 months and 2 days of the interval of 9 months and 4 days under the last column of the series. As the next year must, according to the rule, be 1 Lamat, the count commences with 1 Lamat, the first day of the month Pop; and being carried forward 3 months and 2 days extends to 10 Muluc, the second day of the fourth month Tzoz of the year 1 Lamat, and the last day of the series.

As proof that this series is constructed on the same plan as that on plates 53–58 of the Dresden codex, except that the intervals are arbitrarily given, it may be pointed out that each may also be traced on the theory that the year consisted of 360 days which always commenced with the same day. As the method of proving this has been shown above, further demonstration would seem to be unnecessary.

We conclude, therefore, that the only satisfactory proof from the codices in regard to the calendar system used therein is to be found in series which, like that on plates 46–50 of the Dresden codex, give the months and days of the month. Nevertheless it can readily be seen how the dates given in the other series may become fixed and determinate as regards their practical use if they were intended for this purpose. Referring again to that portion of the series on plates 53–58 of the Dresden codex, given above, the third column, in which the days are 6 Muluc, 7 Oc, 8 Chuen, may be selected. Let us suppose the priest wishes to determine at what time in the year the ceremony or observance referred to by this column and the written characters above is to take place. Of course he knows the name and number of the passing year. Let us suppose it is 2 Ben. By turning to his calendar or by counting the days he soon ascertains that 6 Muluc, 7 Oc, and 8 Chuen can fall, in this year, only on the seventeenth, eighteenth, and nineteenth days of the third month, Zip, and sixteenth month, Pax.

It is apparent, therefore, that if intended for any practical use, the time of year in which any of the dates of the series will fall can readily be determined for the passing year. There are, however, several of the numeral series of the Dresden codex which must have been inserted for other than a practical purpose in the sense indicated. In fact, some of them appear, so far as our knowledge yet extends, to have been given rather as exhibitions of the scribe's mathematical attainments than otherwise. Perhaps, however, Dr. Förstemann may be right in supposing they refer to the time periods of heavenly bodies.

As the chief object of this paper is accomplished in presenting the evidence that the various series of the codices can be traced according to the usual Maya calendar with the simple change of one day in beginning the list, and that the series on plates 46–50 of the Dresden codex can be explained only in accordance with that calendar, it is unnecessary to enter at present into a discussion of the objects and uses of these time periods. It is probable that these questions will not receive entirely satisfactory answers except through the interpretation of the written characters. The same is probably true of the signification of the day and month names which has recently occupied the attention of Dr. Edward Seler and Dr. D. G. Brinton.

Although they have added to our knowledge of the relation of the various calendars to one another, and have shown that probably most, if not all, of the corresponding day names are intended to express substantially the same ideas, yet the uncertainty which hangs about most of the definitions given is not likely to be dispelled until further advancement has been made in deciphering the written characters or further information has been obtained in regard to the origin and development of the calendar.

## Chapter III.

## CALENDAR OF THE INSCRIPTIONS.

One important result of the proof herein presented—i. e., that the calendar system of the Dresden codex was based on the year of 365 days and the four year-series commencing with the days Akbal, Lamat, Ben, and Ezanab—is that it enables students to decide positively that the same system was used in the inscriptions of Palenque, Lorillard City, and Tikal.

As proof of this, reference may be made first to the following combinations of day and month symbols on the Palenque tablet. The order in which the glyphs of this inscription are to be read, as first shown in my "Study of the Manuscript Troano" and now generally admitted, is by double columns, from left to right, commencing at the top; thus one reads across the top glyphs of the first two columns, then the next two glyphs, and so on to the bottom. The scheme of numbering the characters for reference is that adopted by Dr. Rau in his "Palenque Tablet."

On the right slab at T8 is the symbol 1 Kan, followed at S9 by 2 Kayab. This gives the year 6 Akbal. At S10 is 11 Lamat, followed at T10 by 6 Xul. As Lamat is the sixth day of the month only in Akbal years, this gives 10 Akbal as the year. Attention is also called to the fact that Kan is the second day of the month only in years commencing with Akbal. It is evident, therefore, that the calendar system of the Dresden codex is followed here. At U17, is 5 Kan, followed by 12 Kayab, which refers to the year 12 Ben. But one month symbol can be determined with certainty on the left slab. At D3 is 4 Ahau, followed at C4 by 8 Cumhu, giving the year 8 Ben. There are other combinations on this tablet by which the year series in which they are found may be ascertained, but the number of the year can not be determined as the month symbols are as yet unknown. For example, at X10 is 7 Kan, followed at W11 by 17 —(?) [month unknown]. As Kan is the seventeenth day of the month only in Lamat years (see table 3, page 21), it is known to belong to this year series, but the number of the year can not be determined without knowing the month referred to. It is possible that the month names used in this inscription are not the same throughout as those which have come down to us; or it may be that the symbols of some differ from those found in the Dresden codex. However, the symbols for Kayab, Xul, and Cumhu can be determined with reasonable if not positive certainty, a fact which, together with the other agreements noticed, renders it quite certain that the system followed in the two records is substantially the same. It is also significant that if the four years above determined are placed in proper order, they will all fall in the same decade; thus:

| | | | |
|---|---|---|---|
| 6 *Akbal* | 7 (Lamat) | 8 *Ben* | 9 (Ezanab) |
| 10 *Akbal* | 11 (Lamat) | 12 *Ben* | 13 (Ezanab) |

Those in italics are the years determined by the symbols; the others are introduced to show the order in which they must follow one another.

On one of the casts made at Lorillard City by Charney, we find 3 Ymix followed by 14 —(?) [month not determined]. By turning to table 3, the reader will observe that Ymix can be the fourteenth day of the month only in Lamat years. As the name of the month is unknown, the number of the year can not be given.

It may be observed in passing that there appear, from Charney's casts, to be two classes of inscriptions at this locality, one of which is much older than the other, the former allied to but apparently older than those at Palenque, and the other allied to those of Tikal. These differences on the one hand and similarities on the other are quite marked.

On one of the Bernoulli inscriptions of Tikal, 3 Ahau is followed by 3 Mol (?). Although the identification of the month symbol is not beyond question, it is known that Ahau can be the third day of the month only in Ezanab years. In the same inscription 13 Akbal is followed by 1 —(?) [month unknown]. By reference to table 3, it will be seen that this must be the first day of the first or fourteenth month of the year 13 Akbal. On the same inscription also 11 Ik is followed by 15 —(?) [month unknown]. As Ik can be the fifteenth day of the month only in Lamat years, three out of the four year-series are thus ascertained. The proof is therefore positive that the same calendar system was used in the inscriptions at the three places named as in the Dresden codex.

It may of course be claimed that it does not necessarily follow from the identity in form of the day symbols that the names were the same. However, the evidence appears to be sufficient to prove that the calendar system was the same, and to render it highly probable if not certain that the significations of the day names, so far as determined, are substantially the same as those of the Maya calendar. It is true, though, that several symbols are found in these inscriptions which have numerals attached and apparently stand for days and months, yet are wholly different from any found in the Maya codices; and this fact indicates that the day and month names are not the same throughout, and hence pertain to other but closely allied calendars.

According to Dr. Brinton,* the dominical days or year-bearers of the Tzental calendar were Lambat (= Lamat), Ben, Chinax (= Ezanab), and Votan (= Akbal). This is in precise agreement with the calendar system of the Dresden codex and the inscriptions.

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* "The Native Calendar of Central America and Mexico," p. 12.

## CHAPTER IV.

## ORIGIN OF THE CALENDAR.

I had not intended to offer at this time any suggestions in regard to the origin of the singular calendar described in the foregoing pages; but since the subject has recently been brought into discussion, both in this country and in Europe, it would seem fitting to refer to some data which apparently have a bearing on the question. According to Dr. Brinton:*

> We know to a certainty that essentially the same calendar system was in use among the Nahuas of the valley of Mexico and other tribes of the same linguistic family resident in Tlascallan and Meztitlan, Soconusco, Guatemala, and Nicaragua; that it prevailed among the Mixtecs and Zapotecs; and that of the numerous Mayan tribes, it was familiar to the Mayas proper of Yucatan, the Tzentals and Zotzils of Chiapas, the Quichés and Cackchiquels of Guatemala, and to their ancestors, the builders of the ruined cities of Copan and Palenque. There is no direct evidence that it had extended to the Huastecas of Maya lineage, on the Rio Panuco; but it was in vogue among the Totonacos, their neighbors to the south, on the Gulf of Mexico. The Pirindas, Matlazincas, and Tarascos of Michoacan had also accepted it, though perhaps not in a complete form. The Chiapanecs or Mangues, part of whom lived in Nicaragua and part in Chiapas, had also adopted it. The tribes above named belong to seven entirely different linguistic stocks, but were not geographically distant. Outside of the area which they occupied no traces of the calendar system, with its many and salient peculiarities, have been found, either in the New or Old World.

Two things are to be noted in any attempt to trace this singular calendar to its origin: first, that wherever we have found it, the peculiarities are substantially developed; and, second, that we find no traces of it among other American tribes than those named. It would be rash, however, to assume from these facts that it was not gradually developed from a simpler form. Where is this bud, this germ to be found? Notwithstanding the derision such propositions usually encounter, I present briefly some reasons for believing that we must look beyond the borders of our continent for it.

The special features of this calendar (though not all peculiar to it) are as follows: The division of the year into 18 months of 20 days, each day of the month having its special name; the intercalation of 5 days at the end of the last month to complete the 365; the method of counting by thirteens; the 9 "Lords of the night;" and the sacred period of 260 days.

I think we may safely assume that the natural basis of the division into months, or rather of the count by months, was the revolution and phases of the moon; that the mathematical basis was the count by the fingers, five being the primary week or period; and that a mystical reference to the cardinal points played a prominent part in its formation. The want of conformity of this system to the return of the seasons and the rising of certain constellations becoming apparent, the year of definite or approximately definite length, determined chiefly by the stars, came into use.

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*Native Calendar, op. cit., p. 5.

The religious festivals and ceremonies being governed chiefly by the phases of the moon, the effort properly to adjust the lunar and sidereal periods has given rise to different calendar systems, the approach to accuracy depending largely on the advance in culture and reliance on the sidereal measure.

Although the references to the calendars in use among the Polynesians and Melanesians are brief and incomplete, and generally confused from a lack on the part of writers of a correct knowledge of the system, yet, when carefully studied, they seem to furnish a clue to the origin of the Mexican and Central American calendar. As proof of this statement we present here some references, culled from the voluminous literature relating to the Pacific islands and their inhabitants.

Rev. Sheldon Dibble, who was the teacher of history in the Mission Seminary at Lahainaluna, writes as follows in his "History of the Sandwich Islands":*

> Before proceeding further with the narrative it may be proper here to notice their ancient division of time and some few ancient traditions.
>
> It is said that their division of time was made by their first progenitor, Wakea, at the time of his domestic quarrel, to which we have already alluded. Be this true or false, the tradition shows that their division of time was very ancient.
>
> In their reckoning, there were two seasons, summer and winter. When the sun was perpendicular and moved toward the north, and the days were long, and the trees bore fruit, and the heat was prevalent—that was summer. But when the sun was perpendicular and moved toward the south, and the nights were lengthened, and the trees without fruit, and the cold came—that was winter. There were also six months in each season. Those of the summer were: Ikiki, Kaaona, Hinaiaeleele, Kamahoemua, Kamahoehope, and Ikua. The winter months were: Welehu, Makalii, Kaelo, Kaulua, Nana, and Welo. These twelve months united constituted one year. Welehu was the completion of the year, and from Makalii the new year was reckoned. In one year there were nine times forty nights. The nights were counted by the moon. There were thirty nights in each month, seventeen of which were not very light, and thirteen were; the different nights (and days) deriving their names from the different aspects of the moon, while increasing, at the full, and waning. The first night was called Hilo (to twist), because the part then seen was a mere thread; the next, a little more plain, Hoaka (crescent); then Kukahi, Kulua, Kukolu, Kupua, Olekukahi, Olekulua, Olekukolu, Olekupau. When the sharp points were lost in the moon's first quarter, the name of that night was Huna (to conceal); the next, on its becoming gibbous, Mohalu, then Hua; and when its roundness was quite obvious, Akua. The nights in which the moon was full or nearly so, were Hoku, Mahealani, and Kolu. Laaukukahi was the name of the night in which the moon's decrease became perceptible. As it continued to diminish the nights were called Olaaukulua, Laaupau, Olekukahi, Olekulua, Olepau, Kaloakukahi, Kaloakulua, Kaloapau. When the

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*Edition of 1843, pp, 24–26.

moon was very small the night was Mauli, and that in which it disappered, Muku. The month of thirty days is thus completed.

From each month four periods were selected, in which the nights were consecrated, or tabu. The following are the names: Kapuku, Kapuhua, Kapukaloa, and Kapukane. The first consisted of three nights, commencing with Hilo and terminating with Kulua; the second was a period of two nights, beginning with Mohalu and ending with Akua; the two nights, from Olepau to Kaloakulua; the fourth from Kane to Mauli.

It is mostly in reference to the sacred seasons that I have here introduced their division of time. The method of reckoning by the moon led, of course, to many irregularities. On a future page I may perhaps notice some of them.

On another page he makes the following statement: *

Those who took the most care in measuring time measured it by means both of the moon and fixed stars. They divided the year into twelve months, and each month into thirty days. They had a distinct name for each of the days of the month, as has been shown on a former page, and commenced their numbering on the first day that the new moon appeared in the west. This course made it necessary to drop a day about once in two months, and thus reduce their year into twelve lunations instead of three hundred and sixty days. This being about eleven days less than the sidereal year, they discovered the discrepancy and corrected their reckoning by the stars. In practice, therefore, the year varied, being sometimes twelve, sometimes thirteen, lunar months. So, also, they sometimes numbered twenty-nine and sometimes thirty days in a month.

Though their system was thus broken and imperfect, yet, as they could tell the name of the day and the name of the month when any great event occurred, their time can be reduced to ours by a reference to the phase of the moon at the time. But when the change of the moon takes place about the middle of our calendar month, then we are liable to a mistake of a whole month. We are liable to another mistake of a day from the uncertainty of the day that the moon was discovered in the west. Having nothing to rely upon except merely their memories, they were also liable to numerous mistakes from that source.

Although it is evident from this language that the author did not thoroughly understand the system, a careful examination will enable students to get at the main points, and, by the aid of a later writer, to gain a tolerably correct idea of the calendar. It is distinctly stated in each extract, notwithstanding the apparent contradiction in the latter, that the year consisted of twelve months and that there were thirty days (or nights) in each month. This, if there was no intercalation, would give 360 days to the year. This is confirmed by the additional statement that "in one year there were nine times forty nights," which I am inclined to believe would have been more correctly given by saying "there were forty times nine nights in a year."

It will be observed that in the second extract the author tries to explain the relation of the lunations to the twelve divisions of the sidereal year, arriving at the conclusion that "in practice" the years, and also the months, varied in length. Yet he states distinctly that those who took most care in measuring time (probably the priests) "measured it by means both of the moon and fixed stars;" and that at length having discovered a discrepancy of eleven days in their reckoning, they corrected

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* P. 108.

it "by the stars." It is apparent, therefore, that the Hawaiians had a determinate sidereal year, and as he again avers that each of the thirty days of the month had its specific name (though he does not give them all), we may suppose that this error arose from a failure to intercalate the proper number of days, and not by dropping from an extra month. This supposition we find is confirmed by Judge Fornander in his "Polynesian Race,"* who says: "It is known that the Hawaiians who counted twelve months of thirty days each, intercalated five days at the end of the month *Welehu*, about December 20, which were tabu days dedicated to the festival of the god *Lono*; after which the new year began with the first day of the month *Makalii*." He also quotes from Dibble the second extract given above and corrects it thus: "Mr. Dibble omits to mention that the 'correction' of their reckoning 'by the stars' was made by the intercalation [the five days] I have referred to." "It thus appears," he continues, "that the Hawaiians employed two modes of reckoning—by the lunar cycles, whereby the monthly feasts or kapu-days were regulated; and the sidereal cycle, by which the close of the year and the annual feast of Lono was regulated."† The same writer asserts that the public sacrifices and kapu days were observed only *during eight months* of the year, and discontinued during the months of Ikuwa, Welehu, Makalii, and Kaela, when in the month of Kaulua they recommenced.

The names of the months and days as given by him are as follows:

MONTHS.

1 Makalii
2 Kaela
3 Kaulua
4 Nana
5 Welo
6 Ikiiki
7 Kaaona
8 Hinaieleele
9 Hilinehu
10 Hilinama
11 Ikuwa
12 Welehu

DAYS.

1 Hilo
2 Hoaka
3 Kukahi
4 Ku-lua
5 Ku-kolu
6 Ku-pau
7 Ole-ku-kahi
8 Ole-ku-lua
9 Ole-ku-kolu
10 Ole-ku-pau
11 Huna
12 Mohalu
13 Hua
14 Akua
15 Hoku
16 Mahealani
17 Kulu
18 Laau-ku-kahi
19 Laau-ku-lua
20 Laau-pau
21 Ole-ku-kahi
22 Ole-ku-lua
23 Ole-pau
24 Kaloa-ku-kahi
25 Kaloa-kulua
26 Kaloa-pau
27 Kane
28 Lono
29 Mauli
30 Muku

Now, the points in which this Hawaiian calendar agrees with that of Mexico and Central America may be specially noted, since the former may have furnished the basis of some of the peculiarities of the latter.

First, attention is called to the fact that the Hawaiians had two periods—one the sidereal year of 365 days, or twelve months of thirty days each and five added days; the other the sacred period of about 240 days, or eight months. The Mexicans and Central Americans had their regular or sidereal year of 365 days, consisting, however, of eighteen months of twenty days each and five added days; and they, too, had a sacred year or period of 260 days. There are, however, four points in what has been mentioned in which they agree: The length of the year; the intercalation of five days; the fact that this intercalation was by adding the five days at the end of the last month; and in having a sacred period of about two-thirds of the year. As this sacred period included eight months of thirty days, or 240 days, it varied but little in length from that of the Mexicans, which embraced 260 days. The Zuñis, according to Mr. Cushing, had a sacred period of between eight and nine lunar months. This period was the portion of the year considered sacred, or during which religious observances of a certain character took place. Possibly this was not strictly observed in practice at the time of the Spanish conquest, but used, nevertheless, as a period in their calendar system. If one such period was included in each year then the system is not comparable with the Hebrew and Chaldeo-Assyrian twofold manner of commencing the year; nor with the Egyptian system by which the lunar and solar years were made to coincide at the end of each "Apis period" of twenty-five years.

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* Vol. I, p. 119 (1878).

† Vol. I, p. 120, note.

That this sacred period was included in, or formed a part of, each year among the Hawaiians is positively stated in the above extract from Judge Fornander's work. Mr. Cushing also informs me that it was so with the Zuñis. That it was also true in regard to the Mexican calendar seems to be indicated in some of the time series in the Mexican codices. For example, in the Borgian codex (and all were formed on the same plan) the time series on plates 31–38 (to be read to the left) is bordered above and below by a line of symbolic figures, each line containing 52, or the two together 104. These added to the 260 of the five interior lines, give 364, lacking but one day of the complete year. As they exactly fill out the spaces according to the scheme, we may suppose this to be the reason why the odd day was omitted; or it is possible there was some other reason understood by the priests. At any rate, the explanation given is not a rash one. It is a singular coincidence that in an ancient Javanese manuscript five days of the calendar are represented in the same manner by symbolic figures.*

Bastian, speaking of the Maori, makes a remark which implies that this people also had a sacred period. He says, "They * * * reckoned *nine months* and then *three months* from the tenth month or Ngakuru, the unemployed months (March, April, May,) in which season the Kumara were harvested and the planting began again in June."† Although apparently relating to agricultural pursuits, we must bear in mind the fact that these among aboriginal tribes were largely regulated by religious ceremonies.

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*Crawfurd, "Indian Archipelago," vol. I, plate 7.

†Inselgruppen, p. 199.

A statement by Crawfurd leads to the belief that there was also a portion of the year considered sacred by the Javanese. It is as follows:

> For astrological purposes the thirty *wukus* are divided into six periods, each of which is considered to be unpropitious to some portion of animal or vegetable nature. The first is considered unpropitious to man, the second to quadrupeds, the third to trees, the fourth to birds, the fifth to seeds or vegetables, and the sixth to fishes. Each of these divisions has been said to consist of thirty-five days or seven Javanese weeks, which would make the ancient Javanese year a cycle of 210 days. I rather suspect that it consisted of twice that number, or 420, and that the *wukus* expressed fortnights or half lunations. This interesting point would be determined by investigations conducted in the island of Bali, where I have reason to believe that this civil, or rather ritual year or period still obtains.*

The second point in which the Hawaiian calendar resembles the Mexican is the intercalation of five days—which were considered tabu days—at the end of the last month to complete the year. The fact that this was true in reference to the calendars of some of the peoples of the Old World does not affect the bearing of this fact on the question under discussion, as the Polynesians (at least the lighter-colored race; and it is among them only that these more advanced calendars are found) are admitted to have had their origin at some point in southeastern Asia; in other words, that they probably pertain to the Malay race. Hence it is not impossible or even improbable that some Polynesian customs may be traced back to the Old World. The same may be said of the fact that each day of the month has its name, another point in which the calendars of Hawaii and Mexico agree. It is true that in the former the month consisted of thirty days, while in the latter it contained only twenty; but of this we shall speak farther on.

This naming of the days was true of other Polynesian calendars, as that of Society Islands, of Marquesas, Samoa, New Zealand, etc., also of the old Javanese calendar. In some cases the days appear to have had two names, one series being that of the deities supposed to preside over them. This appears to have been true of the old Samoan, New Zealand, and Javanese calendars, and Dr. Seler states that the same was true of the Mexican calendar. The importance of this fact in this connection is that Mr. Taylor gives us, in his "Te Ika a Maui,"† the names of the thirty deities who preside over the days of the month, together with the things over which they preside. In this list we find the pigeon (though the corresponding word in the Hawaiian language signifies the kite); also the shark, stone, dog, lizard, wind, dew, and birds or bird in the general sense. Now it is a somewhat strange coincidence that we find the following among the Mexican days: An unknown sea monster which may be a shark, swordfish, or alligator (the same uncertainty applies to the Maori day); wind; water; dog; the eagle (in the corresponding Tzental and Quiché names "bird in general"); lizard, and flint. Is this coincidence merely accidental? If it stood alone, it would be best to assume this to be the case, but when it is in line with the other coincidences mentioned such an explanation is not satisfactory.

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* Op. cit., p. 295.

† Pp. 135-136.

The statement in the preceding quotation from Dibble, that "in one year there were nine times forty nights," would certainly not have been used by him unless there had been a method of counting by nines. This brings at once to mind the method the Mexicans had of counting, for some special purposes, by nines. This count, as in the Hawaiian calendar, referred to the nights, and the period was supposed to be ruled over by the so-called "Nine lords of the night." These periods are marked on the time series of the Mexican codices by footprints.

Another statement in the same quotation, which, to say the least, is remarkable, is that "There were thirty nights in each month, seventeen of which were not very light and thirteen were." Why this division unless it accorded with some method the natives had of dividing the month? It is this method of counting by thirteens in the Mexican and Central American calendar which Dr. Brinton rightly regards as one of its most puzzling features. He says, "It has usually been stated that the number 13 represents one-half the number of days during which the moon is visible between its heliacal conjunctions, and that it owed its selection to this observation." This, however, he does not deem entirely satisfactory, as there is, he remarks, an obvious difficulty in this theory since "According to it the calendar ought not to take note of the days when the moon is in conjunction, as otherwise after the very first month it will no longer correspond with the sequence of natural events from which it is assumed to be derived; but as these days are counted, it would appear, although the lunar relations of the calendar in later days can not be denied, that it had some other origin."*

If we had a full explanation of the division to which Mr. Dibble alludes, it is quite probable we could solve the riddle. In fact, the little that is given seems to meet precisely the objection which Dr. Brinton interposes. That the number was used in some mythical sense, or had some reference to religious ceremonies, is quite probable. At any rate, the fact that the Hawaiians counted thirteen nights of the moon as light is sufficient to raise the presumption that from this fact it came into use. The fact, however, that this number was in use among the Hawaiians as a time counter forms another link connecting the calendars of the two regions.

I do not find in any of the authorities I have at hand that the five-day period, so often used in connection with the Mexican and Central American calendar, was in vogue among the Polynesians; but, according to Crawfurd,† the Javanese week formerly consisted of five days.

In this connection we may mention a very singular coincidence in reference to the assignment of days and colors to the cardinal points.

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*Native Calendar, op. cit., p. 7.

†Indian Archipelago, vol. 1, p. 289. Rienzi's account in Oceanie is simply a repetition of Crawfurd's remarks.

According to Mr. Cushing the Zuñis assigned a special color to each of the cardinal points (a custom by no means uncommon), while to the *center* or *focus* was assigned a *mixed color*, or, as they termed it, "speckled." Now, Crawfurd says: *

> The Javanese consider the names of the [five] days of their native week to have a mystical relation to colors, and to the divisions of the horizon. According to this whimsical interpretation, the first means white, and the east; the second red, and the south; the third yellow, and the west; the fourth black, and the north; and the fifth, mixed color and focus or center."

A precisely similar assignment is seen in the Mexican codices, as, for example, on plate 12 of the Borgian codex, where a striped personage is placed in the center.

Thus it will be seen that the Polynesian calendar, or at least that of Hawaii, possesses almost every essential feature of that in use among the Mexicans and Central Americans. The only important feature of the latter which has no parallel in the former is the division of the year into eighteen months of twenty days each. So far no satisfactory explanation of this peculiarity has been suggested. I am strongly inclined to believe that it was not one of gradual growth, but made arbitrarily, by the priests, at some reformation of the calendar. If, as I have suggested, the chief points of the calendar were obtained from the Polynesians, probably at a comparatively recent date, the lunar month, or month of thirty days, would have been the one received. On the other hand, if it is of native growth, there can be but little doubt that the month was originally based on the moon's revolution. In either case, the change to a "month" of twenty days is difficult to account for, except on the supposition that it was arbitrarily made to bring into harmony the various divisions and numbers used in the calendar. Be the true explanation what it may, the evidence we have presented of its relation to the Polynesian calendar is too strong to be set aside as merely accidental. If my supposition proves to be well founded, we must suppose the Zapotec to be the American original.

The fact that the native Mexican and Central American calendar has spread geographically over only the area designated by Dr. Brinton in the above extract from his paper, but is not confined to one particular stock, indicates that it had its origin in this area, or was introduced here after the stocks found in this region had been differentiated and had become located in this area. This, however, is not the place to take up the discussion of the question of contact of the western coast tribes with the Polynesians, except as related to the calendar. It may be observed merely that I expect to show in a paper relating to the origin and signification of the symbols and names of the days and months of the Central American calendar that some of the names were probably derived from Polynesian sources.

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* Indian Archipelago, vol. 1, p. 290.

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SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

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# BIBLIOGRAPHY

OF THE

# WAKASHAN LANGUAGES

BY

JAMES CONSTANTINE PILLING

WASHINGTON
GOVERNMENT PRINTING OFFICE
1894

# LINGUISTIC BIBLIOGRAPHIES ISSUED BY THE BUREAU OF ETHNOLOGY.

Smithsonian institution—Bureau of ethnology. Catalogue of linguistic manuscripts in the library of the Bureau of ethnology. By James C. Pilling.

In Bureau of ethnology first annual report; half-title as above p. 553, text pp. 555-577, Washington, 1881, royal 8°.

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Catalogue | of | linguistic manuscripts | in the | library of the Bureau of ethnology | by | James C. Pilling | (Extracted from the first annual report of the Bureau | of ethnology) | [Vignette] |
Washington | Government printing office | 1881

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Smithsonian institution—Bureau of ethnology | J. W. Powell director | Proof-sheets | of a | bibliography | of | the languages | of the | North American Indians | by | James Constantine Pilling | (Distributed only to collaborators) |
Washington | Government printing office | 1885

Title verso blank 1 l. notice (signed J. W. Powell) p. iii, preface (November 4, 1884) pp. v-viii, introduction pp. ix-x, list of authorities pp. xi-xxxvi, list of libraries referred to by initials pp. xxxvii-xxxviii, list of fac-similes pp. xxxix-xl, text pp. 1-839, additions and corrections pp. 841-1090, index of languages and dialects pp. 1091-1135, plates, 4°. Arranged alphabetically by name of author, translator, or first word of title. One hundred and ten copies printed, ten of them on one side of the sheet only.

Smithsonian institution | Bureau of ethnology: J. W. Powell, director | Bibliography | of the | Eskimo language | by | James Constantine Pilling | [Vignette] |
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Smithsonian institution | Bureau of ethnology: J. W. Powell, director | Bibliography | of the | Iroquoian languages | by | James Constantine Pilling | [Vignette] |
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# PREFACE.

The derivation of the term used to designate the family which embraces the group of languages treated of in the present paper is from the Nutka word *waukash*, meaning *good*, and when heard by Captain Cook at Friendly Cove, Nootka Sound, was supposed to be the tribal name.

As the name of a family it was first used by Gallatin, in his *Synopsis of the Indian Tribes*, published in the Transactions of the American Antiquarian Society in 1836, based upon a vocabulary taken from Jewitt's *Narrative of Adventures and Sufferings*. In this article he gives, from Galiano, a vocabulary of the Maka, one of the Wakashan dialects, as a family of itself, under the name of Straits of Fuca. In his later article, *Hale's Indians of Northwest America*, published in the Transactions of the American Ethnological Society in 1848, Mr. Gallatin retains the name Wakash as a family designation, using a vocabulary of the Niwiti as a basis; but two of its dialects, the Hailtsa and Haeltzuk, he includes under the Nass family. Indeed, until recently the Maka, Hailtsuk, and Kwakiutl dialects have not been embraced in the Wakashan family by any writer, the first one to do so being Dr. Franz Boas, who has made extensive studies among these northwest peoples and collected vocabularies of many of them. Intermediate writers have used a number of names to designate this family, the principal ones adopting Nootka and Nootka-Columbian.

The geographic distribution of the tribes forming this family, according to Major Powell, in his *Indian Linguistic Families North of Mexico*, published in the seventh annual report of the Bureau of Ethnology, in 1891, is as follows:

> The tribes of the Aht division of this family are confined chiefly to the west coast of Vancouver Island. They range to the north as far as Cape Cook, the northern side of that cape being occupied by Haeltzuk tribes, as was ascertained by Dr. Boas, in 1886. On the south they reached to a little above Sooke Inlet, that inlet being in possession of the Soke, a Salishan tribe.
>
> The neighborhood of Cape Flattery, Washington, is occupied by the Makah, one the Wakashan tribes, who probably wrested this outpost of the family from the Salish (Clallam) who next adjoin them on Puget Sound.
>
> The boundaries of the Haleltzuk division of this family are laid down nearly as they appear on Tolmie and Dawson's linguistic map of 1884. The west side of King Island and Cascade Inlet are said by Dr. Boas to be inhabited by Haeltzuk tribes, and are colored accordingly.

The accompanying paper embodies 251 titular entries, of which 220 relate to printed books and articles and 31 to manuscripts. Of these, 238 have been seen and described by the compiler, 215 of the prints and 23 of the manuscripts; leaving as derived from outside sources 5 of the prints and 8 of the manuscripts.

In addition to these, there are given in full a number of engraved titles, etc., all of which have been seen and described by the compiler; while in the notes mention is made of 25 printed and manuscript works, of which 14 have been seen and described by the writer.

So far as possible, in reading the proof of this paper comparison has been made direct with the books and articles themselves. In this work access was had to the public and private libraries of this city, and Mr. Wilberforce Eames, librarian of the Lenox Library, New York, has kindly performed the same labor respecting books in his own and the Lenox Library.

In the course of the work every facility has been given by Major J. W. Powell, Director of the Bureau; and, as is the case with all the previous papers of the series, Mr. P. C. Warman has contributed his valuable services.

James C. Pilling

WASHINGTON, D. C., *March 15, 1894.*

# INTRODUCTION.

In the compilation of this series of catalogues the aim has been to include in each bibliography everything, printed or in manuscript, relating to the family of languages to which it is devoted: books, pamphlets, articles in magazines, tracts, serials, etc., and such reviews and announcements of publications as seemed worthy of notice.

The dictionary plan has been followed to its extreme limit, the subject and tribal indexes, references to libraries, etc., being included in one alphabetic series. The primary arrangement is alphabetic by authors, translators of works into the native languages being treated as authors. Under each author the arrangement is, first, by printed works, and second, by manuscripts, each group being given chronologically; and in the case of printed books each work is followed through its various editions before the next in chronologic order is taken up.

Anonymously printed works are entered under the name of the author, when known, and under the first word of the title not an article or preposition when not known. A cross-reference is given from the first words of anonymous titles when entered under an author, and from the first words of all titles in the Indian languages, whether anonymous or not. Manuscripts are entered under the author when known, under the dialect to which they refer when he is not known.

Each author's name, with his title, etc., is entered in full but once, i. e., in its alphabetic order. Every other mention of him is by surname and initials only, except in those rare cases when two persons of the same surname have also the same initials.

All titular matter, including cross-reference thereto, is in brevier; all collations, descriptions, notes, and index matter in nonpareil.

In detailing contents and in adding notes respecting contents, the spelling of proper names used in the particular work itself has been followed, and so far as possible the language of the respective writers is given. In the index entries of the tribal names the compiler has adopted that spelling which seemed to him the best.

As a general rule initial capitals have been used in titular matter in only two cases: first, for proper names; and second, when the word actually appears on the title page with an initial capital and with the remainder in small capitals or lower-case letters. In giving titles in the German language the capitals in the case of all substantives have been respected.

When titles are given of works not seen by the compiler the fact is stated or the entry is followed by an asterisk within curves, and in either case the authority is usually given.

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### By James C. Pilling.

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together with remarks | upon the social position, productions, resources, and | prospects of the country, a dissertation upon | the climate, and a full description of | the Indian tribes of the Pacific | slope, their manners, etc. | Interspersed with | incidents of travel and adventure. | By A. N. Armstrong, | for three years a government surveyor in Oregon. |

Chicago: | published by Chas. Scott & co. | 1857.

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Manuscript, 6 leaves, folio, written on one side only; in the library of the Bureau of Ethnology.

Contains 180 words, recorded on one of the forms issued by the Smithsonian Institution. Equivalents of nearly all the words are given.

John Russell Bartlett, author, born in Providence, R. I., 23 Oct., 1805, died there 28 May, 1886. He was educated for a mercantile career, entered the banking business at an early age, and was for six years cashier of the Globe bank in Providence. His natural bent appears to have been in the direction of science and belles-lettres, for he was prominent in founding the Providence athenæum and was an active member of the Franklin society. In 1837 he engaged in business with a New York house, but was not successful, and entered the book-importing trade under the style of Bartlett & Welford. He became a member and was for several years corresponding secretary of the New York historical society, and was a member of the American ethnographical society. In 1850 President Taylor appointed him one of the commissioners to fix the boundary between the United States and Mexico under the treaty of Guadaloupe Hidalgo. This service occupied him until 1853, when he was obliged to leave the work incomplete, owing to the failure of the appropriation. He became secretary of state for Rhode Island in May, 1855, and held the office until 1872. He had charge of the John Carter Brown library in Providence for several years, and prepared a four-volume catalogue of it, of which one hundred copies were printed in the highest style of the art.—*Appleton's Cyclop. of Am. Biog.*

**Bates** (Henry Walton). Stanford's | compendium of geography and travel | based on Hellwald's 'Die Erde und ihre Völker' | Central America | the West Indies | and | South America | Edited and extended | By H. W. Bates, | assistant-secretary of the Royal geographical society; | author of 'The naturalist on the river Amazons' | With | ethnological appendix by A. H. Keane, B. A. | Maps and illustrations |

London | Edward Stanford, 55, Charing cross, S. W. | 1878

Half-title verso blank 1 l. title verso blank 1 l. preface pp. v-vi, contents pp. vii-xvi, list of illustrations pp. xvii-xviii, list of maps p. xix, text pp. 1-441, appendix pp. 443-561, index pp. 563-571, maps, 8°.

Keane (A. H.), Ethnography and Philology of America, pp. 443-561.

*Copies seen:* British Museum, Congress, Eames, Geological Survey, National Museum.

—— Stanford's | compendium of geography and travel | based on Hellwald's 'Die Erde und ihre Völker' | Central America | the West Indies | and | South America | Edited and extended | By H. W. Bates, | Author of [&c. two lines] | With | ethnological appendix by A. H. Keane, M. A. J. | Maps and illustrations | Second and revised edition. |

London | Edward Stanford, 55, Charing cross, S. W. | 1882.

Half-title verso blank 1 l. title verso blank 1

**Bates** (H. W.) — Continued.

1. preface pp. v–vi, contents pp. vii–xvi, list of illustrations pp. xvii–xviii, list of maps p. xix, text pp. 1–441, appendix pp. 443–561, index pp. 563–571, maps, 8°.

Linguistic article as under title next above.

*Copies seen:* British Museum, Harvard.

—— Stanford's | compendium of geography and travel | based on Hellwald's 'Die Erde und ihre Völker' | Central America | the West Indies | and South America | Edited and extended | By H. W. Bates, | assistant-secretary [&c. two lines] | With | ethnological appendix by A. H. Keane, M. A. I. | Maps and illustrations | Third edition |

London | Edward Stanford, 55, Charing cross, S. W. | 1885

Half-title verso blank 1 l. title verso blank 1 l. preface pp. v–vi, contents pp. vii–xvi, list of illustrations pp. xvii–xviii, list of maps p. xix, text pp. 1–441, appendix pp. 443–561, index pp. 563–571, maps, 8°.

Linguistic article as under titles next above.

*Copies seen:* Geological Survey.

**Beach** (William Wallace). The | Indian miscellany; | containing | Papers on the History, Antiquities, Arts, Languages, | Religions, Traditions and Superstitions | of | the American aborigines; | with | Descriptions of their Domestic Life, Manners, Customs, | Traits, Amusements and Exploits; | travels and adventures in the Indian country; | Incidents of Border Warfare; Missionary Relations, etc. | Edited by W. W. Beach. |

Albany: | J. Munsell, 82 State street. | 1877.

Title verso blank 1 l. dedication verso blank 1 l. advertisement verso blank 1 l. contents pp. vii–viii, text pp. 9–477, errata 1 p. index pp. 479–490, 8°.

Gatschet (A. S.), Indian languages of the Pacific states and territories, pp. 416–447.

*Copies seen:* Astor, Brinton, British Museum, Congress, Eames, Geological Survey, Massachusetts Historical Society, Pilling, Wisconsin Historical Society.

Priced by Leclerc, 1878 catalogue, no. 2663, 20 fr.; the Murphy copy, no. 197, brought $1.25; priced by Clarke & co. 1886 catalogue, no. 6271, $3.50, and by Littlefield, Nov. 1887, no. 50, $4.

**Bellabella.** See **Hailtsuk.**

**Berghaus** (*Dr.* Heinrich). Allgemeiner | ethnographischer Atlas | oder | Atlas der Völker-Kunde. | Eine Sammlung | von neünzehn Karten, | auf denen die, um die Mitte des neünzehnten Jahrhunderts statt findende | geographische Verbreitung aller, nach ihrer Sprachverwandtschaft geord- | neten, Völker des Erdballs, und ihre Vertheilung in die Reiche und Staaten | der alten wie der neüen Welt abgebildet und versinnlicht worden ist. | Ein Versuch | von | Dr Heinrich Berghaus. |

Verlag von Justus Perthes in Gotha. | 1852.

Title of the series (Dr. Heinrich Berghaus' physikalischer Atlas, etc.) verso l. 1 recto blank, title as above verso blank 1 l. text pp. 1–68, 19 maps, folio.

Transmontaine Gruppe treats of the habitat and linguistic relations of the peoples of the northwest coast, among them the Wakash and its tribal divisions, p. 56.—Map no. 17 is entitled "Ethnographische Karte von Nordamerika," Nach von Alb. Gallatin, A. von Humboldt, Clavigero, Hervas, Hale, Isbester, etc.

*Copies seen:* Bureau of Ethnology.

**Bergholtz** (Gustaf Fredrik). The Lord's Prayer | in the | Principal Languages, Dialects and | Versions of the World, | printed in | Type and Vernaculars of the | Different Nations, | compiled and published by | G. F. Bergholtz. |

Chicago, Illinois, | 1884.

Title verso copyright 1 l. contents pp. 3–7, preface p. 9, text pp. 11–200, 12°.

The Lord's prayer in a number of American languages, among them the Qagutl (from Hall), p. 148.

*Copies seen:* Congress.

Bible:

| | | |
|---|---|---|
| Matthew | Kwakiutl | See Hall (A. J.) |
| John | Kwakiutl | Hall (A. J.) |

Bible passages:

| | |
|---|---|
| Kwakiutl | See British. |
| Kwakiutl | Gilbert (—) and Rivington (—). |

**Blenkinsop** (George). See **Dawson** (G. M.)

**Boas**: This word following a title or within parentheses after a note indicates that the compiler has seen a copy of the work referred to belonging to the library of Dr. Franz Boas.

**Boas** (*Dr.* Franz). On certain songs and dances of the Kwakiutl of British Columbia. [Signed Franz Boas.]

In Journal of Am. Folk-lore, vol. 1, pp. 49–64, Boston and New York, 1888, 8°. (Pilling.)

Songs with music, verses with interlinear English translation, proper names, mythic terms, etc.

—— Poetry and music of some North American tribes.

In the Swiss Cross, vol. 2, pp. 146–148, New York, 1888, sm. 4°. (Pilling.)

A song, with music, of the [Wakashan] Indians of British Columbia, p. 148.

**Boas (F.)**—Continued.

—— The Indians of British Columbia. By Dr. Franz Boas.

In Popular Science Monthly, vol. 32, pp. 628–636, New York, 1888, 8°. (Pilling.)

A few Kwakiutl terms passim.

—— Die Mythologie der nord-west-amerikanischen Küstenvölker.

In Globus, vol. 53, pp. 121–127, 153–157, 299–302, 315–319; vol. 54, pp. 10–14, Braunschweig, 1888, 4°. (Geological Survey.)

Terms of the native languages of the northwest coast of British America, including a few of the Kwakiutl, with meanings, passim.

—— The houses of the Kwakiutl Indians, British Columbia. By Dr. Franz Boas.

In National Museum Proc. for 1888, pp. 197–213, Washington, 1889, 8°. (Pilling.)

Kwakiutl terms, with meanings, passim.

—— The Indians of British Columbia. By Franz Boas, Ph.D. (Presented by Dr. T. Sterry Hunt, May 30, 1888.)

In Royal Soc. of Canada, Trans. vol. 6, section 2, pp. 47–57, Montreal, 1889, 4°. (Pilling.)

A short vocabulary (18 words) of the Wik'é nok, showing affinities with the Bilqula, p. 49.—Kwakiutl and Wik'é nok terms, pp. 53–55.

—— Preliminary notes on the Indians of British Columbia.

In British Ass. Adv. Sci. report of the fifty-eighth meeting, pp. 233–242, London, 1889, 8°. (Geological Survey.)

Kwakiutl and Heiltsuk terms, pp. 238–239.

Issued also as follows:

—— Preliminary notes on the Indians of British Columbia.

In British Ass. Adv. Sci. fourth report of the committee . . . appointed for the purpose of investigating and publishing reports on the . . . northwestern tribes of the Dominion of Canada, pp. 4–10 [London, 1889], 8°. (Eames, Pilling.)

Linguistic contents as under title next above, pp. 7–8.

—— First General Report on the Indians of British Columbia. By Dr. Franz Boas.

In British Ass. Adv. Sci. report of the fifty-ninth meeting, pp. 801–893, London, 1890, 8°. (Geological Survey.)

The Kwakiutl, with a list of dialects, totems, terms, and emblems, pp. 827–829.—Names, with meanings, of the Kwakiutl groups, p. 849.

Issued also as follows:

—— First General Report on the Indians of British Columbia. By Dr. Franz Boas.

In British Ass. Adv. Sci. fifth report of the committee . . . appointed for the purpose of investigating and publishing reports on the . . . northwestern tribes of the Dominion of Canada, pp. 5–97, London [1890], 8°. (Pilling.)

Linguistic contents as under title next above, pp. 31–33, 53.

—— Second General Report on the Indians of British Columbia. By Dr. Franz Boas.

In British Ass. Adv. Sci. report of the sixtieth meeting, pp. 562–715, London, 1891, 8°. (Geological Survey.)

The Nootka (pp. 582–604) includes the following: A list of the tribes and their habitat, p. 583.—Names, with meanings, of the septs of the different Nootka tribes, p. 584.—Names of the chiefs of the septs, pp. 585–587.—Songs set to music, with translation, and many Nootka terms passim, pp. 588–604.

The Kwakiutl (pp. 604–632) includes: List of tribes, their gentes, habitat, etc., pp. 604–607.—Social organization, with many terms passim, pp. 608–614.—Secret societies, with lists, songs with interlinear translations, and many terms passim, pp. 614–632.

Kwakiutl linguistics (Kwakiutl and Hēiltsūk' dialects) includes: Comparative vocabularies, numerals, grammatic notes on nouns, adjectives, pronouns, verbs with conjugations, formation of words, etc., pp. 668–678.—Comparison between the Kwakiutl and Nootka languages, pp. 678–679.

Comparative vocabulary of eighteen languages spoken in British Columbia, pp. 692–715, includes three dialects of the Kwakiutl-Nootka, viz, Heiltsuk, Kwakiutl, Nootka-Ts'ēciath.

Issued also as follows:

—— Second General Report on the Indians of British Columbia. By Dr. Franz Boas.

In British Ass. Adv. Sci. sixth report on the northwestern tribes of Canada, pp. 10–163, London [1891], 8°. (Pilling.)

Linguistic contents as under title next above, pp. 31, 32, 33, 35, 36–52, 52–55, 56–62, 62–80, 103–116, 117–127, 140–163.

—— Vocabulary of the Kwakiutl Indians. By Dr. Franz Boas.

In American Philosoph. Soc. Proc. vol. 31, pp. 34–82, Philadelphia, 1893, 8°. (Geological Survey.)

General account of the Kwakiutl and their language, pp. 34–35.—Vocabulary, alphabetically arranged, pp. 36–82.

—— [Linguistic material relating to the Kwakiutl language.] (*)

Manuscript, 227 pages, 4°, in possession of its author, who writes me, December, 1893, concerning it, as follows: Collected at Chicago during the World's Columbian Exposition and recorded in a blank book. The book contains songs and legends, with lexical and grammatical explanations, vocabularies, and grammat-

**Boas** (F.) — Continued.

ical notes. The contents may be described as follows:

1. Kwakiutl tribe:
    - Thirteen old songs belonging to the Tsetsaeka ceremonial.
    - Thirty-one songs of Tsetsaeka dances.
    - Fifteen songs belonging to Tsetsaeka masks.
    - Three Potlatsh songs.
    - Two songs from traditions.
    - Five shaman's songs.
    - Three Laolaχa songs.
    - Two prayers to the sun.
    - Three love songs.
    - Two morning songs.
    - Two children's songs.
2. Nimkish tribe:
    - Five songs of Tsetsaeka dances.
3. Koskimo tribe:
    - One song of Tsetsaeka dance.
4. Newette tribe:
    - Four old songs belonging to the Tsetsaeka ceremonial.
    - Eleven songs of Tsetsaeka dances.
    - Nine songs of Nonleow dances.
    - Three war songs.
5. Traditions:
    - Q'ā′nigilak.
    - Mink and the wolves.
    - Mink and the sun.
    - Mink's burial.
    - Mink and otter.
    - Kuēkuaχā′oē.
    - Lelaχa.
    - Om'aχtalasē.
    - Nomasénχèlis.
    - Sē′niaè.
    - The deer and his son.

—— **Vocabulary of the Nootka dialect.** (*)

Manuscript, 42 pages, folio, in possession of its author, who informs me it consists of about 1,400 words.

Franz Boas was born in Minden, Westphalia, Germany, July 9, 1858. From 1877 to 1882 he attended the universities of Heidelberg, Bonn, and Kiel. The year 1882 he spent in Berlin, preparing for an Arctic voyage, and sailed June, 1883, to Cumberland Sound, Baffin Land, traveling in that region until September, 1884, returning via St. Johns, Newfoundland, to New York. The winter of 1884–'85 he spent in Washington, preparing the results of his journey for publication and in studying in the National Museum. From 1885 to 1886 Dr. Boas was an assistant in the Royal Ethnographical Museum of Berlin and docent of geography at the University of Berlin. In the winter of 1885–'86 he journeyed to British Columbia, under the auspices of the British Association for the Advancement of Science, for the purpose of studying the Indians. During 1886–'88 Dr. Boas was assistant editor of Science, in New York, and from 1888 to 1892 docent of anthropology at Clark University, Worcester, Mass. During these years he made repeated journeys to the Pacific coast, with the object of continuing his researches among the Indians. In 1881 Kiel gave him the degree of Ph. D.

Dr. Boas's principal writings are: Baffin Land, Gotha, Justus Perthes, 1885; The Central Eskimo (in the 6th Annual Report of the Bureau of Ethnology); Reports to the British Association for the Advancement of Science on the Indians of British Columbia, 1888–1892; Volkssagen aus Britisch Columbien, Verh. der Ges. für Anthropologie, Ethnologie und Urgeschichte in Berlin, 1891.

**Boston Athenæum**: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, Boston, Mass.

**Boston Public**: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in that library, Boston, Mass.

**Boulet** (*Rev.* Jean-Baptiste), *editor*. See **Youth's.**

**Bourgoing** (Jean François). **Relation d'un voyage récent des Espagnols sur les côtes nord-ouest de l'Amérique septentrionale, 1792.**

In Archives Littéraires de l'Europe, vol. 2, pp. 54–89, Paris, 1804, 8°. (British Museum.)

Numerals 1–10 of the Eskelen, Nutka, and Rumsien (from Humboldt), pp. 78, 79, 87.

**Brabant** (*Rev.* A. J.) **[Linguistic material in and relating to the Neskwiat or Nutka language.]**

Manuscript in possession of its author, who writes me from the Nesquat mission, British Columbia, under date of December 14, 1893, as follows:

"I had spent about three months of the summer of 1874 with Right Rev. Bishop Seghers among the natives of this coast, when the prelate concluded to establish a mission at Hesquiat, the entrance to Nootka Sound, and commissioned me to take charge of it in May, 1875. You inquire about my work on the language. I give you the information you ask for with much pleasure.

"As I had no books that I could consult, and in fact I have up to this day seen nothing about the language worth consulting, I selected two Indians who knew a few words of Chinook, and with the help of the Jargon began to collect a number of familiar words and expressions. After a while I noticed that these people when speaking observed certain rules and forms, and so I set to work and marked down anything in that line I could notice. Of course as time and my knowledge of the language advanced the task was rendered much more easy; and finally I put my notes a little in shape, not with the idea of having anything published, but for my own satisfaction and for the use of any of our priests who, being stationed among these

**Brabant** (A. J.) — Continued.

Indians, may feel a desire to use my notes to facilitate for themselves the study of the language. I have followed the order generally adopted in the writing of a grammar, beginning with the nouns, their gender, number, etc.; then the adjectives, degrees of comparison, diminutives, the numerals; next come the pronouns, followed by the verbs, with their different forms of conjugation. This part is proper to the Hesquiats, Mowachats, and Makchelats, the affix slightly differing in the language of the other tribes. I have only a short chapter about the adverbs; but I have collected several hundred affixes and prefixes which play an important role in the use of the language. These are amply explained by examples.

"While teaching school I translated our class book, *Learning to spell, to read, to write, and to compose*, by J. A. Jacobs, A. M., principal of the Kentucky Institution for the Education of Deaf Mutes.

"Bishop Seghers in 1874 translated some of the Catholic prayers, but under very unfavorable circumstances. A few years later I was instructed by his successor to overhaul them and put them in their present shape. I translated the small Chinook catechism of Bishop Demers, afterwards selecting the principal parts and putting it into a more succinct form for the use of adults.

"*En passant*, I agree with you that the name of the language of this coast ought to remain the Nutka language; the term Aht, which has been adopted lately by certain parties, being a useless innovation, calculated to cause confusion, besides not conveying the sound or the meaning which it is intended to convey.

"I may add that the word Nutka is the frequentative of Nutkshitl, which means *to go round* (French *faire le tour de*), *i. e.*, Nutka Island, a word that would likely have been used by the natives upon the white men asking, through signs, the name of Nutka Sound or Island. The term used for over a century ought to remain."

—— The Lord's prayer in the Nesquiat or Nootka language.

Manuscript in the library of the Bureau of Ethnology. It is a copy written on the back of a letter dated September 19, 1889, from the Rev. J. B. Boulet, Sehome, Wash. In a subsequent letter Father Boulet informs me that "it was copied from a copy I have in my possession, written by the Rev. A. J. Brabant, a missionary on the west coast of Vancouver Island. In all probability the reverend gentleman is himself the translator, as he has been on that coast for twenty years."

**Brinley** (George). See **Trumbull** (J. H.)

**Brinton**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Dr. D. G. Brinton, Philadelphia, Pa.

**Brinton** (*Dr.* Daniel Garrison). The American Race: | A Linguistic Classification and Ethnographic | Description of the Native Tribes of | North and South America. | By | Daniel G. Brinton, A. M., M. D., | Professor [&c. ten lines.] |

New York: | N. D. C. Hodges, Publisher, | 47 Lafayette Place. | 1891.

Title verso copyright notice 1 l. dedication verso blank 1 l. preface pp. ix-xii, contents pp. xiii-xvi, text pp. 17-332, linguistic appendix pp. 333-364, additions and corrections pp. 365-368, index of authors pp. 369-373, index of subjects pp. 374-392, 8°.

Linguistic classification of the North Pacific stocks (pp. 108-109) includes the Kwakiootl or Haeltzukian (Heiltzuk, Kwakiutl, Quaisla), and Nutka or Wakashan (Aht, Nootka, Wakash), p. 108.

*Copies seen:* Bureau of Ethnology, Eames, Pilling.

Daniel Garrison Brinton, ethnologist, born in Chester County, Pa., May 13, 1837. He was graduated at Yale in 1858 and at the Jefferson Medical College in 1861, after which he spent a year in Europe in study and in travel. On his return he entered the army, in August, 1862, as acting assistant surgeon. In February of the following year he was commissioned surgeon and served as surgeon in chief of the second division, eleventh corps. He was present at the battles of Chancellorsville, Gettysburg, and other engagements, and was appointed medical director of his corps in October, 1863. In consequence of a sunstroke received soon after the battle of Gettysburg he was disqualified for active service, and in the autumn of that year he became superintendent of hospitals at Quincy and Springfield, Ill., until August, 1865, when, the civil war having closed, he was brevetted lieutenant-colonel and discharged. He then settled in Philadelphia, where he became editor of The Medical and Surgical Reporter, and also of the quarterly Compendium of Medical Science. Dr. Brinton has likewise been a constant contributor to other medical journals, chiefly on questions of public medicine and hygiene, and has edited several volumes on therapeutics and diagnosis, especially the popular series known as Napheys's Modern Therapeutics, which has passed through many editions. In the medical controversies of the day, he has always taken the position that medical science should be based on the results of clinical observation rather than on physiological experiments. He has become prominent as a student and a writer on American ethnology, his work in this direction beginning while he was a student in college. The winter of 1856-'57, spent in Florida, supplied him with material for his first published book on the subject. In 1884 he was appointed professor of ethnology and archæology in the Academy of Natural Sciences, Philadelphia. For some years he has

**Brinton (D. G.)** — Continued.

been president of the Numismatic and Antiquarian Society of Philadelphia, and in 1886 he was elected vice-president of the American Association for the Advancement of Science, to preside over the section on anthropology. During the same year he was awarded the medal of the Société Américaine de France for his "numerous and learned works on American ethnology," being the first native of the United States that has been so honored. In 1885 the American publishers of the Iconographic Encyclopædia requested him to edit the first volume, to contribute to it the articles on "Anthropology" and "Ethnology," and to revise that on "Ethnography," by Professor Gerland, of Strasburg. He also contributed to the second volume of the same work an essay on the "Prehistoric Archæology of both Hemispheres." Dr. Brinton has established a library and publishing house of aboriginal American literature, for the purpose of placing within the reach of scholars authentic materials for the study of the languages and culture of the native races of America. Each work is the production of native minds and is printed in the original. The series, most of which were edited by Dr. Brinton himself, include The Maya Chronicles (Philadelphia, 1882); The Iroquois Book of Rites (1883); The Güegüence: A Comedy Ballet in the Nahuatl Spanish Dialect of Nicaragua (1883); A Migration Legend of the Creek Indians (1884); The Lenape and Their Legends (1885); The Annals of the Cakchiquels (1885); [Ancient Nahuatl Poetry (1887); Rig Veda Americanus (1890)]. Besides publishing numerous papers he has contributed valuable reports on his examinations of mounds, shell-heaps, rock inscriptions, and other antiquities. He is the author of The Floridian Peninsula: Its Literary History, Indian Tribes, and Antiquities (Philadelphia, 1859); The Myths of the New World: A Treatise on the Symbolism and Mythology of the Red Race of America (New York, 1868); The Religious Sentiment: A Contribution to the Science and Philosophy of Religion (1876); American Hero Myths: A Study in the Native Religions of the Western Continent (Philadelphia, 1882); Aboriginal American Authors and their Productions, Especially those in the Native Languages (1883) and A Grammar of the Cakchiquel Language of Guatemala (1884).—*Appleton's Cyclop. of Am. Biog.*

**British and Foreign Bible Society:** These words following a title or within parentheses after a note indicate that a copy of the work has been seen by the compiler in the library of that institution, 146 Queen Victoria Street, London, Eng.

**British and Foreign Bible Society.** Еванг. отъ Іоанна, гл. 3й ст. 16. | Образцы переводовъ священнаго писанія, | изданныхъ | великобританскимъ и иностраннымъ | библейскимъ обществомъ. | [Design and one line quotation.] |

**British and Foreign Bible Society.**—Continued.

Нечатано для британскаго и иностраннаго виблейскаго | общества, | у Гильберта и Ривингтона (Limited), 52, Ст. Джонсъ Скверъ, Лондоъ. | 1885.

*Literal translation:* The gospel by John, 3d chapter, 16th verse. | Samples | of the translations of the holy scripture, | published | by the British and foreign | bible society. | [Design.] | "God's word endureth forever." |

Printed for the British and foreign bible | society, | at Gilbert & Rivington's (Limited), 52, St. John's Square, London. | 1885.

Printed covers (title as above on front one verso quotation and notes), contents pp. 5-7, text pp. 9-68, 16°.

Matthew, xi, 28, in the Ka-gutl (Vancouver Island), no. 107, p. 36.

*Copies seen:* Pilling.

The earlier issues of this work, titles of which will be found in the Bibliography of the Algonquian Languages, contain no Wakashan material.

—— Ev. St. Joh. iii. 16. | in den meisten der | Sprachen und Dialecte | in welchen die | Britische und Ausländische Bibelgesellschaft | die heilige Schrift druckt und verbreitet. | [Design and one line quotation.] | Vermehrte Auflage. |

London: | Britische und Ausländische Bibelgesellschaft, | 146 Queen Victoria Street, E. C. | 1885.

Title as above on cover reverse a quotation, contents pp. 1-4, text pp. 5-67 (verso of p. 67 notes), remarks, officers, agencies, etc. 3 ll. 16°.

Linguistic contents as under title next above, no. 98, p. 52.

*Copies seen:* Pilling.

In this edition and in those titled below the languages are arranged alphabetically.

—— St. Jean III. 16, &c. | Spécimens | de la traduction de ce passage dans la plupart | des langues et dialectes | dans lesquels la | Société Biblique Britannique et Étrangère | a imprimé ou mis en circulation les saintes écritures. | [Design and one line quotation.] |

Londres: | Société biblique britannique et étrangère, | 146, Queen Victoria Street, E. C. | 1885.

Title on cover as above reverse quotation, contents pp. 1-4, text pp. 5-67 (verso of p. 67 observations), remarks etc. 3 ll. 16°.

Linguistic contents as under title next above.

*Copies seen:* British and Foreign Bible Society. Pilling.

—— St. John iii. 16, &c. | in most of the | languages and dialects | in which the | British and foreign bible society | has

**British** and Foreign Bible Society—C'td. printed or circulated the holy scriptures. | [Design and one line quotation.] | Enlarged edition. |

London: | the British and foreign bible society, | 146, Queen Victoria Street, London, E. C. | 1885.

Title as above verso quotation and notes, contents pp. 3-4, text pp. 5-67, remarks etc. verso p. 67 and two following ll. 16°.

Linguistic contents as under titles above.

*Copies seen:* British and Foreign Bible Society, Eames, Pilling, Wellesley.

Some copies, otherwise unchanged, are dated 1886. (Pilling.)

—— St. John iii. 16, &c. | in most of the | languages and dialects | in which the | British and foreign bible society | has printed or circulated the holy scriptures. | [Design and one line quotation.] | Enlarged edition. |

London: | the British and foreign bible society, | 146, Queen Victoria Street, London, E. C. | 1888.

Frontispiece (fac-simile of the Queen's text) 1 l. title as above verso quotation and notes, contents pp. 3-4, text pp. 5-67, remarks etc. verso p. 67 and two following ll. 16°.

Linguistic contents as under titles above.

*Copies seen:* Eames, Pilling, Wellesley.

—— St. John iii. 16, &c. | in most of the | languages and dialects | in which the | British and foreign bible society | has printed or circulated the holy scriptures. | [Design and one line quotation.] | Enlarged edition. |

London: | the British and foreign bible society, | 146 Queen Victoria Street, London, E. C. | 1889.

Title as above verso notes etc. 1 l. contents pp. 3-4, text pp. 5-83, historical sketch etc. 2 ll. 16°.

Linguistic contents as under titles above, no. 156, p. 48.

*Copies seen:* Eames, Pilling, Wellesley.

Some copies are dated 1890. (Pilling.)

—— St. John iii. 16, &c. | in most of the | languages and dialects | in which the | British and foreign bible society | has printed or circulated the holy scriptures. | [Design and one line quotation.] | With an appendix of new versions. |

London: | the British and foreign bible society, | 146 Queen Victoria Street, London, E. C. | 1893.

Cover title, title as above verso notes etc. 1 l. text pp. 5-83, list of additions p. 84, appendix of new versions pp. 85-90, colophon verso picture 1 l. sketch of the society 1 l.

**British** and Foreign Bible Society—C'td.

Linguistic contents as under title next above.

*Copies seen:* Eames, Pilling.

**British Museum:** These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, London, Eng.

**Brown:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of the late John Carter Brown, Providence, R. I.

**Bulmer** (*Dr.* Thomas Sanderson). Chinook Jargon | grammar and dictionary | compiled by | T. S. Bulmer, M.D., C.M., F. S. A., London, Surgeon-Accoucheur, Royal College of Surgeons, England. | Author of [&c. four lines.] (*)

Manuscript in possession of its author, Salt Lake City, Utah, who furnished me the above transcript of the title-page, and who wrote me, October, 1891, concerning it as follows: "I shall issue it on Hall's typewriter, and then duplicate copies with another special machine, and use various types on the machine, testing the uses of each. . . . Fifty pages will be devoted to the origin of the language from all sources. Examples of hymns from various languages will be given."

Contains many words of Wakashan origin, some of which are so indicated.

—— Chinook Jargon language. | Part II. | [Two lines Chinook Jargon.] | To be completed in IX parts. | Compiled by | T. S. Bulmer, M. D., C. M., F. S. A. Sc. A., London. | Ably assisted by | Rev'd M. Eells, D. D., and Rev'd Père N. L. St. Onge, (formerly missionary to the | Yakama Indians).

Manuscript; title as above verso blank 1 l. text ll. 1-124, 4°. In possession of Dr. Bulmer.

Comparison of languages (20 words and phrases) in Tlaoquatch and Nootka, with the Columbian and Chinook, ll. 63½-64.—Wakashan words passim.

—— The Chee-Chinook language | or | Chinook Jargon. | In | IX parts. | Part III. | English-Chinook dictionary. | First edition. | By T. S. Bulmer, ably assisted by | the Revd. M. Eells, D. D., & the Revd. Père Saint Onge, both missionaries to the Indians in Washington & Oregon states.

Manuscript; title verso blank 1 l. preface verso blank 1 l. special note for readers verso blank 1 l. "memos to guide the reader" 2 ll. text alphabetically arranged by English words ll. 1-189, written on one side only, folio. In possession of its author, who kindly loaned it to me

**Bulmer** (T. S.) — Continued.

for examination. In his "memos" the author gives a list of letters used to indicate the origin of the respective words *C*, *N*, *I*, *E*, *F*, *Ch*, *Yak.*, Chinook, Nootka, Indian, English, French, Chihalis, and Yakama; and a second list of persons from whom the words were obtained and localities in which they were used.

"In my selection of the term *Chee-Chinook* I merely intend to convey to students that it has its principal origin in the Old or Original Chinook language; and although it contains many other Indian words as well as French and English, yet it came forth from its mother as an hybrid, and as such has been bred and nourished as a nursling from the parent stem. I therefore designate it as a *chee* or new Chinook—the word *chee* being a Jargon word for *lately, just now, new*."

[——] Chinook Jargon dictionary. Part III. Chinook-English.

Manuscript; 121 leaves folio, written on one side only, interspersed with 40 blank leaves inserted for additions and corrections. In possession of its author.

The dictionary occupies 106 leaves, and many of the words are followed by their equivalents in the languages from which they are derived, and the authority therefor. Appended to the dictionary are the following: Original Indian names of town sites, rivers, mountains, etc., in the western parts of the State of Washington: Skokomish, 2 ll.; Chemakum, Lower Chihalis, Duwamish, 1 l.; Chinook, 2 ll.; miscellaneous, 2 ll.—Names of various places in the Klamath and Modoc countries, 3 ll.—Camping places and other localities around the Upper Klamath Lake, 5 ll.

[——] Appendix to Bulmer's Chinook-Jargon grammar and dictionary.

Manuscript; ll. 1–70, 4°; in possession of its author.

Contains a number of words of Wakashan origin, some of which are so indicated.

[——] Part II | of | Bulmer's Appendix | to the Chee-Chinook | Grammar and Dictionary.

Manuscript; 57 ll. 4°; in possession of its author.

Wakashan words passim.

[——] The Christian prayers | in Chinook [Jargon].

Manuscript; 61 ll. 4°; in possession of its author.

Prayers in Chinook Jargon, ll. 1–5.—Lessons 1–17 in Chinook Jargon, with English headings, ll. 6–23.—List of special words adopted by Fathers Blanchet and Demers in connection with the service of the mass, ll. 24–25.—Translation of the Chinook prayers into English, ll. 26–38.—Copy of a sermon preached by Rev. Dr. Eells to the Indians at Wallawalla, with interlinear English translation, ll. 39–46. "Of the 97 words used, 46 are of Chinook origin, 17 Nootka, 3 Selish, 23 English, 2 Jargon, and 6 in French."—Articles of faith of the Congregational church at Skokomish, Washington, in the Jargon with interlinear English translation, ll. 47–52.—Oration in Chinook Jargon with interlinear English translation, ll. 53–54.—Prayers to God in English blank verse, ll. 55–56; the same in Jargon with interlinear English translation, ll. 57–61.

In addition to the above papers, Dr. Bulmer is also the author of a number of articles appearing in Father Le Jeune's *Kamloops Wawa*, *q. v.*

I am indebted to Dr. Bulmer for the notes upon which is based the following account:

Thomas Sanderson Bulmer was born in 1834, in Yorkshire, England. He was educated at Preston grammar school, Stokesley, and at Newton under Brow, was advanced under Rev. C. Cator and Lord Beresford's son at Stokesley, and afterwards was admitted a pupil of the York and Ripon diocesan college. He was appointed principal of Doncaster union agricultural schools, but soon after emigrated to New York. There he took charge, as head master, of General Hamilton's free school; thence he went to Upper Canada and was appointed one of the professors in L'Assomption Jesuit College. From there he went to Rush Medical College and Lind University, Chicago; thence to the École Normale, Montreal; thence to Toronto University, medical department. Later he continued his studies in the École de Médecine and McGill University, Montreal, and graduated in medicine at Victoria University. In 1868 he crossed to London, whence he proceeded to New Zealand, and was appointed superintendent of quarantine at Wellington. In Tasmania and Australia he held similar positions. His health failing, he went to Egypt, and later returned to England. The English climate not agreeing with him, he took a tour of the Mediterranean ports. Returning to London, the Russian grippe attacked him, and he was warned to seek a new climate. He returned to Montreal, en route for the Rocky Mountains, where he sought Indian society for a considerable time. Finding winter disastrous to him, he proceeded to Utah in search of health. For the last two years he has been engaged in writing up his Chinook books, as well as completing his Egyptian Rites and Ceremonies, in which he has been assisted by English Egyptologists. Dr. Bulmer is a member of several societies in England and America and the author of a number of works on medical and scientific subjects.

**Bureau of Ethnology**: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of the Bureau of Ethnology, Washington, D. C.

**Buschmann** (Johann Carl Eduard). Die Völker und Sprachen Neu-Mexico's und der Westseite des britischen Nordamerika's, dargestellt von Hrn. Buschmann.

**Buschmann (J. C. E.) — Continued.**

In Königliche Akad. der Wiss. zu Berlin, Abhandlungen, aus dem Jahre 1857, pp. 209–414, Berlin, 1858, 4°.

Varias palabras del idioma que se habla en la Boca S. del Canal de Fuca (from Alcala Galiano) includes a vocabulary of 27 words of Fuca Strasse and 9 words of Nutka, p. 324.—Konig-Georgs-Sund, Quadra- und Vancouver- Insel (pp. 325–329) includes: Numerals 1–10 of King George Sound, compared with those of Prince William Sound and Norfolk [Sitka] Sound (all from Dixon), p. 326.—Tribal divisions, references to authorities, etc., pp. 327–329.

Nutka, general discussion and references to authorities, pp. 329–335.—Nootka Sound vocabulary (about 104 words, from Hale), pp. 336–337.—Nootka vocabulary (about 250 words, phrases, and numerals, from Anderson), pp. 337–341.—Nootka vocabulary (120 words, phrases, and numerals, from Jewett), pp. 341–343.—Nootka vocabulary (400 words, from Alcala-Galiano), pp. 343–347.—Substantives, pronouns, geographic names, etc., pp. 347–349.—Alphabetische Verzeichnung der Nutka-Wörter (from Cook, Hale, Jewett, and Alcala-Galiano), pp. 350–354.—Substantives, adjectives, and verbs, alphabetically arranged by English words (from Hale, Cook, Jewett, and Alcala-Galiano), pp. 355–357.—General discussion on the foregoing, with examples, pp. 357–363.—General discussion of the Nootka and Tlaoquatch, with examples, pp. 363–365.—Vocabulary (31 words) of the Nootka (from Hale, Cook, and Alcala-Galiano, and of the Tlaoquatch, pp. 365–366.—Comparison of Nootka words with those of the Haeltzuk, Hailtsa, Eskimo, Haidah, Cora, Cahita, Tepeguana, and Aztek, pp. 366–371.—Vocabulary (70 words) of the Tlaoquatch (alphabetically arranged by English words) compared with those of the Kawitchen, Noosdalum, Squallyamish, and pseudo-Chinook (Cathlascon?), pp. 375–377.—Numerals 1–100, pronouns, adjectives, and phrases of the above-named languages, pp. 377–378.—General discussion of the same, p. 379.—Numerals 1–10 of the Hailtsa, and of the Indians of Fitzhugh Sound, p. 381.—General discussion of the Hailtsa, pp. 383–385.—Comparative vocabulary of substantives, adjectives, and adverbs (130 words, alphabetically arranged by English words) of the Hailtzuk (from Tolmie), Hailtsa (from Hale), and Bellachoola, pp. 385–388.—Numerals 1–100 of the same, pp. 388–389.—Pronouns, adverbs, and interjections of the same, p. 389.—General discussion and analogies of the same, p. 390.

Issued separately with title-page as follows:

—— Die Völker und Sprachen | Neu-Mexico's | und | der Westseite | des | britischen Nordamerika's | dargestellt | von | Joh. Carl Ed. Buschmann. | Aus den Abhandlungen der Königl. Akademie der Wissenschaften | zu Berlin 1857. |

**Buschmann (J. C. E.) — Continued.**

Berlin | Gedruckt in der Buchdruckerei der Königl. Akademie | der Wissenschaften | 1858. | In Commission bei F. Dümmler's Verlags-Buchhandlung.

Cover title as above, title as above verso note 1 l. text pp. 209–404, Inhalts-Übersicht pp. 405–413, Verbesserungen p. 414, 4°.

Linguistic contents as under title next above.

*Copies seen:* Astor, Congress, Eames, Pilling, Trumbull.

The copy at the Fischer sale, catalogue no. 270, brought 14*s.*; at the Field sale, catalogue no. 235, 75 cents; priced by Leclerc, 1878, no. 3012, 12 fr. and by Trübner, 1882, 15*s.*

—— Die Spuren der aztekischen Sprache im nördlichen Mexico und höheren amerikanischen Norden. Zugleich eine Musterung der Völker und Sprachen des nördlichen Mexico's und der Westseite Nordamerika's von Guadalaxara an bis zum Eismeer. Von Joh. Carl Ed. Buschmann.

In Königliche Akad. der Wiss. zu Berlin, Abhandlungen, aus dem Jahre 1854, Zweiter Supp.-Band, pp. 1–819 (forms the whole volume), Berlin, 1859, 4°.

People and speech of Puget Sound, Fuca Straits, etc., includes the Wakashan and its divisions, p. 671.

Issued separately with title-page as follows:

—— Die | Spuren der aztekischen Sprache | im nördlichen Mexico | und höheren amerikanischen Norden. | Zugleich | eine Musterung der Völker und Sprachen | des nördlichen Mexico's | und der Westseite Nordamerika's | von Guadalaxara an bis zum Eismeer. | Von | Joh. Carl Ed. Buschmann. |

Berlin. | Gedruckt in der Buchdruckerei der Königl. Akademie | der Wissenschaften. | 1859.

Half-title verso blank 1 l. general title of the series verso blank 1 l. title as above verso blank 1 l. abgekürtzte Inhalts-Übersicht pp. vii–xii, text pp. 1–713, Einleitung in das geographische Register pp. 714–718, geographische Register pp. 718–815, vermischte Nachweisungen pp. 816–818, Verbesserungen p. 819, 4°.

Linguistic contents as under title next above.

*Copies seen:* Astor, Brinton, Eames, Maisonneuve, Pilling, Quaritch, Smithsonian, Trumbull.

Published at 20 Marks. An uncut half-morocco copy was sold at the Fischer sale, catalogue no. 269, to Quaritch, for 2*l.* 11*s.*; the latter prices two copies, catalogue no. 12552, one 2*l.* 2*s.* the other 2*l.* 10*s.*; the Pinart copy, catalogue no. 178, brought 9 fr.; Koehler, catalogue no. 440, prices it 13 M. 50 pf.; priced again by Quaritch, no. 30037, 2*l.*

## C.

**Campbell** (*Rev.* John). Origin of the aborigines of Canada. A paper read before the society, 17th December, 1880, by Prof. J. Campbell, M. A.

In Quebec Lit. and Hist. Soc. Trans. session 1880–1881, pp. 61–93, and appendix pp. i–xxxiv, Quebec, 1882, 12°. (Pilling.)

The first part of this paper is an attempt to show resemblances between various families of the New World, and between these and various peoples of the Old World.

Comparative vocabulary (70 words) of the Hailtzukh and Malay-Polynesian families, pp. xxvi–xxviii. Comparative vocabulary (70 words) of the Nootka and Malay-Polynesian languages, pp. xxix–xxxi.

Issued separately with title-page as follows:

—— Origin | of the | aborigines of Canada. | A paper read before the Literary and historical society, | Quebec, | by | prof. J. Campbell, M. A., | (of Montreal,) | Délégué Général de l'Institution Ethnographique de Paris. |

Quebec: | printed at the "Morning chronicle" office. | 1881.

Cover title as above, title as above verso blank 1 l. dedication verso blank 1 l. text pp. 1–33, and appendix pp. i–xxxiv, 8°. Twenty-five copies printed.

Linguistic contents as under title next above.

*Copies seen:* Wellesley.

**Canadian Indian.** Vol. I. October, 1890. No. I [–Vol. I. September, 1891. No. 12]. | The | Canadian | Indian | Editors | rev. E. F. Wilson | H. B. Small. | Published under the Auspices of | the Canadian Indian Researchal [*sic*] | Society | Contents | [&c. double columns, each eight lines.] | Single Copies, 20 cents. Annual Subscription, $2.00. |

Printed and Published by Jno. Rutherford, Owen Sound, Ontario [Canada]. [1890–1891.]

12 numbers: cover title as above, text pp. 1–356, 8°. A continuation of Our Forest Children, title and collation of which will be found in the Bibliography of the Algonquian languages. The publication was suspended with the twelfth number, with the intention of resuming it in January, 1892. The word "Researchal" on the cover of the first number was changed to "Research" in the following numbers.

**Wilson** (E. F.), A comparative vocabulary, vol. 1, pp. 104–107.

*Copies seen:* Eames, Pilling, Wellesley.

**Cape Flattery Indians.** See Maka.

**Catechism:**
Nutka See Brabant (A. J.)

**Catlin** (George). North and South American Indians. | Catalogue | descriptive and instructive | of | Catlin's | Indian Cartoons. | Portraits, types, and customs. | 600 paintings in oil, | with | 20,000 full length figures | illustrating their various games, religious ceremonies, and | other customs, | and | 27 canvas paintings | of | Lasalle's discoveries. |

New York: | Baker & Godwin, Printers, | Printing-house square, | 1871.

Abridged title on cover, title as above verso blank 1 l. remarks verso note 1 l. text pp. 5–92, certificates pp. 93–99, 8°.

Proper names with English significations in a number of American languages, among them a few of the Klah-o-quaht, p. 30.

*Copies seen:* Astor, Congress, Eames, Wellesley, Wisconsin Historical Society.

George Catlin, painter, born in Wilkesbarre, Pa., in 1796; died in Jersey City, N. J., December 23, 1872. He studied law at Litchfield, Conn., but after a few years' practice went to Philadelphia and turned his attention to drawing and painting. As an artist he was entirely self-taught. In 1832 he went to the Far West and spent eight years among the Indians of Yellowstone River, Indian Territory, Arkansas, and Florida, painting a unique series of Indian portraits and pictures, which attracted much attention, on their exhibition, both in this country and in Europe. Among these were 470 full-length portraits of a large number of pictures illustrative of Indian life and customs, most of which are now preserved in the National Museum, Washington. In 1852–1857 Mr. Catlin traveled in South and Central America, after which he lived in Europe until 1871, when he returned to the United States. One hundred and twenty-six of his drawings illustrative of Indian life were at the Philadelphia exposition of 1876. He was the author of Notes of Eight Years in Europe (New York, 1848); Manners, Customs, and Condition of the North American Indians (London, 1857); The Breath of Life, or Mal-Respiration (New York, 1861); and O-kee-pa: A Religious Ceremony, and other Customs of the Mandans (London, 1867).—*Appleton's Cyclop. of Am. Biog.*

**Chamberlain** (Alexander Francis). The Eskimo race and language. Their origin and relations. By A. F. Chamberlain, B. A.

In Canadian Inst. Proc. third series, vol. 6, pp. 261–337, Toronto, 1889, 8°.

Comparative Indian vocabularies, pp. 318–322, contain words in Kwakiool and Aht (from Tolmie and Dawson, and Hale).

**Chamberlain** (A. F.) — Continued.

Alexander Francis Chamberlain was born at Kenninghall, Norfolk, England, January 12, 1865, and came to New York with his parents in 1870, removing with them to Canada in 1874. He matriculated from the Collegiate Institute, Peterboro, Ontario, into the University of Toronto in 1882, from which institution he graduated with honors in modern languages and ethnology in 1886. From 1887 to 1890 he was fellow in modern languages in University College, Toronto, and in 1889 received the degree of M. A. from his alma mater. In 1890 he was appointed fellow in anthropology in Clark University, Worcester, Mass., where he occupied himself with studies in the Algonquian languages and the physical anthropology of America. In June, 1890, he went to British Columbia, where, until the following October, he was engaged in studying the Kootenay Indians under the auspices of the British Association for the Advancement of Science. A summary of the results of these investigations appears in the proceedings of the association for 1892. A dictionary and grammar of the Kootenay language, together with a collection of texts of myths, are also being proceeded with. In 1892 Mr. Chamberlain received from Clark University the degree of Ph. D. in anthropology, his thesis being: "The Language of the Mississagas of Skūgog: A contribution to the Linguistics of the Algonkian Tribes of Canada," embodying the results of his investigations of these Indians.

Mr. Chamberlain, whose attention was, early in life, directed to philologic and ethnologic studies, has contributed to the scientific journals of America, from time to time, articles on subjects connected with linguistics and folklore, especially of the Algonquian tribes. He has also been engaged in the study of the Low-German and French Canadian dialects, the results of which will shortly appear. Mr. Chamberlain is a member of several of the learned societies of America and Canada and fellow of the American Association for the Advancement of Science.

In 1892 he was appointed lecturer in anthropology at Clark University.

**Claoquat.** See **Klaokwat.**

**Claret de Fleurieu** (C. P.) See **Fleurieu** (C. P. C.)

**Classical.** The | classical journal; | for | September and December | 1811. | Vol. IV. | [Two lines quotation in Greek and a monogrammatic device.] |

London: | printed by A. J. Valpy, | Took's court, Chancery lane; | sold by | Sherwood, Neely, | and Jones, Paternoster row; | and all other booksellers. [1811.]

Title verso blank 1 l. contents (of no. vii) pp. iii-iv, text pp. 1-526, index pp. 527-537, verso p. 537 colophon giving date 1811, 8°.

**Classical** — Continued.

A chart of ten numerals in two hundred tongues (pp. 105-119), includes a number of American languages, among them the Nutka Sound (from Dixon), p. 241; Cook, vol. 2, p. 336; and Humboldt's Travels, vol. 2, p. 346), p. 115.

*Copies seen:* Congress.

Congress: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the Library of Congress, Washington, D. C.

**Cook** (*Captain* James) and **King** (J.) A | voyage | to the | Pacific ocean. | Undertaken, | by the command of his majesty, | for making | Discoveries in the Northern Hemisphere. | Performed under the Direction of Captains Cook, Clerke, and Gore, | in His Majesty's Ships the Resolution and Discovery; in the Years 1776, 1777, 1778, 1779, and 1780. | In three volumes. | Vol. I. and II. written by Captain James Cook, F. R. S. | Vol. III. by Captain James King LL. D. and F. R. S. | Published by Order of the Lords Commissioners of the Admiralty. | [Vignette.] | Vol. I [-III]. |

London: | printed for G. Nicol, bookseller to his majesty, in the | Strand; and T. Cadell, in the Strand. | M. DCC. LXXXIV [1784].

3 vols. 4°, maps and plates, and atlas, folio.

Anderson (W.), Vocabularies and numerals of the Nootka language, vol. 2, pp. 335, 336; vol. 3, pp. 540-546.

*Copies seen:* British Museum, Congress, Geological Survey.

—— —— A | voyage | to the | Pacific ocean. | Undertaken, | by the command of his majesty, | for making | Discoveries in the Northern Hemisphere. | To determine | The Position and Extent of the West Side of North America; | its Distance from Asia; and the Practicability of a | Northern Passage to Europe. | Performed under the direction of | Captains Cook, Clerke, and Gore, | in his majesty's Ships the Resolution and Discovery. | In the Years 1776, 1777, 1778, 1779, and 1780. | In three volumes. | Vol. I and II written by Captain James Cook, F. R. S. | Vol. III by Captain James King, LL. D. and F. R. S. | Illustrated with Maps and Charts from the Original Drawings made by Lieut. Henry Roberts, | under the Direction of Captain Cook; and

**Cook** (J.) and **King** (J.) — Continued.
with a great Variety of Portraits of Persons, Views | of Places, and Historical Representations of Remarkable Incidents, drawn by Mr. | Webber during the Voyage, and engraved by the most eminent Artists. | Published by Order of the Lords Commissioners of the Admiralty. | Vol. I[–III]. |

London: | printed by W. and A. Strahan: | for G. Nicol, bookseller to his majesty, in the Strand; | and T. Cadell, in the Strand: | MDCCLXXXIV [1784].

3 vols. maps and plates, 4°, and atlas, folio.

Linguistic contents as under title next above, vol. 2, pp. 335, 336, vol. 3, pp. 542–546.

*Copies seen:* Astor, Bancroft, British Museum, Greely, Harvard, Lenox, Watkinson.

——— ——— A | voyage | to the | Pacific ocean. | Undertaken, | by the command of his majesty, for making | Discoveries in the Northern Hemisphere. | To determine | The Position and Extent of the West Side of North America; | its Distance from Asia; and the Practicability of a | Northern Passage to Europe. | Performed under the direction | of Captains Cook, Clerke, and Gore, | In his majesty's Ships the Resolution and Discovery. | In the Years 1776, 1777, 1778, 1779, and 1780. | In three volumes. | Vol. I and II written by Captain James Cook, F. R. S. | Vol. III by Captain James King, LL. D. and F. R. S. | Illustrated with Maps and Charts, from the Original Drawings made by Lieut. | Henry Roberts, under the Direction of Captain Cook. | Published by Order of the Lords Commissioners of the Admiralty. | Vol. I[–III]. |

Dublin: Printed for H. Chamberlaine, W. Watson, Potts, Williams, | Cross, [&c. six lines.] | M,DCC.LXXXIV [1784].

3 vols. maps and plates, 8°.

Linguistic contents as under titles above, vol. 2, pp. 335, 336, vol. 3, pp. 542–546.

*Copies seen:* Boston Athenæum, British Museum, Congress, Harvard.

——— ——— A | voyage | to the | Pacific ocean; | Undertaken by Command of his majesty, | for making | discoveries | in the northern hemisphere: | Performed under the Direction of | Captains Cook, Clerke, and Gore, | In the Years 1776, 1777, 1778, 1779, and 1780. | Being a copious, comprehensive, and satisfactory abridgment of the | voyage | written by | Captain James Cook, F. R. S. | and | Captain James King, LL. D. and F. R. S. | Illustrated with Cuts. | In four volumes. | Vol. I[–IV]. | [Monogram.] |

London: | printed for John Stockdale, Scratcherd, and | Whitaker, John Fielding, and John Hardy. | MDCCLXXXIV [1784].

4 vols. plates, 8°.

Brief remarks on the language of the Indians of Nutka Sound, including a few examples, vol. 2, pp. 274–275.

*Copies seen:* Bancroft, British Museum, Harvard.

——— ——— A | voyage | to the | Pacific ocean. | Undertaken, | by the command of his majesty, | for making | Discoveries in the Northern Hemisphere. | Performed under the Direction of Captains Cook, Clerke, and Gore, | in His Majesty's Ships the Resolution and Discovery; in the Years 1776, 1777, 1778, 1779, and 1780. | In three volumes. | Vol. I. and II. written by Captain James Cook, F. R. S. | Vol. III. by Captain James King, LL. D. and F. R. S. | Published by the Order of the Lords Commissioners of the Admiralty. | The second edition. | [Portrait of Cook.] | Vol. I[–III].

London: | printed by H. Hughs, | for G. Nicol bookseller to his majesty, in the Strand; | and T. Cadell, in the Strand. | M. DCC. LXXXV [1785].

3 vols. maps and plates, 4°, and atlas folio.

This edition contains "A defence of the arguments advanced in the Introduction to Captain Cook's last voyage," which does not appear in the earlier editions.

Anderson (W.), Vocabularies and numerals of the Nootka language, vol. 2, pp. 335, 336, vol. 3, pp. 540–546.

*Copies seen:* British Museum, Lenox.

——— ——— Troisième voyage | de Cook, | ou | Voyage a l'ocean Pacifique, | ordonné par le Roi d'Angleterre, | Pour faire des Découvertes dans l'Hemisphere Nord, | pour determiner la position & l'étendue de la Côte-Ouest de | l'Amérique Septentrionale, sa distance l'Asie, | & résoudre la question du passage au Nord. | Exécuté sous la direction des Capitaines Cook, Clerke & Gore, | sur

**Cook (J.) and King (J.)** — Continued.

les Vaisseaux la Résolution & la Découverte, en 1776, 1777, 1778, 1779 & 1780. | Traduit de l'Anglois par M. D[emeunier]. | Ouvrage enrichi [&c. five lines.] | Tome premier [-quatrième]. | [Pictures.] |

A Paris, | Hôtel de Thou, rue des Portevins. | M. DCC. LXXXV[1785]. | Avec approbation et privilege du roi.

4 vols. 4°.

Linguistic contents as under title next above, vol. 3, pp. 103, 105, 157-158.

*Copies seen:* Astor, British Museum.

—— —— Troisième voyage | de Cook | ou | voyage a l'ocean Pacifique, | ordonné par le roi d'Angleterre, | pour faire [&c. seven lines.] | Traduit de l'Anglois, par M. D[emeunier]. | Tome premier [-quatrième]. | [Scroll.] |

A Paris, | Hôtel de Thou, rue des Portevins. | M. DCC. LXXXV[1785]. | Avec approbation et privilege du roi.

4 vols. 8°.

Linguistic contents as under titles next above, vol. 3, pp. 126, 129, 191-192.

*Copies seen:* British Museum.

—— —— A | voyage to the Pacific ocean | Undertaken | by command of his majesty for making | discoveries in the northern hemisphere | Performed | under the direction of captains Cook, Clerke and Gore | In the Years 1776, 7, 8, 9 and 80. | In four volumes. Volume 1st[-IV?]. | [Design.] |

Perth. | Printed by R. Morrison, junr. for R. Morrison & son. | 1785[-?].

4 (?) vols. 16°. I have seen the first volume only; see title next below.

*Copies seen:* British Museum.

—— —— A | voyage | to the | Pacific ocean; | Undertaken by command of his majesty, | for making discoveries in the | northern hemisphere. | Performed under the direction of | captains Cook, Clerke, and Gore, | In the Years, 1776, 7, 8, 9, and 80. | Compiled from the various accounts of that | voyage hitherto published. | In four volumes. | The second edition. | Vol. [I?-]IV. | Embellished with copper-plates. |

Perth. | Printed by R. Morrison, junr, | for R. Morrison and son, J. Lockington, London; and J. Binns, Leeds. | 1787.

4 (?) vols. 16°. I have seen no copy of the first volume. It may be possible that it is a continuation of the set of which the title of the first volume is given next above.

Brief remarks and a few examples in the language of the Indians of Nootka Sound, vol. 2, pp. 231-237.

*Copies seen:* British Museum.

—— —— Der Capitain Jacob Cook's | dritte | Entdeckunge-Reise | welche derselbe | aus Besche und Kosten der Groskbrittanischen Regierung | in das Stille Meer | und nach dem Nordpol hinauf | unternommen | und mit den Schiffen Resolution und Discovery | während der Jahre 1776 bis 1780 | [&c. five lines.] | Aus dem Englischen übersetzt | von Georg Forster | [&c. five lines.] | Erster[-Zweiter Band]. |

Berlin | bei Haude und Spener. 1787 [-1788].

2 vols.: 4 p. ll. pp. i-xvi, 1-504, 2 ll.; 7 p. ll. 1-532, maps and plates, 4°.

A brief discussion, with a few examples, of the language of the Indians of Nootka Sound, vol. 2, pp. 59, 60.

*Copies seen:* British Museum.

There is an edition: Captain Cook's three voyages, Boston, 1795-1797, 2 vols., 16°, which contains no linguistic material.

—— —— Путешествіе въ сѣверный тихій океанъ, по повелѣнію Короля Георгія III цредпріятое, для опребтленія положенія западныхъ вереговъ Сѣверной Америки, разстоянія оной отъ Азіи, и возможности сѣвернаго прохода изъ Тихаго въ Атлантическій океанъ, подъ начальствомъ Капитановъ Кука, Клерка и Гора, на судахъ Резолюціи и Дисковери, въ продолженіе 1776, 77, 78, 79 и 1780 годовъ. Съ Англ. Г. Логгинъ Голенищевъ-Кутузовъ.

Санктпетербургъ 1805 и 1810. (*)

300, 209 pp. 4°. 10 charts,

*Translation.*—Voyage to the North Pacific Ocean, undertaken by direction of King George III, to determine the situation of the western shores of North America, their distances from Asia and the possibility of a northern passage from the Pacific to the Atlantic ocean, under the direction of captains Cook, Clerke, and Gore in the ships Resolution and Discovery during the years 1776, 77, 78, 79 and 1780. [Translated] from the English by Mons. Loggin Golenitshoff-Kutuzoff.

St. Petersburg, 1805 and 1810.

Title from Sokoloff's Bibliography in the Journal of the Russian Navy Department, vol. 8, p. 411, St. Petersburg, 1850, 8°.

There is an edition in English: Philadelphia, De Silver, 1818. 2 vols, 8°, which contains no linguistics. (Bancroft, Lenox.)

**Cook** (J.) and **King** (J.) — Continued.

—— —— A voyage to the Pacific ocean, undertaken by the | command of his majesty, for making discoveries | in the northern hemisphere; to determine the | position and extent of the west side of North | America, its distance from Asia, and the prac- | ticability of a northern passage to Europe. | Performed under direction of Captains | Cook, Clerke, and Gore, in his majesty's ships | the Resolution and Discovery, in the years | 1776, 1777, 1778, 1779, & 1780.

In **Kerr** (R.), A general history and collection of voyages, vol. 15, pp. 114–514, vol. 16, and vol. 17, pp. 1–311, Edinburgh, 1811–1816, 17 vols. folio. (Congress, Lenox.)

**Anderson** (W.), Vocabularies and numerals of the Nootka language, vol. 16, pp. 255–257, vol. 17, pp. 300–309.

Reprinted in the later edition of **Kerr** (R.), General history and collection of voyages, London, 1824, 18 vols. 8°, in the same volumes and pages.

There is an edition of the "Voyages around the world performed by Captain Cook," Boston, Whitaker, 1828, 2 vols. 8°, of which I have seen but the first volume, and which may contain the Wakashan linguistics. (Congress.)

—— —— The voyages | of | captain James Cook. | Illustrated with | maps and numerous engravings on wood. | With An Appendix, | giving an account of the present condition of the South sea islands, &c. | In two volumes. | Vol. I[–II]. | [Portrait of Capt. Cook.] |

London: | William Smith, 113, Fleet street | MDCCCXLII [1842].

*Engraved title:* The | three voyages | of | captain James Cook. | [Picture of ship Endeavour, with inscription.] |

**Cook** (J.) and **King** (J.) — Continued.

London: | William Smith, 113, Fleet street. | 1842.

2 vols.: Portrait of Capt. Cook 1 l. engraved title verso blank 1 l. title verso names of printers 1 l. contents pp. v–viii, list of illustrations pp. ix–xii, life of Captain James Cook, pp. xiii–xx, map, introduction pp. 1–2, text pp. 3–596; map, title verso names of printers 1 l. contents pp. v–xi, map, half-title verso blank 1 l, text pp. 3–556, appendix pp. 557–619, colophon p. [620], royal 8°.

Linguistic contents as under titles above, vol. 2, pp. 290, 551–553.

*Copies seen:* Eames.

—— —— The voyages | of | captain James Cook | round the world, | illustrated with | maps and numerous engravings | on wood and steel. | Vol. I[–II]. | [Portrait of Capt. Cook.] |

John Tallis & company, London and New-York. [1852?]

*Engraved title:* The | three voyages | of | captain Cook, | round the world. | [Picture of the ship Endeavour with inscription.] |

John Tallis & company, London & New York.

2 vols.: portrait of capt. Cook 1 l. engraved title verso blank 1 l. portrait of Sir Joseph Banks 1 l. seven double page maps, half-title verso blank 1 l. title verso blank 1 l. contents pp. v–viii, list of illustrations pp. ix–xii, life of capt. Cook pp. xiii–xx, introduction pp. 1–2, text pp. 3–596; three double page maps, two engravings, two double page maps, half-title verso blank 1 l. title verso blank 1 l. half-title verso blank 1 l. contents pp. v–xi. text pp. 3–556, royal 8°.

Linguistic contents as under titles above, vol. 2, pp. 290, 551–553.

*Copies seen:* Astor, Lenox.

There is an edition of Cook's Voyages, Philadelphia, 1871, 8°, which does not contain the linguistic material. (Astor.)

**Coquilth.** See **Kwakiutl.**

## D.

**Daa** (Ludwig Kristensen). On the affinities between the languages of the northern tribes of the old and new continents. By Lewis Kr. Daa, Esq., of Christiania, Norway. (Read December the 20th.)

In Philological Soc. [of London] Trans. 1856, pp. 251–294, London [1857], 8°. (Congress.)

Comparative tables showing affinities between Asiatic and American languages, pp. 264–285, contain words from many North American languages, the Wakashan being represented by the Haeltzuk, Nootka, Tlaoquatch, and Wakash.

**Dall** (William Healey). Tribes of the extreme northwest. By W. H. Dall.

In **Powell** (J. W.), Contributions to North American Ethnology, vol. 1, pp. 1–106, Appendix, linguistics, pp. 107–157, Washington, 1877, 4°.

**Gibbs** (G.), Vocabulary of the Hailt'zŭkh, pp. 144–153.

—— Vocabulary of the Kwákiutl, pp. 144–153.

William Healey Dall, naturalist, was born in Boston, Mass., Aug. 21, 1845. Was educated at the Boston public schools, and then became a special pupil in natural sciences under Louis Agassiz and in anatomy and medicine under

**Dall** (W. H.) — Continued.

Jeffries Wyman and Daniel Brainard. In 1865 he was appointed lieutenant in the international telegraph expedition, and in this capacity visited Alaska in 1865–1868. From 1871 till 1880 he was assistant to the U. S. Coast Survey and under its direction spent the years 1871 to 1874 and 1884 in that district. His work, besides the exploration and description of the geography, included the anthropology, natural history, and geology of the Alaskan and adjacent regions. From the field work and collections have resulted maps, memoirs, coast pilot, and papers on these subjects or branches of them. [Since 1884 he has been] paleontologist to the U. S. Geological Survey, and since 1869 he has been honorary curator of the department of mollusks in the U. S. National Museum. In this office he has made studies of recent and fossil mollusks of the world, and especially of North America, from which new information has been derived concerning the brachiopoda, patellidæ, chitonidæ, and the mollusk fauna of the deep sea. These studies have grown out of those devoted to the fauna of northwestern America and eastern Siberia. Mr. Dall has been honored with elections to nearly all the scientific societies in this country, and to many abroad. In 1882 and in 1885 he was vice-president of the American Association for the Advancement of Science, and presided over the sections of biology and anthropology. His scientific papers include about two hundred titles. Among the separate books are "Alaska and its Resources" (Boston, 1870); "Tribes of the Extreme Northwest" (Washington, 1877); "Coast Pilot of Alaska, Appendix I, Meteorology and Bibliography" 1879); "The Currents and Temperatures of Bering Sea and the Adjacent Waters" (1882); "Pacific Coast Pilot and the Islands of Alaska, Dixon Entrance to Yakutat Bay, with the Inland Passage" (1883); "Prehistoric America," by the Marquis de Nadaillac, edited (New York, 1885); and "Report on the Mollusca, Brachiopoda, and Pelecypoda" of the Blake dredging expedition in the West Indies (Cambridge, 1886).—*Appleton's Cyclop. of Am. Biog.*

**Dawson** (George Mercer). Notes and observations on the Kwakiool People of the Northern Part of Vancouver Island and Adjacent Coasts, made during the Summer of 1885; with a Vocabulary of about seven hundred words. By George M. Dawson, D. S., F. G. S., Assistant-Director Geological Survey of Canada.

In Royal Soc. of Canada Proc. and Trans. vol. 5, section 2, pp. 63–98, Montreal, 1888, 4°. (Geological Survey.)

Notes on tribal subdivisions of the Kwakiool, and details respecting them (pp. 64–75), contains a statistical table of tribal subdivisions for the year ending June 30, 1885, by Geo. Blenkinsop, p. 65; meaning of native terms passim.—Mode of life, arts and customs of the Kwakiool includes a discussion of the numerals, mode of counting, measuring, etc., pp. 75–79.—Custom of the Potlatch or donation feast, including native terms passim, pp. 79–81.—Traditions, folk-lore and religion, with many native terms, names of legendary characters, etc , passim, pp. 81–87.—Vocabulary of about seven hundred words of the Kwakiool language (from Ya-a-kotle-a-katlos (Tom) of the Kōm-o-yawĕ, a subdivision or sept of the Kwā'-ki-ool or Kwā-'kutl tribe, now inhabiting the vicinity of Fort Rupert, Beaver Harbour, Vancouver Island), pp. 89–98.

**Dawson** (G. M.) — Continued.

In his introductory remarks the author states: "The subjoined vocabulary is based on the schedules of words given by Major J. W. Powell in his 'Introduction to the Study of Indian languages.' Having been obtained from an educated Indian, with the additional assistance of a good interpreter, it is much more complete than those given for several tribes of the Kwakiool people by Dr. Tolmie and the writer in the 'Comparative Vocabularies of the Indian tribes of British Columbia.'" See **Tolmie** (W. F.) and **Dawson** (G. M.)

Issued separately, with title-page as follows:

—— Section II, 1887. Trans. Royal Soc., Can. | Notes and observations | on the | Kwakiool people of Vancouver island | by | George M. Dawson, D. S., F. G. S., | Asst-Director of the Geological Survey of Canada | From the | transactions of the Royal society | of Canada | volume V, section II, 1887 |

Montreal | Dawson brothers, publishers | 1888

Cover title as above, no inside title, text pp. 1–36, plate, 4°.

Linguistic contents as under title next above.

*Copies seen:* Geological Survey, Pilling, Wellesley.

—— See **Tolmie** (W. F.) and **Dawson** (G. M.)

George Mercer Dawson was born at Pictou, Nova Scotia, August 1, 1849, and is the eldest son of Sir William Dawson, principal of McGill University, Montreal. He was educated at McGill College and the Royal School of Mines; held the Duke of Cornwall's scholarship, given by the Prince of Wales; and took the Edward Forbes medal in palæontology and the Murchison medal in geology. He was appointed geologist and naturalist to Her Majesty's North American Boundary Commission in 1873, and at the close of the commission's work, in 1875, he published a report under the title of "Geology and Resources of the Forty-ninth Parallel." In July, 1875, he received an appointment on the geological survey of Canada. From 1875 to 1879 he was occupied in the geological survey and exploration of British Columbia, and subse-

**Dawson** (G. M.) — Continued.

quently engaged in similar work, both in the Northwest Territory and British Columbia. Dr. Dawson is the author of numerous papers on geology, natural history, and ethnology, published in the Canadian Naturalist, Quarterly Journal of the Geological Society, Transactions of the Royal Society of Canada, etc. He was in 1887 selected to take charge of the Yukon expedition.

Dictionary:

Tokoaat See Knipe (C.)

**Dixon** (*Capt.* George). A | voyage round the world; | but more particularly to the | north-west coast of America: | performed in 1785, 1786, 1787, and 1788, | in | the King George and Queen Charlotte, | captains Portlock and Dixon. | Dedicated, by permission, to | Sir Joseph Banks, Bart. | By captain George Dixon. |

London: | published by Geo. Goulding, | Haydn's head, no. 6, James street, Covent garden. | 1789.

Half-title verso blank 1 l. title verso blank 1 l. dedication pp. v–vi, introduction pp. vii–xxiii, contents pp. xxv–xxix, errata p. [xxxi] directions to the binder p. [xxxii], text pp. 1–352, appendix no. 1 pp. 353–360, appendix no. 2 pp. 1–47, map, plates, 4°.

Numerals 1–10 of Prince William Sound and Cook River, Norfolk Sound, and King George Sound, p. 241.

*Copies seen:* Astor, Bancroft, Boston Athenæum, British Museum, Congress, Greely, Harvard, Lenox, National Museum, Watkinson.

At the Fischer sale, catalogue no. 2312, a copy brought 1*s.* 6*d.*; at the Brinley sale, no. 4678, a fine copy, calf, gilt, $2.75. Priced by Quaritch, nos. 28950 and 28951, 10*l.* and 12*s.*

—— Voyage | autour du monde, | et principalement | a la côte nord-ouest de l'Amérique, | Fait en 1785, 1786, 1787 et 1788, | A bord du King-George et de la Queen- | Charlotte, par les Capitaines Portlock | et Dixon. | Dédié, par permission, à Sir Joseph | Banks, Baronet; | Par le Capitaine George Dixon. | Traduit de l'Anglois, par M. Lebas. | Tome premier[-second]. |

A Paris, | Chez Maradan, Libraire, Hôtel de Château- | Vieux, rue Saint-André-des-Arcs. | 1789.

2 vols.: half-title verso blank 1 l. title verso blank 1 l. dedication 1 l. introduction pp. 1–34, text pp. 35–581; half-title verso blank 1 l. title verso blank 1 l. text pp. 1–274, appendix 1 pp. 275–292, appendix 2 pp. 1–46, 8°.

**Dixon** (G.) — Continued.

Linguistic contents as under title next above, vol. 2, pp. 16–17.

*Copies seen:* Bancroft, Boston Athenæum, Harvard.

—— Der | Kapitaine Portlock's und Dixon's | Reise um die Welt | besonders nach | der Nordwestlichen Küste von Amerika | währends der Jahre 1785 bis 1788 | in den Schiffen King George und Queen Charlotte, | Herausgegeben | von dem | Kapitain Georg Dixon. | Aus dem Englischen übersetzt und mit Anmerkungen erläutert | von | Johann Reinhold Forster, | der Rechte, Medicin und Weltweisheit Doktor, Professor der Naturgeschichte und Mineralogie | auf der Königl. Preusz. Friedrichs-Universität, Mitglied der Königl. Akademie der höheren | und schönen Wissenchaften zu Berlin. | Mit vielen Kupfern und einer Landkarte. |

Berlin, 1790. | Bei Christian Friedrich Bosz und Sohn.

4 p. ll. pp. i–xxii, 1–314, map, 4°.

Linguistic contents as under titles above, pp. 216–218.

*Copies seen:* Brown.

—— Reis | naar de | nord-west kust | van | Amerika. | Gedaan in de Jaren 1785, 1786, 1787 en 1788. | Door | de Kapteins | Nathaniel Portlock | en | George Dixon. | Uit derzelver oorspronklijke Reisverhalen zamengesteld en vertaald. | Met platen. |

Te Amsterdam, bij | Matthijs Schalekamp. | 1795.

Title verso blank 1 l. inleiding pp. iii–xii, inhalt 2 ll. text pp. 1–265, de plaaten, etc., p. [266], maps, plates, sm. 4°.

Linguistic contents as under titles above, p. 209.

*Copies seen:* Brown, Congress.

**Douglass** (*Sir* James). Private papers | of Sir James Douglass. | Second series.

Manuscript, pp. 1–36, folio; in the Bancroft Library, San Francisco, Cal.

Contains lists of native tribes from Puget Sound northward to Cross Sound, Alaska, with traders and native tribal names, grouped according to languages, pp. 7–33. Between pp. 33 and 34 are 14 blank pages.

This manuscript was copied from the original papers in Sir James's possession; in Indian names the copyist has universally substituted an initial *R* for the initial *K*. It may or may not contain Wakashan names.

**Drake** (Samuel Gardiner). The | Aboriginal races | of | North America; | comprising | biographical sketches of eminent individuals, | and | an historical account of the different tribes, | from | the first discovery of the continent | to | the present period | with a dissertation on their | Origin, Antiquities, Manners and Customs, | illustrative narratives and anecdotes, | and a | copious analytical index | by Samuel G. Drake. | Fifteenth edition, | revised, with valuable additions, | by Prof. H. L. Williams. | [Quotation, six lines.] |

New York. | Hurst & company, publishers. | 122 Nassau Street. [1882.]

Title verso copyright 1 l. preface pp. 3-4, contents pp. 5-8, Indian tribes and nations pp. 9-16, half-title verso blank 1 l. text pp. 19-767, index pp. 768-787, 8°.

**Gatschet** (A. S.), Indian languages of the Pacific states and territories, pp. 748-763.

*Copies seen:* Astor, Congress, Wisconsin Historical Society.

Clarke & co. 1886, no. 6377, price a copy $3.

**Dufossé** (E.) Americana | Catalogue de livres | relatifs à l'Amérique | Europe, Asie, Afrique | et Océanie | [&c. thirty-four lines] |

Librairie ancienne et moderne de E. Dufossé | 27, rue Guénégaud, 27 | près le Pont-neuf | Paris [1887]

Cover title as above, no inside title, table des divisions 1 l. text pp. 175-422, 8°.

Contains, passim, titles of works in various American languages, among them a few relating to the Wakashan.

*Copies seen:* Eames, Pilling.

This series of catalogues was begun in 1876.

**Duflot de Mofras** (Eugène). Exploration | du territoire | de l'Orégon, | des Californies | et de la mer Vermeille, | exécutée pendant les années 1840, 1841 et 1842, | | par | M. Duflot de Mofras, | Attaché à la Légation de France à Mexico; | ouvrage publié par ordre du roi, | sous les auspices de M. le maréchal Soult, duc de Dalmatie, | Président du Conseil, | et de M. le ministre des affaires étrangères. | Tome premier [-second]. |

Paris, | Arthus Bertrand, éditeur, | libraire de la Société de géographie, | Rue Hautefeuille, nº 23, | 1844.

**Duflot de Mofras** (E.) — Continued.

2 vols.: half-title verso names of printers 1 l. title verso blank 1 l. dedication verso blank 1 l. avant-propos pp. vii-xii, avertissement verso note 1 l. nota verso blank 1 l. text pp. 1-518, table des chapitres pp. 519-521, table des cartes pp. 523-524; half-title verso names of printers 1 l. title verso blank 1 l. text pp. 1-500, table des chapitres pp. 501-504, table des cartes pp. 505-506, table analytique, etc. pp. 507-514, 8°.

Numerals 1-10 in a number of North American languages, among them the Noutka, p. 401.

*Copies seen:* Astor, Bancroft, Boston Athenæum, British Museum, Congress, Geological Survey, Lenox.

**Dunn** (John). History | of | the Oregon territory | and British North-American | fur trade; | with | an account | of the habits and customs of the principal native | tribes on the northern continent. | By John Dunn, | late of the Hudson's bay company; | eight years a resident in the | country. |

London: | Edwards and Hughes, Ave Maria lane. | 1844.

Title verso name of printer 1 l. preface pp. iii-vi, contents pp. vii-viii, text pp. 1-359, maps, 8°.

A few specimens (30) of the Bellas or Millbank Sound tribe, pp. 358-359.

*Copies seen:* British Museum, Congress.

There is an edition of this work: Philadelphia, Zeiber & Co., 1845, which does not contain the "specimens." (Boston Athenæum, British Museum, Harvard.)

Reprinted, omitting the linguistics, in Smith's Weekly Volume, vol. 1, pp. 382-416, Philadelphia, 1845, 4°. (Mallet.)

A later edition with title-page as follows:

—— History | of | the Oregon territory | and British North-American | fur trade; | with | an account | of the habits and customs of the principal native | tribes on the northern continent. | By John Dunn, | late of the Hudson's bay company, | eight years a resident in the country. | Second edition. |

London: | Edwards and Hughes, Ave-Maria lane. | 1846.

Title verso name of printer 1 l. preface pp. iii-vi, contents pp. vii-viii, text pp. 1-359, map, 8°.

Linguistic contents as under title next above.

*Copies seen:* Astor.

# E.

**Eames**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Mr. Wilberforce Eames, Brooklyn, N. Y.

**Eells** (*Rev.* Myron). The Indian languages of Puget Sound. [Signed M. Eells.]

In the Seattle Weekly Post-Intelligencer, vol. 5, no. 8, p. 4, Seattle, Wash., November 26, 1885, folio. (Pilling, Wellesley.)

Remarks upon the peculiarities and grammatic forms of a number of languages of the northwest coast, among them the Makah.

—— Indians of Puget Sound. (Sixth paper.) Measuring and valuing.

In American Antiquarian, vol. 10, pp. 174-178, Chicago, 1888, 8°. (Bureau of Ethnology.)

Numerals, and remarks concerning the numeral system, of quite a number of the languages of Washington Territory, among them the Bella-bella and Aht, pp. 174-176.

The preceding articles of the series, all of which appeared in the American Antiquarian, contain no linguistic material. It was the intention of the editor of the Antiquarian, when the series should be finished, to issue them in book form. So far as they were printed in the magazine they were repaged and perhaps a number of signatures struck off. The sixth paper, for instance, titled above, I have in my possession, paged 44-48.

—— The Twana, Chemakum, and Klallam Indians of Washington territory. By Rev. Myron Eells.

In Smithsonian Institution, annual report of the Board of Regents for 1887, part 1, pp. 605-681, Washington, 1889, 8°. (Pilling.)

Numerals 1-10 of a number of languages of the northwest coast, among them the Makah, p. 644.—Comments upon the affinities of the numerals given, pp. 645-646.

This article was issued separately, without change; and again as follows:

—— The Twana, Chemakum, and Klallam Indians of Washington territory. By Rev. Myron Eells.

In Smithsonian Institution, Misc. Papers relating to anthropology, from the Smithsonian report for 1886-'87, pp. 605-681, Washington, 1889, 8°. (Eames, Pilling.)

Linguistic contents as under title next above.

—— Aboriginal geographic names in the state of Washington. By Myron Eells.

In American Anthropologist, vol. 5, pp. 27-35, Washington, 1892, 8°. (Pilling.)

A few Makah names with meanings.

**Eells** (M.) — Continued.

—— Copy of a sermon preached by Rev. Dr. Eells to the Indians at Walla-walla.

In Bulmer (T. S.), Christian prayers in Chinook, ll. 39-46.

"Of the 97 words used, 46 are of Chinook origin, 17 Nootkan, 3 Salish, 23 English, 2 Jargon, and 6 in French."

The sermon is accompanied by an interlinear English translation.

—— See **Bulmer** (T. S.)

Rev. Myron Eells was born at Walker's Prairie, Washington Territory, October 7, 1843. He is the son of Rev. Cushing Eells, D. D., and Mrs. M. F. Eells, who went to Oregon in 1838 as missionaries to the Spokane Indians. He left Walker's Prairie in 1848 on account of the Whitman massacre at Wallawalla and Cayuse war, and went to Salem, Oreg., where he began to go to school. In 1849 he moved to Forest Grove, Oreg.; in 1851 to Hillsboro, Oreg., and in 1857 again to Forest Grove, at which places he continued his school life. In 1862 he removed to Wallawalla, spending the time in farming and the wood business until 1868, except the falls, winters, and springs of 1863-'64, 1864-'65, and 1865-'66, when he was at Forest Grove in college, graduating from Pacific University in 1866, in the second class which ever graduated from that institution. In 1868 he went to Hartford, Conn., to study for the ministry, entering the Hartford Theological Seminary that year, graduating from it in 1871, and being ordained at Hartford, June 15, 1871, as a Congregational minister. He went to Boisé City in October, 1871, under the American Home Missionary Society, organized the First Congregational church of that place in 1872, and was pastor of it until he left in 1874. Mr. Eells was also superintendent of its Sunday school from 1872 to 1874 and president of the Idaho Bible Society from 1872 to 1874. He went to Skokomish, Washington, in June, 1874, and has worked as missionary of the American Missionary Association ever since among the Skokomish or Twana and Klallam Indians, pastor of Congregational church at Skokomish Reservation since 1876, and superintendent of Sunday school at Skokomish since 1882. He organized a Congregational church among the Klallams in 1882, of which he has since been pastor, and another among the whites at Seabeck in 1880, of which he was pastor until 1886. In 1887 he was chosen trustee of the Pacific University, Oregon; in 1885 was elected assistant secretary and in 1889 secretary of its board of trustees. He delivered the address before the Gamma Sigma society of that institution in 1876, before the alumni in 1890, and preached the baccalaureate sermon in 1886. In 1888 he was chosen trustee of Whitman College, Washington, delivered the com-

**Eells** (M.) — Continued.

mencement address there in 1888 and received the degree of D.D. from that institution in 1890. In 1888 he was elected its financial secretary and in 1891 was asked to become president of the institution, but declined both.

He was elected an associate member of the Victoria Institute of London in 1881, and a corresponding member of the Anthropological Society at Washington in 1885, to both of which societies he has furnished papers which have been published by them. He was also elected vice-president of the Whitman Historical Society at Wallawalla in 1889. From 1874 to 1886 he was clerk of the Congregational Association of Oregon and Washington.

Mr. Eells during 1893 held the position of Superintendent of the Department of Ethnology for the State of Washington at the World's Columbian Exposition.

**Ellis** (Robert). Peruvia Scythica. | The | Quichua language of Peru: | its | derivation from central Asia with the American | languages in general, and with the Turanian | and Iberian languages of the old world, | including | the Basque, the Lycian, and the Pre-Aryan | language of Etruria. | By | Robert Ellis, B. D., | author of "The Asiatic affinities of the old Italians", and late fellow | of St. John's college, Cambridge. | [Quotation, three lines.] |

London: | Trübner & co., 57 & 59, Ludgate hill. | 1875. | All rights reserved.

Title verso name of printer 1 l. preface pp. iii-vii, contents pp. ix-xi, errata p. [xii], text pp. 1-219, 8°.

A few words in the Nootka language, pp. 118, 120, 124, 130.

*Copies seen:* British Museum, Eames, Watkinson.

**Ellis** (W.) An authentic | narrative | of a | voyage | performed by | Captain Cook and Captain Clerke, | in his majesty's ships | Resolution and Discovery, | During the years 1776, 1777, 1778, 1779, and 1780; | in search of a north-west passage | Between the Continents of Asia and America. | Including | A faithful Account of all their Discoveries, and the | unfortunate Death of Captain Cook. | Illustrated with | a chart and a Variety of cuts. | By W. Ellis, | assistant surgeon to both vessels. | Vol. I[-II]. |

**Ellis** (W.) — Continued.

London, | Printed for G. Robinson, Pater-noster Row; J. Sewell, | Cornhill; and J. Debrett, Piccadilly. | MDCCLXXXII[1782].

2 vols.: 6 p. ll. pp. 1-358, 1 l.; 4 p. ll. pp. 1-347, 8°.

Vocabulary (about 100 words) alphabetically arranged, of the language of King George's Sound, vol. 1, pp. 224-229.

*Copies seen:* British Museum.

—— An authentic | narrative | of a | voyage | performed by | Captain Cook and Captain Clerke, | in his majesty's ships | Resolution and Discovery, | During the Years 1776, 1777, 1778, 1779, and 1780; | in search of a | north-west passage | Between the Continents of Asia and America. | Including | A faithful Account of all their Discoveries, and the | unfortunate Death of Captain Cook. | Illustrated with | a chart and a Variety of cuts. | By W. Ellis, | assistant surgeon to both vessels. | The second edition. | Vol. I[-II].

London, | Printed for G. Robinson, Pater-noster Row; J. Sewell, | Cornhill; and J. Debrett, Piccadilly. | MDCCLXXXIII[1783].

2 vols.: half-title verso blank 1 l. title verso blank 1 l. map, text pp. 1-358, contents pp. [359-361], directions for placing cuts p. [371]; half-title verso blank 1 l. title verso blank 1 l. contents 2 ll. text pp. 1-347, 8°.

Linguistic contents as under title next above.

*Copies seen:* Astor.

—— Zuverlässige Nachricht von der dritten und letzten Reise der Kap. Cook und Clerke in den königlichen Schiffen, die Resolution und Discovery, in den Jahren 1776 bis 1780, besonders in der Absicht, eine nordwestliche Durchfarth [*sic*] zwischen Asien und Amerika ausfindig zu machen. Von W. Ellis, Unterwundarzt auf beyden Schiffen. Aus dem Englischen übersetzt, nebst einer Charte.

Frankfurt und Leipzig, auf Kosten der Verlagskasse. 1783. (*)

324 pp. map, 8°. Title from Sabin's Dictionary, no. 22334.

**Enssen** (F.) See **Lemmens** (T. N.) and **Enssen** (F.)

## F.

**Featherman** (A.) Social history | of the | races of mankind. | First division: | Nigritians[-Third division: | Aoneo-Maranonians]. | By | A. Featherman. | [Two lines quotation.] |

London: | Trübner & co., Ludgate Hill. | 1885[-1889]. | (All rights reserved.)

3 vols. 8°.

A general discussion of a number of North American families occurs in vol. 3, among them the Nootka, which includes a few words passim, and brief remarks upon the language and its grammar, pp. 340-356.

*Copies seen:* Congress.

**Field** (Thomas Warren). An essay | towards an | Indian bibliography. | Being a | catalogue of books, | relating to the | history, antiquities, languages, customs, religion, | wars, literature, and origin of the | American Indians, | in the library of | Thomas W. Field. | With bibliographical and historical notes, and | synopses of the contents of some of | the works least known. |

New York: | Scribner, Armstrong, and co. | 1873.

Title verso names of printers 1 l. preface pp. iii-iv, text pp. 1-430, 8°.

Titles and descriptions of books in or relating to the Wakashan languages, passim.

*Copies seen:* Congress, Eames, Pilling.

At the Field sale, no. 688, a copy brought $4.25; at the Menzies sale, no. 718, a "half-crushed, red levant morocco, gilt top, uncut copy," brought $5.50. Priced by Leclerc, 1878, 18 fr.; by Quaritch, no. 11996, 15*s.*; at the Pinart sale, no. 368, it brought 17 fr.; at the Murphy sale, no. 949, $4.50. Priced by Quaritch, no. 30224, 1*l.*

—— Catalogue | of the | library | belonging to | Mr. Thomas W. Field. | To be sold at auction, | by | Bangs, Merwin & co., | May 24th, 1875, | and following days. |

New York. | 1875.

Cover title 22 lines, title as above verso blank 1 l. notice etc. pp. iii-viii, text pp. 1-376, list of prices pp. 377-393, supplement pp. 1-59, 8°. Compiled by Joseph Sabin, mainly from Mr. Field's Essay, title of which is given above.

Contains titles of a number of works in and relating to the Wakashan languages, passim.

*Copies seen:* Bureau of Ethnology, Congress, Eames.

At the Squier sale, catalogue no. 1178, an uncut copy brought $1.25.

**Fillmore** (John Comfort). A woman's song of the Kwakiutl Indians.

In Journal of Am. Folk-lore, vol. 6, pp. 285-290, Boston and New York, 1894. 8°. (Pilling.)

Song with music, pp. 285-286.

**Fleurieu** (Charles Pierre Claret, *Comte de*). Voyage | autour du monde, | pendant les années 1790, 1791, et 1792, | Par Étienne Marchand, | précédé | d'une introduction historique; | auquel on a joint | des recherches sur les terres australes de Drake, | et | un examen critique du voyage de Roggeween; | avec cartes et figures: | Par C. P. Claret Fleurieu, | De l'Institut national des Sciences et des Arts, et du Bureau | des Longitudes. | Tome I[-II. III. Quatrième]. |

A Paris, | de l'imprimerie de la République. | An VI[-VIII] [1798-1800].

4 volumes, 4°.

Numerals 1-10, 20, 40, of the language of the Indians of Nootka Sound, from Cook, compared with the same from Dixon, vol. 1, p. 284.

*Copies seen:* Astor, Bancroft, British Museum, Congress, Harvard.

—— Voyage | autour du monde, | pendant les années 1790, 1791 et 1792, | Par Étienne Marchand, | précédé | d'une introduction historique; | auquel on a joint | des recherches sur les terres australes de Drake, | et | un examen critique du voyage de Roggeween; | avec cartes et figures: | Par C. P. Claret Fleurieu, | De l'Institut national des Sciences et des Arts, | et du Bureau des Longitudes. | Tome I[-V]. |

A Paris, | de l'imprimerie de la République. | An VI[-VIII] [1798-1800].

5 vols. 8° and atlas 4°.

Linguistic contents as under title next above, vol. 2, p. 107.

*Copies seen:* Astor, British Museum.

—— A | voyage | round the world, | performed | during the years 1790, 1791, and 1792, | by | Étienne Marchand, | preceded | by a historical introduction, | and | Illustrated by Charts, etc. | Translated from the French | of | C. P. Claret Fleurieu, | of the National institute of arts and sciences, and of the Board of | longitude of France. | Vol. I[-III]. |

London: | printed for T. N. Longman

**Fleurieu** (C. P. C.) — Continued.
and O. Rees, Paternoster-row; and T. Cadell, jun. | and W. Davies, Strand. | 1801.

3 vols. 4°. "Vol. III. Charts, &c."

Linguistic contents as under titles above, vol. 1, p. 255.

*Copies seen:* Congress.

—— A | voyage | round the world, | performed | during the years 1790, 1791, and 1792, | by | Étienne Marchand, | preceded | by a historical introduction, | and | Illustrated by Charts, etc. | Translated from the French | of | C. P. Claret Fleurieu, | of the National institute of arts and sciences, | and of the Board of longitude of France. | Vol. I[–II]. |

London: | printed for T. N. Longman and O. Rees, Pater- | noster-row; and T. Cadell, jun. and W. Davies, | in the Strand. | 1801.

2 vols.: title verso note etc. 1 l. contents 5 pages, list of plates 2 pages, errata 1 page, advertisement 3 ll. introduction pp. i–cvi, text pp. 1–536; title verso name of printer 1 l. contents pp. iii–xiii, errata p. [xiv], text pp. 1–663, journal of the route pp. 1–105, 8°.

Linguistic contents as under titles above, vol. 1, p. 380.

*Copies seen:* British Museum, Congress.

The Boban catalogue, no. 2425, gives title of an edition: Paris, 1841, 4 vols. 4°.

**Forster** (Johann Georg Adam). Geschichte der Reisen, | die seit Cook | an der | Nordwest- und Nordost-Küste | von Amerika | und in dem | nördlichsten Amerika selbst | von | Meares, Dixon, Portlock, Coxe, Long u. a. M. | unternommen worden sind. | Mit vielen Karten und Kupfern. | Aus dem Englischen, | mit Zuziehung aller anderweitigen Hülfsquellen, ausgearbeitet | von | Georg Forster. | Erster[–Dritter] Band. |

Berlin, 1791. | In der Vossischen Buchhandlung.

3 vols.: pp. i–ix, 1 l. pp. 1–130, 1–302; 5 p. ll. pp. i–xxii, 1–314; i–xv, i–iii, 1–74, 1–380, 4°.

Comparative vocabulary and numerals of a number of languages of the northwest coast, among them the Indians of King George Sound (from Portlock and Dixon), vol. 2, pp. 216–217.

*Copies seen:* Astor, British Museum, Harvard.

**Fouquet** (*Père* —). See **Petitot** (E. F. S. J.)

**Fry** (Edmund). Pantographia; | containing | accurate copies of all the known | alphabets in the world; | together with | an English explanation of the peculiar | force or power of each letter: | to which are added, | specimens of all well-authenticated | oral languages; | forming | a comprehensive digest of | phonology. | By Edmund Fry, | Letter-Founder, Type-Street. |

London. | Printed by Cooper and Wilson, | For John and Arthur Arch, Grace church-street; | John White, Fleet-Street; John Edwards, Pall-Mall, and | John Debrett, Piccadilly. | MDCCXCIX [1799].

Title verso blank 1 l. dedication verso errata 1 l. preface pp. i–xxiv, table of synonyms p. xxv, authorities quoted pp. xxvi–xxix, list of subscribers pp. xxx–xxxvi, half-title (Pantographia) p. 1, text pp. 2–307, appendix pp. 308–320, 8°.

Vocabulary of the language of the Indians of Nootka Sound (36 words, from Cook), p. 210.

*Copies seen:* Astor, Boston Athenæum, British Museum, Congress, Eames.

At the Squier sale a copy, catalogue no. 385, brought $2.13.

**Fuca Straits Indians.** See **Maka.**

## G.

[**Galiano** (*D.* Dionisio Alcala).] Relacion | del viage hecho por las goletas | Sutil y Mexicana | en el año de 1792 | para reconocer el estrecho de Fuca; | con una introduccion | en que se da noticia de las expediciones execu- | tadas anteriormente por los Españoles en busca | del paso del noroeste de la America. | [Vignette.] |

De orden del rey. | Madrid en la imprenta real | año de 1802.

**Galiano** (D. A.) — Continued.

Title verso blank 1 l. indice 3 ll. verso of last one blank, [contents] 4 ll. introduccion pp. i–clxvii, advertencia p. clxviii, text pp. 1–185, 8°; atlas, folio; appendix, 1806, 20 pp.

Varias palabras [28] del idioma que se habla en la Boca S. del Canal de Fuca [Maka] y sus equivalentes en castellano, p. 41.—Nombres [11] que dan los naturales á varios puntos de la entrada de Juan du Fuca [Maka], p. 42.—Vocabulario [400 words] del idioma de los habitantes de Nutka, pp. 178–184.

**Galiano** (D. A.) — Continued.

*Copies seen:* Bancroft, Congress, Lenox, New York Historical Society.

A French translation of this work, in manuscript, 113 pages, 4°, was sold at the Moore sale (no. 1878), in February, 1894.

**Gallatin** (Albert). A synopsis of the Indian tribes within the United States east of the Rocky Mountains, and in the British and Russian possessions in North America. By the Hon. Albert Gallatin.

In American Antiquarian Soc. Trans. (Archæologia Americana), vol. 2, pp. 1-422, Cambridge, 1836, 8°.

Vocabulary (40 words) of the language of Nootka Sound (from Jewitt), p. 371.—Vocabulary (28 words) of the [Maka] language of the Straits of Fuca (from Alcala-Galiano), p. 378.

—— Hale's Indians of North-west America, and vocabularies of North America; with an introduction. By Albert Gallatin.

In American Eth. Soc. Trans. vol. 2, pp. xxiii-clxxxviii, 1-130, New York, 1848, 8°.

Vocabulary of the Newittee (160 words), pp. 89-95.—Vocabulary of the Hailtsa, and of the Haeltzuk (45 words each), p. 103. These are included under the Nass family, together with the Billechoola and Chimmesyan.—Vocabulary (60 words) of the language of Nootka Sound, p. 121.

—— Table of generic Indian families of languages.

In **Schoolcraft** (H. R.), Indian tribes, vol. 3, pp. 397-402, Philadelphia, 1853, 4°.

Includes the Wakash and its subdivisions, p. 402.

Albert Gallatin was born in Geneva, Switzerland, January 29, 1761, and died in Astoria, L. I., August 12, 1849. Young Albert had been baptized by the name of Abraham Alfonse Albert. In 1773 he was sent to a boarding school and a year later entered the University of Geneva, where he was graduated in 1779. He sailed from L'Orient late in May, 1780, and reached Boston on July 14. He entered Congress on December 7, 1795, and continued a member of that body until his appointment as Secretary of the Treasury in 1801, which office he held continuously until 1813. His services were rewarded with the appointment of minister to France in February, 1815; he entered on the duties of this office in January, 1816. In 1826, at the solicitation of President Adams, he accepted the appointment of envoy extraordinary to Great Britain. On his return to the United States he settled in New York City, where, from 1831 to 1839, he was president of the National Bank of New York. In 1842 he was associated in the establishment of the American Ethnological Society, becoming its first president, and in 1843 he was elected to hold a similar office in the New York Historical Society, an honor which was annually conferred on him until his death.—*Appleton's Cyclop. of Am. Biog.*

**Gatschet** (Albert Samuel). Indian languages of the Pacific states and territories.

In Magazine of American History, vol. 9, pp. 145-171, New York, 1877, 4°.

Brief references to the Nootka language, its dialects, and their territorial boundaries.

Issued separately, with half-title, as follows:

—— Indian languages | of the | Pacific states and territories | by | Albert S. Gatschet | Reprinted from March [1877] Number of The Magazine of American History

[New York 1877]

Half-title verso blank 1 l. text pp. 145-171, sm. 4°.

Linguistic contents as under title next above.

*Copies seen:* Astor, Eames, Pilling, Wellesley.

Reprinted in the following works:

**Beach** (W. W.), Indian Miscellany, pp. 416-447, Albany, 1877, 8°.

**Drake** (S. G.), Aboriginal races of North America, pp. 748-763, New York, [1882], 8°.

A supplementary paper by the same author and with the same title, which appeared in the Magazine of American History, vol. 8, contains no Wakashan material.

Albert Samuel Gatschet was born in St. Beatenberg, in the Bernese Oberland, Switzerland, October 3, 1832. His propædeutic education was acquired in the lyceums of Neuchatel (1843-1845) and of Berne (1846-1852), after which he followed courses in the universities of Berne and Berlin (1852-1858). His studies had for their object the ancient world in all its phases of religion, history, language, and art, and thereby his attention was at an early day directed to philologic researches. In 1865 he began the publication of a series of brief monographs on the local etymology of his country, entitled "Ortsetymologische Forschungen aus der Schweiz" (1865-1867). In 1867 he spent several months in London pursuing antiquarian studies in the British Museum. In 1868 he settled in New York and became a contributor to various domestic and foreign periodicals, mainly on scientific subjects. Drifting into a more attentive study of the American Indians, he published several compositions upon their languages, the most important of which is "Zwölf Sprachen aus dem Südwesten Nordamerikas," Weimar, 1876. This led to his appointment to the position of ethnologist in the United States Geological Survey, under Maj. John W. Powell, in March, 1877, when he removed to Washington, and first employed himself in arranging the linguistic manuscripts of the Smithsonian Institution, now the property of the Bureau of Ethnology,

**Gatschet** (A. S.) — Continued.

which forms a part of the Smithsonian Institution. Mr. Gatschet has ever since been actively connected with that bureau. To increase its linguistic collections and to extend his own studies of the Indian languages, he has made extensive trips of linguistic and ethnologic exploration among the Indians of North America. After returning from a six months' sojourn among the Klamaths and Kalapuyas of Oregon, settled on both sides of the Cascade Range, he visited the Kataba in South Carolina and the Cha'hta and Shetimasha of Louisiana in 1881–'82, the Kayowe, Comanche, Apache, Yattassee, Caddo, Naktche, Modoc, and other tribes in the Indian Territory, the Tonkawe and Lipans, in Texas, and the Atakapa Indians of Louisiana in 1884–'85. In 1886 he saw the Tlaskaltecs at Saltillo, Mexico, a remnant of the Nahua race, brought there about 1575 from Anahuac, and was the first to discover the affinity of the Biloxi language with the Siouan family. He also committed to writing the Tuniχka or Tonica language of Louisiana, never before investigated, and forming a linguistic family of itself. Excursions to other parts of the country brought to his knowledge other Indian languages: the Tuskarora, Caughnawaga, Penobscot, and Karankawa.

Mr. Gatschet has written an extensive report embodying his researches among the Klamath Lake and Modoc Indians of Oregon, which forms Vol. II of "Contributions to North American Ethnology." It is in two parts, which aggregate 1,528 pages. Among the tribes and languages discussed by him in separate publications are the Timucua (Florida), Toñkawē (Texas), Yuma (California, Arizona, Mexico), Chúmĕto (California), Beothuk (Newfoundland), Creek, and Hitchiti (Alabama). His numerous publications are scattered through magazines and government reports, some being contained in the Proceedings of the American Philosophical Society, Philadelphia.

General discussion:

| | |
|---|---|
| Hailtsuk | See Anderson (A. C.) |
| Hailtsuk | Buschmann (J. C. E.) |
| Hailtsuk | Gibbs (G.) |
| Hailtsuk | Latham (R. G.) |
| Hailtsuk | Prichard (J. C.) |
| Klaokwat | Buschmann (J. C. E.) |
| Klaokwat | Gibbs (G.) |
| Klaokwat | Latham (R. G.) |
| Kwakiutl | Anderson (A. C.) |
| Kwakiutl | Dawson (G. M.) |
| Maka | Eells (M.) |
| Nitinat | Knipe (C.) |
| Nutka | Balbi (A.) |
| Nutka | Bancroft (H. H.) |
| Nutka | Buschmann (J. C. E.) |
| Nutka | Gatschet (A. S.) |
| Nutk | Gibbs (G.) |
| Nutka | Jéhan (L. F.) |
| Nutka | Latham (R. G.) |
| Nutka | Prichard (J. C.) |
| Nutka | Roquefeuil (C. de). |
| Ukwulta | Anderson (A. C.) |
| Wakash | Beach (W. W.) |
| Wakash | Berghaus (H.) |
| Wakash | Drake (S. G.) |
| Wakash | Latham (R. G.) |
| Wakash | Treasury. |

Gentes:

| | |
|---|---|
| Kwakiutl | See Boas (F.) |
| Nutka | Boas (F.) |

Geographic names:

| | |
|---|---|
| Maka | See Eells (M.) |
| Maka | Swan (J. G.) |

Geological Survey: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of the United States Geological Survey, Washington, D. C.

**Gibbs** (*Dr.* George). Smithsonian miscellaneous collections. | 161 | A | dictionary | of the | Chinook Jargon, | or | trade language of Oregon. | Prepared for the Smithsonian institution. | By | George Gibbs. | [Seal of the institution.] | Washington: | Smithsonian institution: | March, 1863.

Title verso advertisement 1 l. contents p. iii, preface pp. v–xi, bibliography pp. xiii–xiv, half-title (Part I. Chinook-English) verso note 1 l. text pp. 1–29, half-title (Part II. English-Chinook) p. 31, text pp. 33–44, 8°.

A short comparative vocabulary (20 words and phrases) of the Tlaoquatch, Nutka, and Columbian (all from Scouler), p. ix.—Comparison of Chinook words with the Hailtzuk and Belbella, and the Nootka, p. x.—The Chinook-English and English-Chinook dictionary, pp. 1–43, contains 24 words of Nutka origin.

*Copies seen:* Astor, Bancroft, Dunbar, Eames, Pilling, Trumbull, Wellesley.

"Some years ago the Smithsonian Institution printed a small vocabulary of the Chinook Jargon, furnished by Dr. B. R. Mitchell, of the U. S. Navy, and prepared, as I afterwards learned, by Mr. Lionnet, a Catholic priest, for his own use while studying the language at Chinook Point. It was submitted by the Institution, for revision and preparation for the press, to the late Professor W. W. Turner. Although it received the critical examination of that distinguished philologist, and was of use in directing attention to the language, it was deficient in the number of words in use, contained many which did not properly belong to the Jargon, and did not give the sources from which the words were derived.

"Mr. Hale had previously given a vocabulary and account of this Jargon in his 'Ethnography of the United States Exploring Expedition,' which was noticed by Mr. Gallatin in the Transactions of the American Ethnological Society, vol. ii. He however fell into some errors in his

**Gibbs** (G.) — Continued.

derivation of the words, chiefly from ignoring the Chehalis element of the Jargon, and the number of words given by him amounted only to about two hundred and fifty.

"A copy of Mr. Lionnet's vocabulary having been sent to me with a request to make such corrections as it might require, I concluded not merely to collate the words contained in this and other printed and manuscript vocabularies, but to ascertain, so far as possible, the languages which had contributed to it, with the original Indian words. This had become the more important, as its extended use by different tribes had led to ethnological errors in the classing together of essentially distinct families."—*Preface.*

Issued also with title-page as follows:

—— A | dictionary | of the | Chinook Jargon, | or, | trade language of Oregon. | By George Gibbs. |

New York: | Cramoisy press. | 1863.

Half-title (Shea's Library of American Linguistics. XII.) verso blank 1 l. title verso blank 1 l. preface pp. v–xi, bibliography of the Chinook Jargon pp. xiii–xiv, half-title of part I verso note 1 l. Chinook-English dictionary pp. 1–29, half-title of part II verso blank 1 l. English-Chinook dictionary pp. 33–43, the Lord's prayer in Jargon p. [44], 8°.

*Copies seen:* Astor, Boston Athenæum, Congress, Dunbar, Eames, Harvard, Lenox, Smithsonian, Trumbull, Wellesley.

Some copies (twenty-five, I believe) were issued in large quarto form with no change of title-page. (Pilling, Smithsonian.)

See **Hale** (H.)

—— Vocabulary of the Hailt'-zukh. (Belbella of Millbank Sound, British Columbia.) Obtained from an Indian known as "Capt. Stewart," at Victoria, Vancouver Island, in April, 1859, by George Gibbs.

In **Dall** (W. H.), Tribes of the extreme northwest; in **Powell** (J. W.), Contributions to North American Ethnology, vol. 1, pp. 144–153, Washington, 1877, 4°.

Contains about 150 words.

—— Vocabulary of the Kwa'-kiutl. (A dialect of the Ha-ilt'zukh.) Obtained from two women of the tribe, at Nanaimo, British Columbia, in September, 1857, by George Gibbs.

In **Dall** (W. H.), Tribes of the extreme northwest; in **Powell** (J. W.), Contributions to North American Ethnology, vol. 1, pp. 144–153, Washington, 1877, 4°.

Contains about 160 words.

—— Account of Indian tribes upon the northwest coast of North America.

Manuscript, 8 leaves, folio, written on one side only; in the library of the Bureau of Ethnology, Washington, D. C.

**Gibbs** (G.) — Continued.

General account of the Indians of the above named region, including the Nutka, Tlaoquatch, and Heiltzuk, and a list of vocabularies which have been printed in those languages.

—— Numerals of the Makah.

Manuscript, 1 page, folio; in the library of the Bureau of Ethnology.

Includes the numerals 1–20, 25, 30, 40, 50, 60, 70, 80, 90, 100.

—— Vocabulary of the Makah language.

Manuscript, 6 leaves, folio, written on one side only; in the library of the Bureau of Ethnology, Washington, D. C. Collected in 1858.

Recorded on one of the forms containing 180 words issued by the Smithsonian Institution. Equivalents of nearly all the words are given.

—— Vocabularies. Washington Territory.

Manuscript, 141 leaves, most of which are written on both sides, and some of which are blank, 12°; in the library of the Bureau of Ethnology. Recorded in a blank book.

Most of the vocabularies have been copied by their author on separate forms. Among them is one of the Haeltzuk or Belbella, 7 pages.

—— See **Knipe** (C.)

George Gibbs, the son of Col. George Gibbs, was born on the 17th of July, 1815, at Sunswick, Long Island, near the village of Halletts Cove, now known as Astoria. At seventeen he was taken to Europe, where he remained two years. On his return from Europe he commenced the reading of law, and in 1838 took his degree of bachelor of law at Harvard University. In 1848 Mr. Gibbs went overland from St. Louis to Oregon and established himself at Columbia. In 1854 he received the appointment of collector of the port of Astoria, which he held during Mr. Fillmore's administration. Later he removed from Oregon to Washington Territory, and settled upon a ranch a few miles from Fort Steilacoom. Here he had his headquarters for several years, devoting himself to the study of the Indian languages and to the collection of vocabularies and traditions of the northwestern tribes. During a great part of the time he was attached to the United States Government Commission in laying the boundary, as the geologist or botanist of the expedition. He was also attached as geologist to the survey of a railroad route to the Pacific, under Major Stevens. In 1857 he was appointed to the northwest boundary survey under Mr. Archibald Campbell, as commissioner. In 1860 Mr. Gibbs returned to New York, and in 1861 was on duty in Washington in guarding the Capitol. Later he resided in Washington, being mainly employed in the Hudson Bay Claims Commission, to which he was secretary. He was also engaged in the arrangement of a large mass of manuscript bearing upon the ethnology and philology of the American Indians. His services were availed of by the Smithsonian Institution to superintend its labors in this field, and to his

**Gibbs** (G.) — Continued.

energy and complete knowledge of the subject it greatly owes its success in this branch of the service. The valuable and laborious service which he rendered to the Institution was entirely gratuitous, and in his death that establishment as well as the cause of science lost an ardent friend and important contributor to its advancement. In 1871 Mr. Gibbs married his cousin, Miss Mary K. Gibbs, of Newport, R. I., and removed to New Haven, where he died on the 9th of April, 1873.

**Gilbert** (—) and **Rivington** (—). Specimens | of the | Languages of all Nations, | and the | oriental and foreign types | now in use in | the printing offices | of | Gilbert & Rivington, | limited. | [Eleven lines quotations.] |

London: | 52, St. John's square, Clerkenwell, E. C. | 1886.

Cover title verso advertisement, no inside title, contents pp. 3-4, text pp. 5-66, 16°.

Matthew xi, 28, in the Qãgutl language of Vancouver Island (from Hall), no. 198, p. 52.

*Copies seen:* Eames, Pilling.

**Gospel** according to Saint John . . . Qā gūtl language. See **Hall** (A. J.)

**Grammar:**

| | |
|---|---|
| Kwakiutl | See Hall (A. J.) |
| Tokoaat | Knipe (C.) |

**Grammatic treatise:**

| | |
|---|---|
| Hailtsuk | See Bancroft (H. H.) |
| Hailtsuk | Boas (F.) |
| Hailtsuk | Buschmann (J. C. E.) |
| Klaokwat | Buschmann (J. C. E.) |
| Kwakiutl | Boas (F.) |
| Kwakiutl | Dawson (G. M.) |
| Nutka | Brabant (A. J.) |
| Nutka | Buschmann (J. C. E.) |
| Nutka | Featherman (A.) |
| Sebasa | Bancroft (H. H.) |
| Tokoaat | Sproat (G. M.) |
| Ukwulta | Petitot (E. F. S. J.) |

**Grant** (Walter Colquhoun). Description of Vancouver Island. By its first Colonist, W. Colquhoun Grant, Esq., F. R. S. G., of the 2nd Dragoon Guards, and late Lieut.-Col. of the Cavalry of the Turkish Contingent.

In Royal Geog. Soc. Jour. vol. 27, pp. 268-320, London [1858], 8°. (Geological Survey.)

Brief discussion of the [Maka] language of Vancouver Island, and numerals 1-10, 100, of the Macaw or Niteenat, p. 295.

**Greely:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Gen. A. W. Greely, Washington, D. C.

# H.

**Hailtsuk:**

| | |
|---|---|
| General discussion | See Anderson (A. C.) |
| General discussion | Buschmann (J. C. E.) |
| General discussion | Gibbs (G.) |
| General discussion | Prichard (J. C.) |
| Grammatic treatise | Bancroft (H. H.) |
| Grammatic treatise | Boas (F.) |
| Grammatic treatise | Buschmann (J. C. E.) |
| Lord's prayer | Tate (C. M.) |
| Numerals | Boas (F.) |
| Numerals | Buschmann (J. C. E.) |
| Numerals | Eells (M.) |
| Numerals | Latham (R. G.) |
| Sentences | Bancroft (H. H.) |
| Vocabulary | Boas (F.) |
| Vocabulary | Buschmann (J. C. E.) |
| Vocabulary | Campbell (J.) |
| Vocabulary | Dall (W. H.) |
| Vocabulary | Gallatin (A.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Latham (R. G.) |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Tolmie (W. F.) |
| Words | Boas (F.) |
| Words | Daa (L. K.) |
| Words | Gibbs (G.) |
| Words | Latham (R. G.) |

**Haines** (Elijah Middlebrook). The | American Indian | (Uh-nish-in-na-ba). | The Whole Subject Complete in One Volume | Illustrated with Numerous Appropriate Engravings. | By Elijah M. Haines. | [Design.] |

Chicago: | the Mas-sin-ná-gan company, | 1888.

Title verso copyright notice etc. 1 l. preface pp. vii-viii, contents pp. 9-21, list of illustrations pp. 21-22, text pp. 23-821, large 8°.

Chapter vi, Indian tribes (pp. 121-171), gives special lists and a general alphabetic list of the tribes of North America, derivations of tribal names being sometimes given. Among them are the Millbank Sound Indians, p. 129; Indian tribes of the Pacific coast, pp. 129-130; tribes of Washington Territory west of the Cascade Mountains, pp. 132-133.—Chapter xxxvi, Numerals and use of numbers (pp. 433-451), includes the numerals 1-10 of the Nootka (from Jewitt), p. 445.—Chapter lv, vocabularies (pp. 668-703), contains a vocabulary (30 words) of the Nootka (from Jewitt), p. 675.

*Copies seen:* Congress, Eames, Pilling.

**Haldeman** (Samuel Stehman). Analytic orthography: | an | investigation of the sounds of the voice, | and their | alphabetic notation; | including | the mechanism of speech, | and its bearing upon etymology. | By | S. S. Haldeman, A. M., | professor in Delaware college; | member [&c. six lines.] |

Philadelphia: | J. B. Lippincott & co. | London: Trübner & co. Paris: Benjamin Duprat. | Berlin: Ferd. Dümmler. | 1860.

Half-title "Trevelyan prize essay" verso blank 1 l. title verso blank 1 l. preface pp. v-vi, contents pp. vii-viii, slip of additional corrections, text pp. 5-147, corrections and additions p. 148, 4°.

Numerals 1-10 of the [Maka] language of the Indians of Cape Flattery (from the dictation of Dr. John L. LeConte), p. 146.

*Copies seen:* Boston Athenæum, British Museum, Bureau of Ethnology, Eames, Trumbull.

First printed in American Philosoph. Soc. Trans. new series, vol. 11. (*)

Samuel Stehman Haldeman, naturalist, was born in Locust Grove, Lancaster County, Pa., August 12, 1812; died in Chickies, Pa., September 19, 1880. He was educated at a classical school in Harrisburg, and then spent two years in Dickinson College. In 1836 Henry D. Rogers, having been appointed state geologist of New Jersey, sent for Mr. Haldeman, who had been his pupil at Dickinson, to assist him. A year later, on the reorganization of the Pennsylvania geological survey, Haldeman was transferred to his own state, and was actively engaged on the survey until 1842. He made extensive researches among Indian dialects, and also in Pennsylvania Dutch, besides investigations in the English, Chinese, and other languages.—*Appleton's Cyclop. of Am. Biog.*

**Hale** (Horatio). United States | exploring expedition. | During the years | 1838, 1839, 1840, 1841, 1842. | Under the command of | Charles Wilkes, U. S. N. | Vol. VI. | Ethnography and philology. | By | Horatio Hale, | philologist of the expedition. |

Philadelphia: | printed by C. Sherman. | 1846.

Half-title (United States exploring expedition, by authority of Congress) verso blank 1 l. title verso blank 1 l. contents pp. v-vii, alphabet pp. ix-xii, half-title verso blank 1 l. text pp. 3-666, map, 4°.

No. 14, Vocabulary (104 words) of the Nootka (Kwoneatshatka), line 14 on pp. 570-629.—Vocabulary (69 words) of the Hailtsa (from Anderson), p. 634.—List of 17 words used in the Chinook Jargon and derived from the Nootka, pp. 636-637.

**Hale** (H.) — Continued.

*Copies seen:* Astor, British Museum, Congress, Lenox, Trumbull.

At the Squier sale, no. 446, a copy brought $13; at the Murphy sale, no. 1123, a half maroon morocco copy, top edge gilt, brought $13.

Issued also with title-page as follows:

—— United States | exploring expedition. | During the years | 1838, 1839, 1840, 1841, 1842. | Under the command of | Charles Wilkes, U. S. N. | Ethnography and philology. | By | Horatio Hale, | philologist of the expedition. |

Philadelphia: | Lea and Blanchard. | 1846.

Half-title (United States exploring expedition) verso blank 1 l. title verso blank 1 l. contents pp. v-vii, alphabet pp. ix-xii, half-title verso blank 1 l. text pp. 3-666, map, 4°.

Linguistic contents as under title next above.

*Copies seen:* Eames, Lenox.

These vocabularies are reprinted in Gallatin (A.), Hale's Indians of northwest America, New York, 1848, 8°.

—— Was America peopled from Polynesia?

In Congrès Int. des Américanistes, compte-rendu, 7th session, pp. 375-387, Berlin, 1890, 8°. (Eames, Pilling.)

Table of the pronouns *I*, *thou*, *we* (inc.), *we* (exc.) and *they* in the languages of Polynesia and of western America, including the Kwakiutl and Nootka, pp. 386-387.

Issued separately with title-page as follows:

—— Was America peopled from Polynesia? | A study in comparative Philology. | By | Horatio Hale. | From the Proceedings of the International Congress of Americanists | at Berlin, in October 1888. |

Berlin 1890. | Printed by H. S. Hermann.

Title verso blank 1 l. text pp. 3-15, 8°.

Linguistic contents as under title next above, p. 14.

*Copies seen:* Pilling, Wellesley.

—— An international idiom. | A manual of the | Oregon trade language, | or | "Chinook Jargon." | By Horatio Hale, M. A., F. R. S. C., | member [&c. six lines.] |

London: | Whittaker & co., White Hart Street, | Paternoster square. | 1890.

Half-title verso blank 1 l. title verso names of printers 1 l. prefatory note verso extract from a work by Quatrefages 1 l. contents verso blank 1 l. text pp. 1-63, 16°.

Trade language and English dictionary, pp. 39-52, and the English and Trade language, pp.

**Hale** (H.)—Continued.

53-63, each contain a number of words derived from the Nootka; in the Jargon-English portion these words are marked with an *N*.

*Copies seen:* Eames, Pilling.

Horatio Hale, ethnologist, born in Newport, N. H., May 3, 1817, was graduated at Harvard in 1837 and was appointed in the same year philologist to the United States exploring expedition under Capt. Charles Wilkes. In this capacity he studied a large number of the languages of the Pacific islands, as well as of North and South America, Australia, and Africa, and also investigated the history, traditions, and customs of the tribes speaking those languages. The results of his inquiries are given in his Ethnography and Philology (Philadelphia, 1846), which forms the seventh volume of the expedition reports. He has published numerous memoirs on anthropology and ethnology, is a member of many learned societies, both in Europe and in America, and in 1886 was vice-president of the American Association for the Advancement of Science, presiding over the section of anthropology.—*Appleton's Cyclop. of Am. Biog.*

**Hall** (*Rev.* Alfred James). The gospel | according to | St. Matthew, | translated into the | Qa-gutl (or Quoquols language). | By the | rev. A. J. Hall, | C. M. S. missionary at Fort Rupert, Vancouver's island. |

London: | printed for the British and foreign bible society, | Queen Victoria street. | 1882.

Title verso "sounds of the letters" 1 l. text entirely in the Qa-gutl language pp. 5-121, 16°. See fac-simile of the title-page, p. 30.

*Copies seen:* British and Foreign Bible Society, Eames, Pilling, Wellesley.

[——] The | gospel according to | Saint John. | Translated into the | Qā gūtl language. |

London: | printed for the British and foreign bible society, | Queen Victoria street. | 1884.

Title verso names of printers 1 l. text entirely in the Qā gūtl language pp. 5-101, 16°.

*Copies seen:* British and Foreign Bible Society, British Museum, Eames, Pilling, Wellesley.

Noticed, and an extract (St. John iv, 7-8) given in the American Antiquarian, vol. 8, p. 187, Chicago, 1886. 8°.

—— A Grammar of the Kwagiutl Language. By Rev. Alfred J. Hall, Alert Bay, British Columbia.

In Royal Soc. of Canada Trans. vol. 6, section 2, pp. 59-105, Montreal, 1888, 4°.

Introductory, p. 59.—The Kwagiutl people, with list of villages, pp. 59-60.—Phonology, pp. 60-61.—Parts of speech (pp. 61-105) includes: Nouns, pp. 61-65; adjectives, pp. 65-72; pronouns, pp. 72-76; verb, pp. 77-101; adverb, pp. 101-103; conjunction, pp. 103-104; interjection, p. 105.

Issued separately with title-page as follows:

—— Section II, 1888. Trans. Royal Soc., Can. | A grammar | of the Kwagiutl language, | by the | rev. Alfred J. Hall, | from the | transactions of the Royal society of Canada | volume VI, section II, 1888. |

Montreal | Dawson brothers, publishers | 1889.

Cover title as above, title as above verso blank 1 l. contents verso blank 1 l. text pp. 59-105. 4°.

Linguistic contents as under title next above.

*Copies seen:* Eames, Geological Survey, Pilling, Wellesley.

[——] A | Kwagūtl version of portions | of the | Book of common prayer. | [Seal of the S. P. C. K.] |

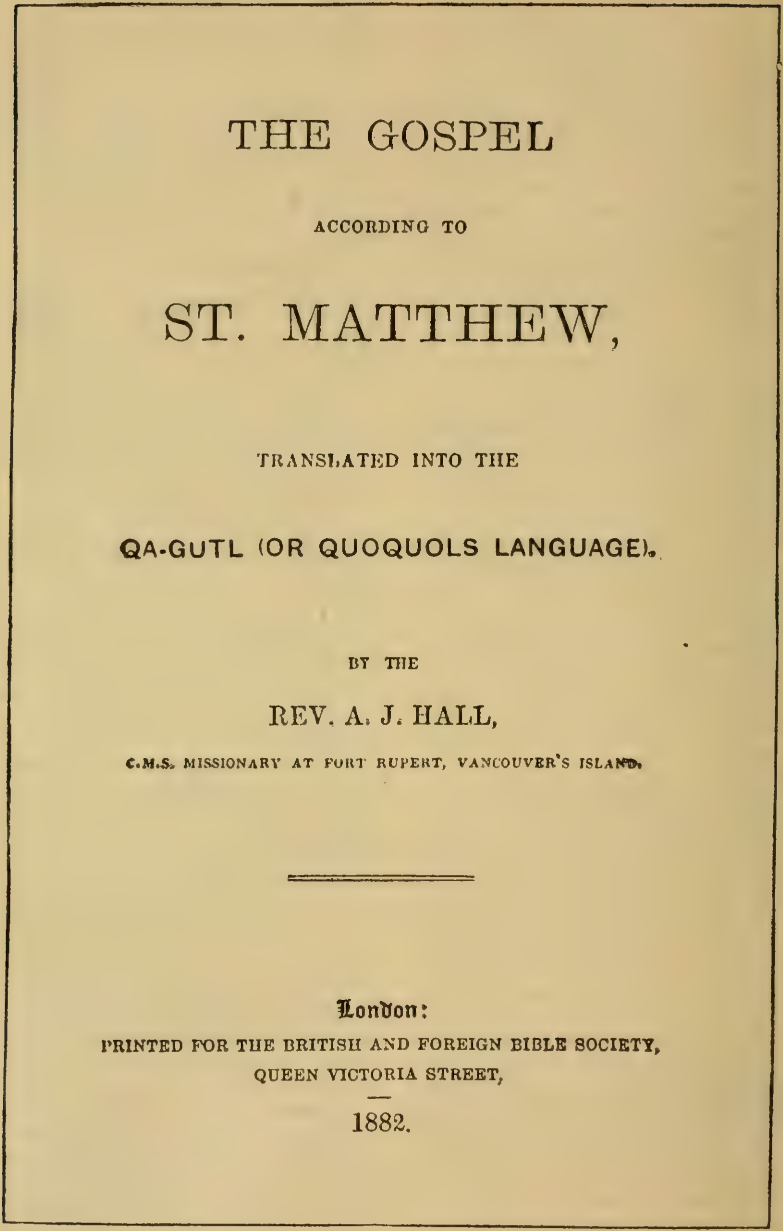
London: | Society for promoting christian knowledge, | Northumberland avenue, Charing cross, W. C. [1891.]

Title verso blank 1 l. contents verso blank 1 l. text entirely in the Kwagūtl language pp. 3-62, colophon verso blank 1 l. 16°.

Prayers, pp. 3-49.—Hymns, pp. 50-62.—Isaiah lii, 7, 9, p. 62.

*Copies seen:* Eames, Pilling.

Mr. Hall was born in 1853 in the village of Thorpe, Surrey, England. In 1873 he was accepted by the Church Missionary Society for foreign work, and was sent to their college at Islington for four years. In February, 1877, he was ordained, and in June of the same year he left England for Metlakatla, British Columbia, arriving there August 6, 1877, where he labored with Mr. William Duncan till March 8, 1878. At that date this village contained 838 Tsimshian Indians, and the Sunday congregations numbered 600 or 700 souls. When Mr. Duncan was absent Mr. Hall preached through an interpreter. He taught daily in a school of 140 children, more especially instructing them to sing; and he also had a large evening school of young men. During his eight months' stay at Metlakatla he acquired a fair knowledge of Tsimshian, and left it with much regret. In March, 1878, Mr. Hall was ordered to Fort Rupert, northeast of Vancouver Island, to work among the Kwakiutls, who speak a totally different language. He found this tongue more difficult to acquire than the Tsimshian, the variety of pronouns being very puzzling. Here he taught school for six months, and afterward for two years inside the Hudson Bay fort. There were difficulties in acquiring land at Fort Rupert, and in 1881 Mr. Hall removed



THE GOSPEL

ACCORDING TO

ST. MATTHEW,

TRANSLATED INTO THE

QA-GUTL (OR QUOQUOLS LANGUAGE).

BY THE

REV. A. J. HALL,

C.M.S. MISSIONARY AT FORT RUPERT, VANCOUVER'S ISLAND.

London:
PRINTED FOR THE BRITISH AND FOREIGN BIBLE SOCIETY,
QUEEN VICTORIA STREET,

1882.

FACSIMILE OF TITLE-PAGE OF HALL'S QA-GUTL TRANSLATION OF MATTHEW.

**Hall** (A. J.)—Continued.
to Alert Bay, about twenty miles south of Fort Rupert, and here built a house and school. There are eleven villages within a radius of fifty miles from Alert Bay, and it has been usual to make two itinerancies annually to visit these tribes, numbering 1,978 souls.

**Hancock Harbor Indians.** See **Klaokwat.**

**Harvard:** This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Harvard University, Cambridge, Mass.

**Humboldt** (Friedrich Wilhelm Heinrich Alexander *von*). Versuch | über | den politischen Zustand | des Königreichs | Neu Spanien, | enthaltend | Untersuchungen [&c. ten lines], | von Friedrich Alexander von Humboldt. | Erster[-Fünfter] Band. |

Tübingen, | in der J. G. Cotta'schen Buchhandlung. | 1809[-1813].

5 vols. maps, 8°.

Numerals 1-10 of the Mexican, Escelen, Rumsen, and Nootka (the last named from a manuscript of Mozino) compared, vol. 2, p. 238.

*Copies seen:* British Museum, Harvard.

Sabin's Dictionary, no. 33717, gives a similar title with the date 1809-1814, 5 vols. 8°.

—— Essai politique | sur le royaume | de | la Nouvelle-Espagne; | par Alexandre de Humboldt. | Avec an atlas | physique et géographique, fondé sur des observations astronomiques, des mesures | trigonométriques et des nivellemens barométriques. | Tome premier[-deuxième]. |

A Paris, | chez F. Schoell, libraire, rue des Fossés-Saint-Germaine-l'Auxerrois, n°. 29. | 1811. | De l'imprimerie de J. H. Stône.

*Series title:* Voyage | de Humboldt et Bonpland. | Troisième partie. | Essai politique sur le royaume | de | la Nouvelle-Espagne. | Tome premier [-deuxième]. |

A Paris, | Chez F. Schoell, libraire, rue des Fossés-Saint-Germain-l'Auxerrois, n°. 29. | 1811. | De l'imprimerie de J. H. Stône.

2 vols.: half-title of the series verso blank 1 l. title of the series verso blank 1 l. half-title of the work verso blank 1 l. title of the work verso blank 1 l. dedication 3 ll. analyses raisonnées etc. pp. i-xcii, half-title verso blank 1 l. [preface] pp. i-iv, text pp. 3-350, table des matières 2 ll. corrections 1 l.; half titles and titles as in vol. 1, 4 ll. text pp. 351-866, table des matières pp. 867-868, additions pp. 861 *bis*-867 *bis*, table alphabetique pp. 869-904, corrections p. [905], folio.

Linguistic contents as under title next above, vol. 1, p. 322.

**Humboldt** (F. W. H. A.)—Continued.

*Copies seen:* Astor, Boston Athenæum, British Museum, Congress, Harvard.

There are two copies of this work in the Astor Library, each slightly differing in the order of the preliminary leaves from that given above.

—— Essai politique | sur le royaume | de la | Nouvelle-Espagne. | Par Al. de Humboldt. | Tome premier[-cinquième]. |

A Paris, | Chez F. Schoell, Libraire, rue des Fossés- | Saint-Germain-l'Auxerrois, n°. 29. | 1811.

5 vols, 8°.

A short vocabulary (6 words) of the Nootka, showing resemblances to the Mexican, vol. 2, p. 446.—Numerals 1-10 of the Mexican, Escelen, Rumsen, and Nootka, vol. 2, p. 447.

*Copies seen:* Congress, Geological Survey, Harvard, Lenox.

—— Political Essay | on the | kingdom of New Spain. | Containing | Researches relative to the Geo- | graphy of Mexico, the Extent | of its Surface and its political | Division into Intendancies, the | physical Aspect of the Coun- | try, the Population, the State | of Agriculture and Manufac- | turing and Commercial In- | dustry, the Canals projected | between the South Sea and | Atlantic Ocean, the Crown | Revenues, the Quantity of the | precious Metals which have | flowed from Mexico into Eu- | rope and Asia, since the Dis- | covery of the New Continent, | and the Military Defence of | New Spain. | By Alexander de Humboldt. | With | physical sections and maps, | founded on astronomical observations, and | trigonometrical and barometrical | measurements. | Translated from the original French | by John Black. | Vol. I[-IV]. |

London: | printed for Longman, Hurst, Rees, Orme, and Brown; and | H. Colburn: and W. Blackwood, and Brown and Crombie, | Edinburgh. | 1811.

4 vols. 8°. atlas. 4°.

Numerals 1-10 of the Mexican, Escelen, Rumsen, and Nootka compared, vol. 2, p. 346.

*Copies seen:* Astor, Boston Athenæum, British Museum, Congress, Lenox.

At the Murphy sale, catalogue no. 1289, a copy brought $18.75.

—— Political essay | on the | kingdom of New Spain. | Containing | Researches

**Humboldt** (F. W. H. A.)—Continued.

relative to the Geo- | graphy of Mexico, the Extent | of its Surface and its political | Division into Intendancies, the | physical Aspect of the Coun- | try, the Population, the State | of Agriculture and Manufac- | turing and Commercial Indus- | try, the Canals projected be- | tween the South Sea and At- | lantic Ocean, the Crown Re- | venues, the Quantity of the | precious Metals which have | flowed from Mexico into Eu- | rope and Asia, since the Dis- | covery of the New Continent, | and the Military Defence of | New Spain. | By Alexander de Humboldt. | With | physical sections and maps, | founded on astronomical observations, and | trigonometrical and barometrical | measurements. | Translated from the original French, | by John Black. | Vol. I[-II]. |

New-York: | Printed and published by I. Riley. | 1811.

2 vols.: title verso blank 1 l. preface by the translator pp. iii-viii, dedication pp. ix-x, contents pp. xi-xii, geographical introduction pp. i-cxv, text pp. 1-221; title verso blank 1 l. text pp. 3-377, 8°. (No more published.)

A few words (6) of the Nootka showing resemblances to the Mexican, vol. 2, p. 238.—Numerals 1-10 of the Nootka, vol. 2, p. 238.

*Copies seen:* Congress, Geological Survey.

Sabin's Dictionary, no. 33715, mentions "Second edition, London, 1814, 4 vols. 8°. atlas.

There is an edition: Minerva, Ensayo politico sobre de Nueva España, Madrid, 1818, 2 vols. 8°, which contains no Wakashan linguistic material. (Congress.)

—— Ensayo politico | sobre el reino | de | la Nueva-España, | Por Alej. de Humboldt; | traducido al Español, | Por Don Vicente Gonzales Arnao, | con dos mapas. | Tomo primero [-cuarto]. |

Paris, | en casa de Rosa, gran patio del palacio real, | y calle de Montpensier, N° 5. | 1822.

4 vols. maps, 8°.

A few words (6) of the Nootka language, vol. 2, p. 154.—Numerals 1-10 of the Nootka, vol. 2, p. 155.

*Copies seen:* Astor, Geological Survey.

Sabin's Dictionary, no. 33718, mentions an edition, with similar title, Paris, J. Renouard 1827, 5 vols. 8°.

—— Political essay | on the | kingdom of New Spain. | Containing | Researches relative to the Geography of Mexico | The Extent of its Surface and its political Division into Intendancies, | The physical Aspect of the Country, | The Population, the State of Agriculture and Manufacturing | and Commercial Industry; | The Canals projected between the South Sea and Atlantic Ocean, | The Crown Revenues, | The Quantity of the precious Metals which have flowed from Mexico | into Europe and Asia, since the Discovery of the | New Continent, | And the Military Defence of New Spain. | By Alexander de Humboldt. | With physical sections and maps, | founded on astronomical observations, and trigonometrical | and barometrical measurements. | Translated from the original French | by John Black. | Vol. I[-IV]. | Third edition. |

London: | printed for | Longman, Hurst, Rees, Orme, and Brown, | Paternoster-row. | 1822.

4 vols. 8°.

Numerals 1-10 of the Mexican, Escelen, Rumsen, and Nootka compared, vol. 2, p. 299.

*Copies seen:* Boston Public, Congress, Harvard.

—— Essai politique | sur le royaume | de la | Nouvelle-Espagne | par Alexandre de Humboldt. | Deuxième édition. | Tome premier [-quatrième]. | [Design.] |

A Paris, | chez Antoine-Augustin Renouard. | M DCCC XXV[-M DCCC XXVII] [1825-1827]

4 vols. 8°.

Numerals 1-10 of the Mexican, Escelen, Rumsen and Nootka compared, vol. 2, p. 280.

*Copies seen:* Harvard.

Sabin's Dictionary, no. 33713, mentions an edition, Paris, 1825, 4 vols. 8°.

—— Ensayo politico | sobre | Nueva España, | por | el B$^{on}$. A. de Humboldt, | traducido al Castellaño | por Don Vicente Gonzales Arnao. | Tercera edicion, | corregida aumentada y adornado | con mapas. | Tomo primero [-quinto]. |

Paris, | libreria de Lecointe, | 49 quai des Augustins. | Perpinan, | libreria de Lassere. | 1836.

5 vols. 8°.

Numerals 1-10 of the Mexican, Escelen, Rumsen, and Nootka, vol. 2, p. 130.

*Copies seen:* British Museum.

Hiersemann's catalogue 30, no. 423, mentions an edition: Essai politique, Paris, 1871 [1811?], 8°, atlas, folio, which he prices at 30 fr.

**Humboldt** (F. W. H. A.)—Continued.

—— Vues | des Cordillères, | et monumens | des peuples indigènes | de l'Amérique. | Par Al. de Humboldt. |

A Paris, | Chez F. Schoell, rue des Fossés-Saint-Germain-l'Auxerrois, n°. 29. | 1810.

*Series title:* Voyage | de | Humboldt et Bonpland. | Première partie, | Relation historique. | Atlas pittoresque. |

A Paris, | Chez F. Schoell, rue des Fossés Saint-Germain-l'Auxerrois, n°. 29. | 1810.

Half-title of the series verso blank 1 l. title of the series verso blank 1 l. half-title of the work verso name of printer 1 l. title of the work verso blank 1 l. dedication verso blank 1 l. introduction pp. i–xvi, text pp. 1–304, notes pp. 305–321, table alphabetique des auteurs et des ouvrages pp. 323–328, table alphabetique des matières pp. 329–347, table des matières pp. 348–350, book of plates (69), atlas, folio.

Numerals 1–13 of the Azteque and Noutka (the latter from a manuscript of Mozino), pp. 140–141.

*Copies seen:* Astor, Congress.

Priced by Quaritch, cat. 362, no. 28958, 6*l.* 10*s.*

—— Vues | des Cordillères, | et monumens | des peuples indigènes | de l'Amérique. | Par Al. de Humboldt. |

A Paris, | Chez F. Schoell, rue des Fossés-Montmartre, n°. 14. | 1813.

*Series title:* Voyage | de | Humboldt et Bonpland. | Primière partie, | Relation historique. | Atlas pittoresque. |

A Paris, | Chez F. Schoell, rue des Fossés-Montmartre, n°. 14. | 1813.

Half-title of the series verso blank 1 l. title of the series verso blank 1 l. half-title of the work verso name of printer 1 l. title of the work verso blank 1 l. dedication verso blank 1 l. introduction pp. i–xvi, text pp. 1–304, notes pp. 305–321, table alphabetique des auteurs et ouvrages pp. 323–328, table alphabetique des matières pp. 329–347, table des matières pp. 348–350, book of plates (69), atlas, folio.

Linguistic contents as under title next above.

*Copies seen:* Harvard, Lenox.

Priced by Dufossé, no. 1619i, and 24143, 200 fr.

—— Researches | Concerning | the institutions and monuments | of | the Ancient Inhabitants | of | America, | with Descriptions & Views | of some of the most | Striking Scenes | in the | Cordilleras. | Written in French by | Alexander de Humboldt, | & Translated into English by | Helen Maria Williams. | Vol. I [–II]. | [Engraving.] |

London: | Published by Longman, Hurst, Rees, Orme & Brown, J. Murray & H. Colburn. | 1814.

2 vols.: title verso blank 1 l. advertisement pp. iii–iv, text pp. 1–411; title verso blank 1 l. text pp. 1–219, notes pp. 221–256, index to authors pp. 257–272, general index pp. 273–322, list of plates pp. 323–324, 8°.

Numerals 1–13, Mexican and Nootka, vol. 2, p. 305.

*Copies seen:* Astor, Bancroft, Boston Athenæum, Congress, Lenox.

—— Vues des Cordillères, et Monumens des Peuples Indigènes de l'Amérique. Par Al. de Humboldt.

Paris: Maze. 1815. (*)

2 vols. pp. 392, 411, 1 l, 19 plates, 8°.

Title from Sabin's Dictionary, no. 33750.

—— Vues des Cordillières et monuments des peuples de l'Amérique.

Paris, 1816. (*)

2 vols.: 19 black and colored plates, 8°.

Title from Dufossé's 1887 catalogue, no. 24142, where it is priced 20 fr. At the Murphy sale, no. 1288, a copy brought $9.50.

—— Vues | des | Cordillères, | et | monumens des peuples | indigènes | de l'Amérique; | Par Al. de Humboldt. | Avec 19 planches, dont plusieurs coloriées. | Tome premier [–second]. |

Paris, | Chez N. Maze, Libraire, Rue Git-le-Cœur, n° 4. [1824?]

2 vols.: half-title verso "Imprimerie de Smith (1816), Excepté les titres qui sont de l'Imprimerie de Stahl (1824)" 1 l. title verso blank 1 l. dedication verso blank 1 l. avertissement pp. 5–6, introduction pp. 7–42, text pp. 43–392; half-title verso as in first volume 1 l. title verso blank 1 l. text pp. 1–354, notes pp. 355–394, table des matières pp. 395–399, table des auteurs pp. 400–401, table alphabetique des matières pp. 402–411, errata p. [412], table des planches pp. 1–2, 8°.

Linguistic contents as under titles above, vol. 1, p. 367.

*Copies seen:* Brinton.

## J.

**Jéhan** (Louis-François). Troisième et dernière | Encyclopédie théologique, | [&c. twenty-four lines] | publiée | par M. l'abbé Migne | [&c. six lines.] | Tome trent-quatrième. | Dictionnaire de linguistique. | Tome unique. | Prix: 7 francs. |

S'Imprime et se vend chez J.-P. Migne, éditeur, | aux ateliers catholiques, Rue d'Amboise, au Petit-Montrouge, | Barrière d'enfer de Paris. | 1858.

*Second title:* Dictionnaire | de | linguistique | et | de philologie comparée. | Histoire de toutes les langues mortes et vivantes, | ou | traité complet d'idiomographie, | embrassant | l'examen critique des systèmes et de toutes les questions qui se rattachent | à l'origine et à la filiation des langues, à leur essence organique | et à leurs rapports avec l'histoire des races humaines, de leurs migrations, etc. | Précédé d'un | Essai sur le rôle du langage dans l'évolution de l'intelligence humaine. | Par L.-F. Jéhan (de Saint-Clavien), | Membre de la Société géologique de France, de l'Académie royale des sciences de Turin, etc. | [Quotation, three lines.] | Publié | par M. l'Abbé Migne, | éditeur de la Bibliothèque universelle du clergé, | ou | des cours complets sur chaque branche de la science ecclésiastique. | Tome unique. | Prix: 7 francs. |

S'Imprime et se vend chez J.-P. Migne, éditeur, | aux ateliers catholiques, Rue d'Amboise, au Petit-Montrouge, | Barrière d'enfer de Paris. | 1858.

Outside title 1 l. titles as above 2 ll. columns (two to a page) 9-1448, large 8°.

Linguistic contents as under title next below.

*Copies seen:* British Museum, Georgetown.

A later edition with title-pages as follows:

—— Troisième et derniere | Encyclopédie | théologique, | ou troisième et dernière | serie de dictionnaires sur toutes les parties de la science religieuse, | offrant en français, et par ordre alphabétique, | la plus claire, la plus facile, la plus commode, la plus variée | et la plus complète des théologies: | [&c. seventeen lines] | publiee | par M. l'abbé Migne | [&c. six lines.] | Tome trente-quatrième. | Dictionnaire de linguistique. | Tome unique. | Prix: 8 francs. |

S'imprime et se vend chez J.-P. Migne, éditeur, | aux ateliers catholiques, rue d'Amboise, 20, au Petit-Montrouge, | autrefois Barrière d'enfer de Paris, maintenant dans Paris. | 1864

**Jéhan** (L. F.) — Continued.

*Second title:* Dictionnaire | de | linguistique et | de philologie comparée. | Histoire de toutes les langues mortes et vivantes, | ou | traité complet d'idiomographie, | embrassant | l'examen critique des systèmes et de toutes les questions qui se rattachent | a l'origine et a la filiation des langues, a leur essence organique | et a leurs rapports avec l'histoire des races humaines, de leurs migrations, etc. | Précédé d'un | Essai sur le rôle du langage dans l'évolution de l'intelligence humaine. | Par L.-F. Jéhan (de Saint-Clavien), | Membre de la Société géologique de France, de l'Académie royale des sciences de Turin, etc. | [Quotation, three lines.] | Publié | par M. l'abbé Migne, | éditeur de la Bibliothèque universelle du clergé, | ou | des cours complets sur chaque branche de la science ecclésiastique. | Tome unique. | Prix: 7 francs. |

S'imprime et se vend chez J.-P. Migne, éditeur, | aux ateliers catholiques, rue d'Amboise, 20, au Petit-Montrouge, | autrefois Barrière d'enfer de Paris, maintenant dans Paris. | 1864

First title verso "avis important" 1 l. second title verso name of printer 1 l. introduction numbered by columns 9-208, text in double columns 209-1250, notes additionnelles columns 1249-1434, table des matières columns 1435-1448, large 8°.

Tableau polyglotte des langues de la côte occidentale de l'Amérique du nord, columns 445-448, contains a vocabulary of about a dozen words in Noutka ou Wakash.—Wakash ou Noutka, columns 1238-1239, contains general remarks on the language.

*Copies seen:* Eames.

**Jewitt** (John Rogers). A Narrative of the Adventures and Sufferings of John R. Jewitt only survivor of the crew of the Ship Boston during a captivity of nearly three years among the Savages of Nootka Sound with an account of the Manners, Mode of living and Religious opinions of the natives. Illustrated with a plate representing the ship in possession of the Savages.

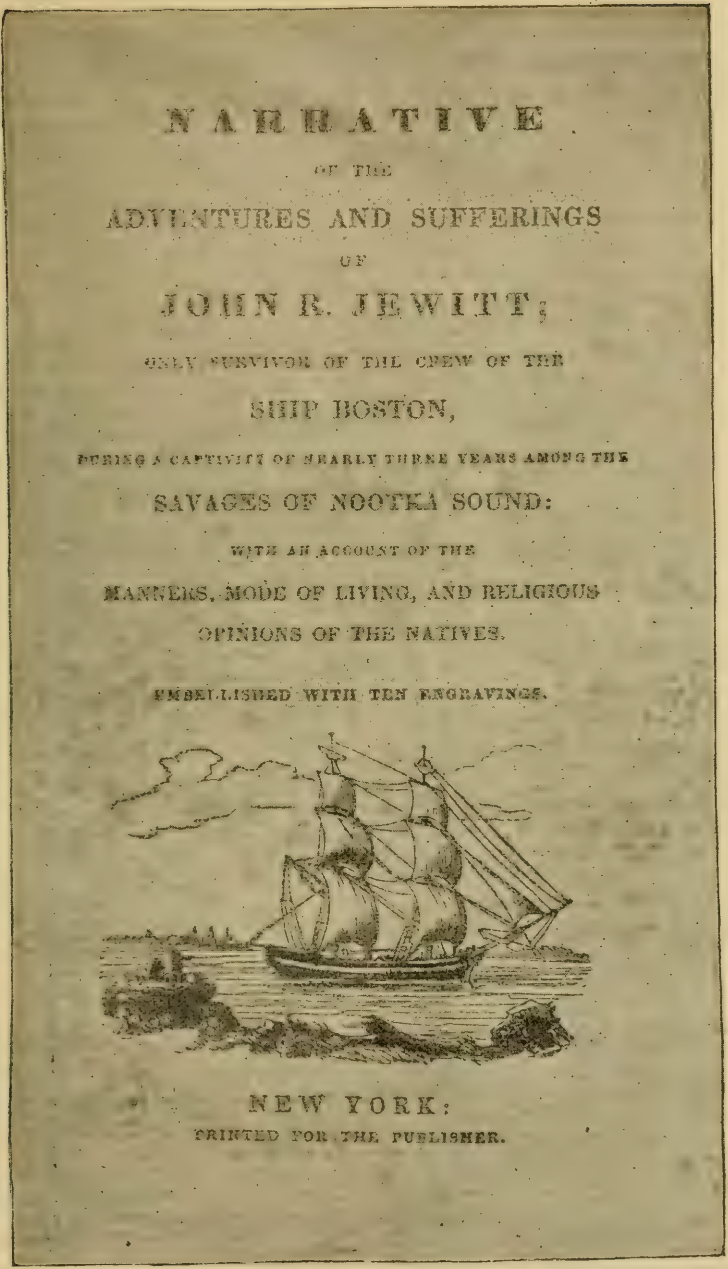
Middletown, printed by Loomis & Richards, 1815. (*)

203 pp. 2 plates, 12°.

Vocabulary of the Nootka language, containing nearly one hundred words. p. 4.

Title from Field's Essay, no. 777, where it is followed by this note:

The narrative of Jewitt's captivity, was written by Roland Alsop, of Middletown, Connecticut, author of several books of poems, and translator of Molina's *History of Chili.* The details of the adventures of Jewitt were drawn from him by the indefatigable queries of



NARRATIVE
OF THE
ADVENTURES AND SUFFERINGS
OF
JOHN R. JEWITT;
ONLY SURVIVOR OF THE CREW OF THE
SHIP BOSTON,
DURING A CAPTIVITY OF NEARLY THREE YEARS AMONG THE
SAVAGES OF NOOTKA SOUND:
WITH AN ACCOUNT OF THE
MANNERS, MODE OF LIVING, AND RELIGIOUS
OPINIONS OF THE NATIVES.

EMBELLISHED WITH TEN ENGRAVINGS.

NEW YORK:
PRINTED FOR THE PUBLISHER.

FACSIMILE OF THE TITLE-PAGE OF THE NEW YORK [1816?] EDITION OF JEWITT'S NARRATIVE.

**Jewitt** (J. R.) — Continued.

Alsop, who after some years declared that he feared he had done Jewitt but little good, in furnishing him with a vagabond mode of earning a livelihood, by hawking his book from a wheelbarrow through the country.

—— A | narrative | of the | adventures and sufferings, | of | John R. Jewitt; | only survivor of the crew of the | ship Boston, | during a captivity of nearly three years among the savages of | Nootka sound: | with an account of the | manners, mode of living, and religious | opinions of the natives. | Embellished with a plate, representing the ship in | possession of the savages. | [Two lines quotation.] |

Middletown: [Conn.] | printed by Seth Richards. | 1815.

*Colophon:* End of the Second Edition.

Frontispiece 1 l. title verso copyright "thirty-ninth year of the Independence of the U. S. A." 1 l. names of the crew of the ship Boston, verso list of words in Nootka 1 l. text pp. 5-204. 16°.

"A list of words [77, and the numerals 1-10, 20, 100, 1000] in the Nootkian language, the most in use," p. [4].—War song of the Nootka tribe (two verses with explanatory note), p. 204.

*Copies seen:* Boston Athenæum, Congress, Eames, Harvard, Trumbull, Wisconsin Historical Society.

—— A | narrative | of the | adventures and sufferings | of | John R. Jewitt; | only survivor of the crew of the | ship Boston, | during a captivity of nearly three years | among the savages of | Nootka sound: | with an account of | the manners, mode of living, and religious | opinions of the natives. | Embellished with a plate representing the ship in | the possession of the natives. | [Two lines quotation.] |

New York: | printed by Daniel Fanshaw, | No. 241, Pearl street. | 1816.

Frontispiece 1 l. title verso blank 1 l. names of the crew of the ship Boston verso list of words in Nootka 1 l. text pp. 5-208, 16°.

Linguistic contents as under title next above, pp. [4], 208.

*Copies seen:* Boston Athenæum, British Museum.

—— Narrative | of the | adventures and sufferings | of | John R. Jewitt; | only survivor of the crew of the | ship Boston, | during a captivity of nearly three years among the | savages of Nootka sound: | with an account of the | manners, mode of living, and religious | opinions of the natives. | Embellished with ten engravings. | [Design.] |

**Jewitt** (J. R.) — Continued.

New York: | printed for the publisher. [1816?]

Cover title as above, frontispiece 1 l. title as above verso blank 1 l. names of the crew etc. verso vocabulary 1 l. text pp. 7-166, 16°. See fac-simile of the title-page, p. 35.

Linguistic contents as under title next above, pp. [6], 166.

*Copies seen:* Congress, Pilling, Wellesley.

—— A | narrative | of the | adventures and sufferings | of | John R. Jewitt, | only survivor of the crew of the | ship Boston, | during a captivity of nearly three years | among the | savages of Nootka sound: | with an account of the | manners, mode of living, and religious | opinions of the natives. | Embellished [&c. three lines.] | [Two lines quotation.] |

Middletown: | printed by Loomis and Richards, | And Re-printed by Rowland Hurst, Wakefield; | and published by Longman, Hurst [&c. three lines.] | 1816.

Frontispiece 1 l. title verso copyright notice 1 l. To the English reader pp. iii-iv, picture 1 l. text pp. 5-208, 16°.

Linguistic contents as under titles above, pp. 205, 206-208.

*Copies seen:* British Museum.

—— A | narrative | of the | adventures and sufferings | of | John R. Jewitt, | only survivor of the crew of the | ship Boston, | during a captivity of nearly three years | among the | savages of Nootka Sound: | with an account of the | manners, mode of living, and religious | opinions of the natives. | Embellished [&c. three lines.] | [Two lines quotation.] |

Middletown: | printed by Loomis and Richards, | and Re-printed by Rowland Hurst, Wakefield; | and published by Thomas Tegg, Cheapside, London; and | sold by all booksellers. | 1820.

Frontispiece 1 l. title verso copyright (39th year of the independence) 1 l. To the English reader pp. iii-iv, picture 1 l. text pp. 5-208, 16°.

Linguistic contents as under titles above, pp. 205, 206-208.

*Copies seen:* Lenox.

Sabin's Dictionary, no. 36123, mentions an edition: Middletown, 1820, 208 pages, 2 plates, 12°. He probably referred to the above by mistake.

**Jewitt** (J. R.) — Continued.

—— The | adventures | and | sufferings | of | John R. Jewitt, | only survivor of the crew of the ship Boston, | during a captivity of nearly three years | among the savages of Nootka sound; | with an account of the manners, mode of living, | and religious opinions of the natives. | [Two lines quotation.] |

America printed. | Edinburgh: | reprinted for Archd. Constable & co. Edinburgh: | and Hurst, Robinson, & co. London. | 1824.

Title verso copyright 1 l. To the English reader pp. iii–iv, text pp. 1–237, 16°.

Linguistic contents as under titles above, pp. 234, 235–237.

*Copies seen:* British Museum.

Sabin's Dictionary, no. 36123, mentions an edition in German as included in Hulsuit's Tagenbuch, Munster, 1828; and one in English, Ithaca, N. Y., 1840, 8°.

—— Narrative | of the | adventures and sufferings | of | John R. Jewitt; | only survivor of the crew of the ship | Boston, | during a captivity of nearly three years among the | savages of Nootka sound: | with an account of the | manners, mode of living, and religious | opinions of the natives. | Embellished with engravings. |

Ithaca, N. Y.: | Mack, Andrus, & co. | 1849.

Frontispiece 1 l. title verso blank 1 l. vocabulary verso names of the crew 1 l. text pp. 7–166, 16°.

Linguistic contents as under titles above, pp. [5], 166.

*Copies seen:* Astor, Bancroft, Congress, National Museum.

—— Narrative | of the | adventures and suffereigns[*sic*] | of | John R. Jewitt, | only survivor of the crew of the | ship Boston, | during a captivity of nearly 3 years among the | savages of Nootka sound: | with an account of the | manners, mode of living, and religious | opinions of the natives. |

Ithaca, N. Y.: | Andrus, Gauntlett & co. | 1851.

Frontispiece 1 l. title verso blank 1 l. text pp. 7–166, 16°.

Linguistic contents as under titles above, pp. 7, 166.

**Jewitt** (J. R.) — Continued.

*Copies seen:* British Museum, Georgetown, Lenox, Wisconsin Historical Society.

The linguistic material gathered by Jewitt has been reprinted by many authors.

—— The | captive of Nootka. | Or the | adventures of John R. Jewett[*sic*]. | [Picture.] |

Philadelphia: | J. B. Lippincott & co. | 1861.

Frontispiece 1 l. title verso copyright notice (1835) 1 l. contents pp. v–xii, text pp. 13–259, plates, sq. 16°. Compiled from Jewitt's Narrative, by Peter Parley.

A number of Nutka words, phrases, and proper names passim.

*Copies seen:* John K. Gill, Portland, Oregon.

—— The | captive of Nootka. | Or the | adventures of John R. Jewett[*sic*]. | [Woodcut.] |

Philadelphia: | Claxton, Remsen & Haffelfinger, | 819 & 821 Market street. | 1869.

Frontispiece 1 l. title verso copyright notice (1835) 1 l. contents pp. v–xii, text pp. 13–259, plates, sq. 16°.

Linguistic contents as under title next above.

*Copies seen:* Astor.

There is a work entitled "A journal kept at Nootka Sound by John R. Jewitt, Boston, 1807, 48 pages, which contains no linguistics. (British Museum.) Sabin's Dictionary, no. 36122, mentions an edition, New York, 1812.

John Rogers Jewitt was born in Boston, Lincolnshire, England, May 21, 1783. He attended school in his native town, and at twelve years of age was sent to an academy at Donnington. At fourteen it was the intention of his father to apprentice him to a physician, but his own disinclination was so strong he was permitted to become an apprentice to his father as blacksmith. When about fifteen years of age his family moved to Hull, when, after four years' residence there, he was permitted to ship as blacksmith on the ship Boston, of Boston, Mass., Capt. Salter, bound for the northwest coast of America, thence to China and thence to Boston, Mass. In March, 1803, while at Nootka Sound, the ship was captured by the natives, and all on board with the exception of Jewitt and a sailmaker named Thompson were killed. They remained prisoners among the Nootkas until July, 1805, when they were rescued by Captain Hill, of the brig Lydia, of Boston.

**Jülg** (B.) See **Vater** (J. S.)

# K.

**Kagutl.** See **Kwakiutl.**

**Kane** (Paul). Wanderings of an artist | among the | Indians of North America | from Canada | to Vancouver's island and Oregon | through the Hudson's bay company's territory | and | back again. | By Paul Kane. |

London | Longman, Brown, Green, Longmans, and Roberts. | 1859.

Half-title verso name of printer 1 l. frontispiece 1 l. title verso blank 1 l. dedication verso blank 1 l. preface pp. v–x, contents pp. xi–xvii, list of illustrations p. [xviii], text pp. 1–455, appendix 4 ll. 8°.

List of peoples in the northwest, including the Wakashan tribes, 4 unnumbered leaves at end.

*Copies seen:* Bancroft, Boston Athenæum, British Museum, Congress, Harvard.

The edition: Les Indiens de la Baie Hudson, Paris, 1861, contains no linguistic material. (British Museum.)

Paul Kane, Canadian artist, born in Toronto in 1810, died there in 1871. He early evinced a love of art, and after studying in Upper Canada college he visited the United States in 1836 and followed his profession there till 1840, when he went to Europe. There he studied in Rome, Genoa, Naples, Florence, Venice, and Bologna. He finally returned to Toronto in the spring of 1845, and after a short rest went on a tour of art exploration through the unsettled regions of the northwest. He traveled many thousands of miles in this country, from the confines of old Canada to the Pacific Ocean, and was eminently successful in delineating the physical peculiarities and appearance of the aborigines, as well as the wild scenery of the far north. He returned to Toronto in December, 1848, having in his possession one of the largest collections of Indian curiosities that was ever made on the continent, together with nearly four hundred sketches. From these he painted a series of oil pictures, which are now in the possession of George W. Allen, of Toronto, and embrace views of the country from Lake Superior to Vancouver's Island.—*Appleton's Cyclop. of Am. Biog.*

**Keane** (Augustus H.) Ethnography and philology of America. By A. H. Keane.

In Bates (H. W.), Central America, the West Indies, etc., pp. 443–561, London, 1878, 8°.

General scheme of American races and languages (pp. 460–497), includes a list of the Columbian races, among them the Nootkah and Puget Sound groups, pp. 473–474.—Alphabetical list of all known American tribes and languages, pp. 498–545.

Reprinted in the 1882 and 1885 editions of the same work and on the same pages.

**Keane** (A. H.) — Continued.

—— American Indians.

In Encyclopædia Britannica, ninth edition, vol. 12, pp. 822–830, New York, 1881, royal 8°.

Columbian Races, p. 826, includes the divisions of the Nootka.

**Kerr** (Robert). A | general history and collection | of | voyages and travels, | arranged in systematic order: | forming a complete history of the origin and progress | of navigation, discovery, and commerce, | by sea and land, | from the earliest ages to the present time. | By | Robert Kerr, F. R. S. & F. A. S. Edin. | Illustrated by maps and charts. | Vol. I[–XVII]. |

Edinburgh: | Printed by George Ramsay and Company, | for William Blackwood, south Bridge-street; | J. Murray, Fleet-street, R. Baldwin, Paternoster-row, | London; and J. Cuming, Dublin. | 1811 [–1816].

17 vols. 8°.

Cook (J.) and King (J.), A voyage to the Pacific Ocean, vol. 15, pp. 114–514; vol. 16, pp. 1–503; vol. 17, pp. 1–311.

*Copies seen:* Astor, British Museum, Congress, Lenox.

A later edition from the same plates, with an added volume, as follows:

—— A | general history and collection | of | voyages and travels, | arranged in systematic order: | forming a complete history of the origin and progress | of navigation, discovery, and commerce, | by sea and land, | from the earliest ages to the present time. | By | Robert Kerr, F. R. S. & F. A. S. Edin. | Illustrated by maps and charts. | Vol. I [–XVIII]. |

William Blackwood, Edinburgh; and T. Cadell, London. MDCCCXXIV [1824].

18 vols. 8°.

Linguistic contents as under title next above.

*Copies seen:* Congress.

**King** (*Capt.* James.) See **Cook** (J.) and **King** (J.)

**King George Sound Indians.** See **Nutka.**

**Klaokwat:**

| | |
|---|---|
| General discussion | See Buschmann (J. C. E.) |
| General discussion | Gibbs (G.) |
| General discussion | Latham (R. G.) |
| Grammatic treatise | Buschmann (J. C. E.) |

**Klaokwat** — Continued.

| | |
|---|---|
| Numerals | Buschmann (J. C. E.) |
| Proper names | Catlin (G.) |
| Vocabulary | Bulmer (T. S.) |
| Vocabulary | Buschmann (J. C. E.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Latham (R. G.) |
| Vocabulary | Lemmens (T. N.) |
| Vocabulary | Scouler (J.) |
| Vocabulary | Waters (A.) |
| Words | Daa (L. K.) |
| Words | Latham (R. G.) |
| Words | Whymper (F.) |

[**Knipe** (*Rev.* C.)] Some account | of | the Tahkaht language, | as spoken by several tribes on the | western coast of | Vancouver island. | [One line in Greek.] |

London: | Hatchard and co., 187 Piccadilly. | 1868.

Half-title (The Tahkaht language) verso blank 1 l. title verso names of printers 1 l. introduction pp. 1-8, text pp. 9-80, sq. 16°.

Habitat of the Tahkaht or Nootka, p. 1.—Numerals 1-10, 20, 30, 40 of the Indians N. E. of Vancouver Island, and two sets of numerals 1-10 of the Indians of Milbank Sound (all furnished by Gibbs), pp. 1-2.—"Tahkaht proper" pp. 2-8, includes the etymology of the name, list of tribal divisions, etymologies, tribal names used by other authors, etc.—Tahkaht grammar (pp. 9-29) includes: The language, pp. 9-12; Numerals, pp. 12-13; The formation of words, pp. 14-16; Roots, pp. 16-20; Terminations, pp. 21-25; Reduplication, pp. 25-26; Comparison, p. 26; Verbs, pp. 27-29.—Nitinaht (pp. 29-31) includes: General discussion, p. 29; Some words in which the Nitinaht differs partly or altogether from the other tribes, pp. 30-31; Nitinaht numerals, p. 31.—Part I. [Dictionary of the] Tahkaht-English (alphabetically arranged), pp. 33-38.—Part II. English-Tahkaht (alphabetically arranged), pp. 59-78.—Proper names (pp. 79-80) includes: Seshaht men and boys, p. 79; Opechisaht men and boys, p. 80: Seshaht women and girls, p. 80.

*Copies seen:* Boas, Brinton, Eames.

Much of this material is reprinted in Sproat (G. M.), Scenes and studies of savage life.

—— Nootka or Tahkaht vocabulary.

Manuscript, 1 leaf, folio, written on both sides; in the library of the Bureau of Ethnology.

Contains about 190 words, and the numerals 1-12, 20, 30, 100, 1000.

**Knipe** (C.) — Continued.

In the same library is a copy of this vocabulary, 6 leaves folio, made by Dr. Geo. Gibbs.

—— Notes on the Indian tribes of the north-west coast of North America.

Manuscript, 14 leaves, 8°, 4°, and folio, in the library of the Bureau of Ethnology. Composed mainly of letters in answer to inquiries of Dr. Geo. Gibbs.

Comparative vocabulary, 25 words, Newittee and Makah; one of 24 words of the Nitinaht, six tribes of Barclay Sound, and of the Nootka; one of 54 words Chinook and Tahkaht.—Numerous notes on affinities, sounds used in the languages, etc.

**Kwagūtl** version . . . book of common prayer. See **Hall** (A. J.)

**Kwakiool.** See Kwakiutl.

**Kwakiutl.** Vocabulary of the Coquilth (Kwahkiutl).

Manuscript, 6 leaves folio, written on one side only; in the library of the Bureau of Ethnology, Washington, D. C. It is a copy, made by Dr. Geo. Gibbs from a manuscript (?) in the Hudson Bay Company's post at Victoria, June, 1857. Contains 180 words.

**Kwakiutl:**

| | |
|---|---|
| Bible, Matthew | See Hall (A. J.) |
| Bible, John | Hall (A. J.) |
| Bible passages | British. |
| Bible passages | Gilbert (—) and Rivington (—). |
| General discussion | Anderson (A. C.) |
| General discussion | Dawson (G. M.) |
| Gentes | Boas (F.) |
| Grammar | Hall (A. J.) |
| Grammatic treatise | Boas (F.) |
| Grammatic treatise | Dawson (G. M.) |
| Legends | Boas (F.) |
| Lord's prayer | Bergholtz (G. F.) |
| Lord's prayer | Rost (R.) |
| Numerals | Boas (F.) |
| Prayer book | Hall (A. J.) |
| Songs | Boas (F.) |
| Songs | Fillmore (J. C.) |
| Vocabulary | Boas (F.) |
| Vocabulary | Chamberlain (A. F.) |
| Vocabulary | Dall (W. H.) |
| Vocabulary | Dawson (G. M.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Kwakiutl. |
| Vocabulary | Powell (J. W.) |
| Vocabulary | Wilson (E. F.) |
| Words | Boas (F.) |
| Words | Hale (H.) |

## L.

**Legends:**

Kwakiutl See Boas (F.)

**La Harpe** (Jean François de). Abrégé | de | l'histoire générale | des voyages, | contenant | Ce qu'il y a de plus remarquable, de plus utile & | de mieux avéré dans les pays où les Voyageurs | ont pénétré; les mœurs des Habitans, la Religion, | les Usages, Arts & Sciences, Commerce, | Manufactures; enrichie de Cartes géographiques | & de figures. | Par M. De La Harpe, de l'Académie Française. | Tome premier [-trente-deux]. | [Design.] |

A Paris, | Hôtel de Thou, rue des Poitevins. | M.DCC.LXXX[-An IX.—1801] [1780-1801]. | Avec Approbation, & Privilége du Roi.

32 vols. 8°, and atlas, 1804, 4°.

Remarks on the Nootka language, with a short vocabulary and numerals 1-10 (all from Anderson, in Cook and King), vol. 23, pp. 184-187. This volume is dated 1786.

*Copies seen:* Astor, Congress.

—— Abrégé | de | l'histoire générale | des voyages, | contenant | ce qu'il y a de plus remarquable, de plus utile et de | mieux avéré dans les pays où les voyageurs ont | pénétré; les mœurs des habitans, la religion, les | usages; arts et sciences, commerce et manufac- | tures. | Par J. F. LaHarpe. | Tome premier [-vingt-quatrième]. |

A Paris, | Chez Ledoux et Tenré libraires, | rue Pierre-Sarrozin, N° 8. | 1816.

24 vols. 12°.

Linguistic contents as under title next above, vol. 23, pp. 286-290.

*Copies seen:* British Museum.

—— Abrégé | de | l'histoire générale | des voyages, | contenant | ce qu'il y a de plus remarquable, de plus utile et de mieux | avéré dans les pays où les voyageurs ont pénétré; les | moeurs des habitans, la religion, les usages, arts et | sciences, commerce et manufactures; | Par J. F. LaHarpe. | Nouvelle édition, revue et corrigée avec le plus grand soin, | et accompagnée d'un bel atlas in-folio. | Tome premier [-vingt-quatrième]. |

**La Harpe** (J. F. de) — Continued.

A Paris, | chez Étienne Ledoux, libraire, | rue Guénégaud, N° 9. | 1820.

24 vols. 8°.

Linguistic contents as under titles above, vol. 23, pp. 286-290.

*Copies seen:* Congress.

According to Sabin's Dictionary, no. 38632, there are editions: Paris, Achille Jourdan, 1822, 30 vols. 8°; Paris, 1825, 30 vols. 8°; Lyon, Rusand, 1829-'30, 30 vols. 8°.

**Latham** (Robert Gordon). Miscellaneous contributions to the ethnography of North America. By R. G. Latham, M. D.

In Philological Soc. [of London] Proc. vol. 2, pp. 31-50 [London], 1846, 8°.

Numerals 1-10 of the [Hailtsuk] language of Fitzhugh Sound compared with the Blackfoot, p. 38.

This article is reprinted in the same author's *Opuscula*, pp. 275-297, for title of which see below.

—— On the languages of the Oregon territory. By R. G. Latham, M. D.

In Ethnological Soc. of London Jour. vol. 1, pp. 154-166, Edinburgh [1848], 8°.

Numerals 2-7, 10 of the Fitz-Hugh Sound, compared with the Haeltzuk and Billechoola, p. 155.—Vocabulary (12 words) of the Nootka (from Cook) compared with the Tlaoquatch (from Tolmie), p. 156.—Comparative vocabulary (6 words) of Fuca (Maka, from Alcala Galiano), Tlaoquatch (from Tolmie), and Wakash (from Jewitt), p. 156.—List of words, showing affinities between the languages of Oregon and the Eskimo, pp. 164-165, includes a few words of Nootka, Tlaoquatch, and Haeltzuk.

This article is reprinted with added "notes" in the same author's *Opuscula*, pp. 249-265, for title of which see below.

—— The | natural history | of | the varieties of man. | By | Robert Gordon Latham, M. D., F. R. S., | late fellow of King's college, Cambridge; | one of the vice-presidents of the Ethnological society, London; | corresponding member to the Ethnological society, | New York, etc. | [Monogram in shield.] |

London: | John Van Voorst, Paternoster row. | M. D. CCCL [1850].

Half-title verso blank 1 l. title verso names of printers 1 l. dedication verso blank 1 l. preface pp. vii-xi, bibliography pp. xiii-xv, explanation of plates verso blank 1 l. contents pp. xix-xxviii, text pp. 1-566, index pp. 567-574, list of works by Dr. Latham verso blank 1 l. 8°.

**Latham** (R. G.) — Continued.

Division F, American Mongolidæ (pp. 287–460) includes a classification of the Haeltzuk and Hailtsa, pp. 300–301; of the Nutkans, pp. 301–302.—Vocabulary (20 words) of the Chekeeli and of the Wakash (from Scouler), p. 315.

*Copies seen:* Bureau of Ethnology, Congress, Eames.

—— The | ethnology | of | the British colonies | and | dependencies. | By | R. G. Latham, M. D., F. R. S., | corresponding member to the Ethnological society, New York, | etc. etc. | [Monogram.] |

London: | John Van Voorst, Paternoster row. | M. DCCC. LI [1851].

Title verso names of printers 1 l. preface verso blank 1 l. contents pp. v–vi, text pp. 1–264, 12°.

Chapter vi. Dependencies in America (pp. 224–264), contains a linguistic classification of the Indians, among them the Nutka and the Hailtsa, p. 247; of Fitz-Hugh Sound, p. 252.

*Copies seen:* Astor, British Museum, Congress, Eames.

At the Squier sale, no. 635, a copy brought $1.

—— On the languages of Northern, Western, and Central America. By R. G. Latham, M. D. (Read May the 9th.)

In Philological Soc. [of London] Trans. 1856, pp. 57–115, London [1857], 8°. (Congress.)

Numerals 2, 3 in the language of Fitz-Hugh Sound and of the Haeltzuk compared with the Blackfeet, p. 65.—The Hailtsa, their habitat and divisions, p. 72.—The Wakash, a brief account, p. 73.

This article reprinted in the same author's *Opuscula*, pp. 326–377, for title of which see below.

—— Opuscula. | Essays | chiefly | philological and ethnographical | by | Robert Gordon Latham, | M. A., M. D., F. R. S., etc. | late fellow of Kings college, Cambridge, late professor of English | in University college, London, late assistant physician | at the Middlesex hospital. |

Williams & Norgate, | 14 Henrietta street, Covent garden, London | and | 20 south Frederick street, Edinburgh. | Leipzig, R. Hartmann. | 1860.

Title verso name of printer 1 l. preface pp. iii–iv, contents pp. v–vi, text pp. 1–377, addenda and corrigenda pp. 378–418, 8°.

A reprint of a number of papers read before the Ethnological and Philological societies of London, among them some of those titled above, as follows:

On the languages of the Oregon territory (pp. 249–265) contains the linguistic material given under this title above on pp. 250–251, 251–252, 252, 260–262. The "notes" (pp. 263–265) contain a comparative vocabulary of 20 words of the Tlaoquatch and Nootka, with the Columbia (from Scouler), p. 263.

Miscellaneous contributions to the ethnography of North America (pp. 275–297) contains the numerals 1–10 of the [Hailtsuk] language of Fitz-Hugh Sound, p. 283.

On the languages of Northern, Western, and Central America (pp. 326–377) contains the linguistic material given under this title above, pp. 333, 339, 340.

Addenda and corrigenda, 1859 (pp. 378–418) contains brief references to the linguistic place of the Tlaoquatch, p. 378; to the Wakash, Nutka, and Tlaoquatch, p. 388.

*Copies seen:* Astor, Boston Public, Brinton, Bureau of Ethnology, Congress, Eames, Pilling, Watkinson.

At the Squier sale a presentation copy (no. 639 of the catalogue) brought $2.37. The Murphy copy, no. 1438, sold for $1.

—— Elements | of | comparative philology. | By | R. G. Latham, M. A., M. D., F. R. S., &c., | late fellow of King's college, Cambridge; and late professor of English | in University college, London. |

London: Walton and Maberly, | Upper Gower street, and Ivy lane, Paternoster row; | Longman, Green, Longman, Roberts, and Green, | Paternoster row. | 1862. | The Right of Translation is Reserved.

Half-title verso names of printers 1 l. title verso blank 1 l. dedication verso blank 1 l. preface pp. vii–xi, contents pp. xiii–xx, tabular view of languages and dialects pp. xxi–xxviii, chief authorities pp. xxix–xxxii, errata verso blank 1 l. text pp. 1–752, addenda and corrigenda pp. 753–757, index pp. 758–774, list of works by Dr. Latham verso blank 1 l. 8°.

Chapter lv, Languages of America (pp. 384–403) contains: A brief discussion of the Hailtsa, with a vocabulary (14 words and numerals 1–10), pp. 401–402; comparative vocabulary (50 words and numerals 1–10) of the Nsietshawus, Watlala, and Nutka, pp. 402–403.

*Copies seen:* Astor, British Museum, Bureau of Ethnology, Congress, Eames, Watkinson.

Robert Gordon Latham, the eldest son of the Rev. Thomas Latham, was born in the vicarage of Billingsborough, Lincolnshire, March 24, 1812. In 1819 he was entered at Eton. Two years afterwards he was admitted on the foundation, and in 1829 went to Kings, where he took his fellowship and degrees. Ethnology was his first passion and his last, though for botany he had a very strong taste. He died March 9, 1888.—*Theodore Watts, in The Athenæum, March 17, 1888.*

**Le Conte** (*Dr.* John Lawrence). See Haldemann (S. S.)

**Lekwiltoq:**

| | |
|---|---|
| Vocabulary | See Boas (F.) |

**Lemmens** (T. N.) and **Enssen** (F.) T. N. Lemmens. 1888. | A vocabulary | of | the Clayoquot Sound | Language. (*)

Manuscript, pp. 1–218, folio, in possession of the Bishop of Alaska, Victoria, B. C.

English-Clayoquot vocabulary, pp. 1–211.—The verb, pp. 212–218.

Title from Dr. Franz Boas, who informs me that the rectos of pp. 3–43 are in the Kyoquot dialect, and were written by Mr. Enssen.

**Lord's prayer:**

| | |
|---|---|
| Hailtsuk | See Tate (C. M.) |
| Kwakiutl | Bergholtz (G. F.) |
| Kwakiutl | Rost (R.) |
| Nutka | Brabant (A. J.) |

**Lubbock** (*Sir* John). The | origin of civilisation | and the | primitive condition of man. | Mental and social condition of savages. | By | sir John Lubbock, Bart., M. P., F. R. S. | author [&c. two lines.] |

London: | Longmans, Green, and co. | 1870.

Half-title verso names of printers 1 l. frontispiece 1 l. title verso blank 1 l. preface pp. v–viii, contents p. ix, list of illustrations pp. xi–xii, list of principal works quoted pp. xiii–xvi, text pp. 1–323, appendix pp. 325–362, notes pp. 363–365, index pp. 367–380, four other plates, 8°.

A few words in the Nootka language, p. 288.

*Copies seen:* Astor, British Museum, Congress, Eames, Harvard.

—— The | origin of civilisation | and the | primitive condition of man. | Mental and social condition of savages. | By | sir John Lubbock, Bart., M. P., F. R. S. | author [&c. two lines.] |

New York: | D. Appleton and company, | 90, 92 & 94 Grand street. | 1870.

Half-title verso blank 1 l. frontispiece 1 l. title verso blank 1 l. preface to the American edition pp. iii–iv, preface pp. v–viii, contents p. ix, illustrations pp. xi–xii, list of principal works quoted pp. xiii–xvi, text pp. 1–323, appendix pp. 325–362, notes pp. 363–365, index pp. 367–380, four other plates, 12°.

Linguistic contents as under title next above.

*Copies seen:* Harvard, Pilling.

—— The | origin of civilisation | and the | primitive condition of man. | Mental and social condition of savages. | By | Sir John Lubbock, Bart., M. P., F. R. S. | author [&c. two lines.] | Second edition, with additions. |

**Lubbock** (J.) — Continued.

London: | Longmans, Green, and co. | 1870.

Half-title verso names of printers 1 l. frontispiece 1 l. title verso blank 1 l. preface pp. v–viii, contents pp. ix–xiii, illustrations pp. xv–xvi, list of principal works quoted pp. xvii–xx, text pp. 1–367, appendix 369–409, notes pp. 411–413, index pp. 415–426, list of books 1 l. five other plates, 8°.

Linguistic contents as under titles above, p. 327.

*Copies seen:* British Museum, Eames, Harvard.

—— The | origin of civilisation | and the | primitive condition of man. | Mental and social condition of savages. | By | sir John Lubbock, Bart., M. P., F. R. S. | vice-chancellor [&c. three lines.] | Third edition, with numerous additions. |

London: | Longmans, Green, and co. | 1875.

Half-title verso name of printer 1 l. frontispiece 1 l. title verso blank 1 l. preface pp. v–viii, contents pp. ix–xiii, illustrations pp. xv–xvi, list of the principal works quoted pp. xvii–xx, text pp. 1–463, appendix pp. 465–507, notes pp. 509–514, index pp. 515–528, five other plates, 8°.

Linguistic contents as under titles above, p. 417.

*Copies seen:* British Museum, Eames.

—— The | origin of civilisation | and the | primitive condition of man. | Mental and social condition of savages. | By | Sir John Lubbock, Bart. M. P. F. R. S. | D. C. L. LL. D. | president [&c. five lines.] | Fourth edition, with numerous additions. |

London: | Longmans, Green, and co. | 1882.

Half-title verso list of works "by the same author" 1 l. frontispiece 1 l. title verso names of printers 1 l. preface pp. v–viii, contents pp. ix–xiii, illustrations pp. xv–xvi, list of the principal works quoted pp. xvii–xx, text pp. 1–480, appendix pp. 481–524, notes pp. 525–533, index pp. 535–548, five other plates, 8°.

Linguistic contents as under titles above, p. 427.

*Copies seen:* Boston Athenæum, Eames, Harvard.

—— The | origin of civilisation | and the | primitive condition of man | Mental and social condition of savages | By | sir John Lubbock, bart. | M. P., F. R. S., D. C. L., LL. D. | author [&c. four lines] | Fifth Edition, with numerous Additions |

**Lubbock** (J.) — Continued.

London | Longmans, Green, and co | 1889 | All rights reserved

Half-title verso names of printers 1 l. frontispiece 1 l. title verso blank 1 l. preface (dated February, 1870) pp. vii–x, contents pp. xi–xvi, illustrations pp. xvii–xviii, list of principal works quoted pp. xix–xxiii, text pp. 1–486, appendix pp. 487–529, notes pp. 531–539, index pp. 541–554, list of works by the same author verso blank 1 l. five other plates, 8°.

Linguistic contents as under titles above, p. 432.

*Copies seen:* Eames.

**Ludewig** (Hermann Ernst). The | literature | of | American aboriginal languages. | By | Hermann E. Ludewig. | With additions and corrections | by professor Wm. W. Turner. | Edited by Nicolas Trübner. |

London: | Trübner and co., 60, Paternoster row. | MDCCCLVIII [1858].

Half-title "Trübner's bibliotheca glottica I" verso blank 1 l. title as above verso name of printer 1 l. preface pp. v–viii, contents verso blank 1 l. editor's advertisement pp. ix–xii, biographical memoir pp. xiii–xiv, introductory bibliographical notices pp. xv–xxiv, text pp. 1–209, addenda, pp. 210–246, index pp. 247–256, errata pp. 257–258, 8°. Arranged alphabetically by languages. Addenda by Wm. W. Turner and Nicolas Trübner, pp. 210–246.

Contains a list of grammars and vocabularies of American languages and among them those of the following peoples:

American languages generally, pp. xv–xxiv; Fuca Strait, p. 74; Haeeltzuk, Hailtsa, p. 80; Naas (including some Wakashan), p. 130; Nutka, Wakash, pp. 135–136, 233; Tlaoquatch, p. 188.

*Copies seen:* Bureau of Ethnology, Congress, Eames, Pilling.

At the Fischer sale, no. 990, a copy brought 5*s.* 6*d.*; at the Field sale, no. 1403, $2.63; at the Squier sale, no. 699, $2.62; another copy, no. 1906, $2.38. Priced by Leclerc, 1878, no. 2075, 15 fr. The Pinart copy, no. 565, sold for 25 fr., and the Murphy copy, no. 1540, for $2.50.

"Dr. Ludewig has himself so fully detailed the plan and purport of this work that little more remains for me to add beyond the mere statement of the origin of my connection with the publication and the mention of such additions for which I alone am responsible, and which, during its progress through the press, have gradually accumulated to about one-sixth of the whole. This is but an act of justice to the memory of Dr. Ludewig, because at the time of his death, in December, 1856, no more than 172 pages were printed off, and these constitute the only portion of the work which had the benefit of his valuable personal and final revision.

"Similarity of pursuits led, during my stay in New York in 1855, to an intimacy with Dr. Ludewig, during which he mentioned that he, like myself, had been making bibliographical memoranda for years of all books which serve to illustrate the history of spoken language. As a first section of a more extended work on the literary history of language generally, he had prepared a bibliographical memoir of the remains of the aboriginal languages of America. The manuscript had been deposited by him in the library of the Ethnological Society at New York, but at my request he at once most kindly placed it at my disposal, stipulating only that it should be printed in Europe, under my personal superintendence.

"Upon my return to England, I lost no time in carrying out the trust thus confided to me, intending then to confine myself simply to producing a correct copy of my friend's manuscript. But it soon became obvious that the transcript had been hastily made, and but for the valuable assistance of literary friends, both in this country and in America, the work would probably have been abandoned. My thanks are more particularly due to Mr. E. G. Squier, and to Prof. William W. Turner, of Washington, by whose considerate and valuable coöperation many difficulties were cleared away and my editorial labors greatly lightened. This encouraged me to spare neither personal labor nor expense in the attempt to render the work as perfect as possible, with what success must be left to the judgment of those who can fairly appreciate the labors of a pioneer in any new field of literary research."—*Editor's advertisement.*

"Dr. Ludewig, though but little known in this country [England], was held in considerable esteem as a jurist, both in Germany and the United States of America. Born at Dresden in 1809, with but little exception he continued to reside in his native city until 1844, when he emigrated to America; but, though in both countries he practiced law as a profession, his bent was the study of literary history, which was evidenced by his 'Livre des Ana, Essai de Catalogue Manuel,' published at his own cost in 1837, and by his 'Bibliothekonomie,' which appeared a few years later.

"But even whilst thus engaged he delighted in investigating the rise and progress of the land of his subsequent adoption, and his researches into the vexed question of the origin of the peopling of America gained him the highest consideration, on both sides of the Atlantic, as a man of original and inquiring mind. He was a contributor to Naumann's 'Serapæum;' and amongst the chief of his contributions to that journal may be mentioned those on 'American Libraries,' on the 'Aids to American Bibliography,' and on the 'Book Trade of the United States of America.' In 1846 appeared his 'Literature of American Local History,' a work of much importance and which required no small amount of labor and perseverance, owing to the necessity of consulting the many and widely

**Ludewig** (H. E.) — Continued.

scattered materials, which had to be sought out from apparently the most unlikely channels.

"These studies formed a natural induction to the present work on 'The Literature of American Aboriginal Languages,' which occupied his leisure concurrently with the others, and the printing of which was commenced in August, 1856, but which he did not live to see launched upon the world; for at the date of his death, on the 12th of December following, only 172 pages were in type. It had been a labor of love with him for years; and, if ever author were mindful of the *nonum prematur in annum*, he was when he deposited his manuscript in the library of the American Ethnological Society, diffident himself as to its merits and value on a subject of such paramount interest. He had satisfied himself that in due time the reward of his patient industry might be the production of some more extended national work on the subject, and with this he was contented; for it was a distinguishing feature in his character, notwithstanding his great and varied knowledge and brilliant acquirements, to disregard his own toil, even amounting to drudgery if needful, if he could in any way assist in the promulgation of literature and science.

"Dr. Ludewig was a corresponding member of many of the most distinguished European and American literary societies, and few men were held in greater consideration by scholars both in America and Germany, as will readily be acknowledged should his voluminous correspondence ever see the light. In private life he was distinguished by the best qualities which endear a man's memory to those who survive him; he was a kind and affectionate husband and a sincere friend. Always accessible and ever ready to aid and counsel those who applied to him for advice upon matters appertaining to literature, his loss will long be felt by a most extended circle of friends, and in him Germany mourns one of the best representatives of her learned men in America, a genuine type of a class in which, with singular felicity, to genius of the highest order is combined a painstaking and plodding perseverance but seldom met with beyond the confines of 'the Fatherland.'"—*Biographic memoir.*

# M.

**Maclean** (*Rev.* John). Indian languages and literature in Manitoba, North-west Territories and British Columbia.

In Canadian Institute, Proc. third series, vol. 5, pp. 215-218, Toronto, 1888, 8°. (Pilling.)

Contains (1) list of languages in Manitoba, Keewatin, and North-west Territories; (2) languages in British Columbia; and (3) the languages of which vocabularies and grammars have been published, the authors and place of publication.

—— The Indians | their manners and customs. | By | John McLean, M.A., Ph. D. | (Robin Rustler.) | With Eighteen full-page Illustrations. |

Toronto: | William Briggs, 78 & 80 King street east. | C. W. Coates, Montreal. S. F. Huestis, Halifax. | 1889.

Frontispiece 1 l. title verso copyright notice 1 l. dedication verso blank 1 l. preface pp. vii-viii, contents pp. ix-x, list of illustrations verso blank 1 l. text pp. 13-351, 12°.

Indian languages and literature, pp. 235-258.

*Copies seen:* Eames, Pilling, Powell.

Rev. John Maclean was born in Kilmarnoch, Ayrshire, Scotland, Oct. 30, 1852; came to Canada in 1873, and was graduated B. A. from Victoria University, Cobourg, Ontario. Some years afterward his alma mater conferred on him the degree of M. A. In 1874 he entered the ministry of the Methodist church. In 1880, at Hamilton, Ontario, he was ordained for special work among the Blackfoot Indians, leaving in June of the same year for Fort McLeod, Northwest Territory, accompanied by his wife. At this point were gathered about 700 Blood Indians, which number was subsequently increased by the arrival of Bloods and Blackfeet from Montana to 3,500. Mr. Maclean settled upon the reserve set apart for these Indians and diligently set to work to master their language, history, etc and on these subjects he has published a number of articles in the magazines and society publications. At the request of the anthropological committee of the British Association for the Advancement of Science, Dr. Maclean has for several years prepared notes on the language, customs, and traditions of the Blackfoot Confederacy, and the results of this labor are partly given in one of the reports of the committee. Although burdened with the labors of a missionary, he found time to prepare a post-graduate course in history and took the degree of Ph. D. at the Wesleyan University, Bloomington, Ill., in 1888. Besides the articles which have appeared under his own name, Dr. Maclean has written extensively for the press under the *nom de plume* of Robin Rustler. He is now (February, 1894) stationed at Port Arthur, Ontario, Canada, having left the Indian work in July, 1889. He was for several years inspector of schools, and a member of the board of education and of the board of examiners for the Northwest Territory.

Mr. Maclean is engaged in the preparation of

**Maclean** (J.) — Continued.

a series of letters, to be published under the title "Canadian Savage Folk," which will include chapters on the languages and literature of these people.

**Maisonneuve**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the bookstore of Maisonneuve et Cie, Paris, France.

**Maka.** Vocabulary of 200 words of the Makah Indians of Oregon; from a chief at San Francisco.

Manuscript, 3 pages folio; formerly in the library of the late Dr. J. G. Shea, Elizabeth, N. J.

**Maka**:

| | |
|---|---|
| General discussion | See Eells (M.) |
| Geographic names | Eells (M.) |
| Geographic names | Swan (J. G.) |
| Numerals | Bartlett (J. R.) |
| Numerals | Eells (M.) |
| Numerals | Gibbs (G.) |

**Maka** — Continued.

| | |
|---|---|
| Numerals | See Grant (W. C.) |
| Numerals | Haldemann (S. S.) |
| Proper names | Swan (J. G.) |
| Vocabulary | Bartlett (J. R.) |
| Vocabulary | Buschmann (J. C. E.) |
| Vocabulary | Galiano (D. A.) |
| Vocabulary | Gallatin (A.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Knipe (C.) |
| Vocabulary | Latham (R. G.) |
| Vocabulary | Maka. |
| Vocabulary | Pinart (A. L.) |
| Vocabulary | Swan (J. G.) |

**Marchand** (Étienne). See **Fleurieu** (C. P. C. de).

**Massachusetts Historical Society**: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that society, Boston, Mass.

**Millbank Sound Indians.** See **Hailtsuk.**

## N.

**National Museum**: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, Washington, D. C.

**New York Historical Society**: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that society, New York City.

**Nitinat**:

| | |
|---|---|
| General discussion | See Knipe (C.) |
| Numerals | Grant (W. C.) |
| Numerals | Knipe (C.) |
| Vocabulary | Knipe (C.) |
| Vocabulary | Pinart (A. L.) |
| Vocabulary | Sproat (G. M.) |

**Niwiti**:

| | |
|---|---|
| Vocabulary | See Gallatin (A.) |
| Vocabulary | Knipe (C.) |
| Words | Pott (A. F.) |

**Norris** (Philetus W.) The | calumet of the Coteau, | and other | poetical legends of the border. | Also, | a glossary of Indian names, words, and | western provincialisms. | Together with | a guide-book | of the | Yellowstone national park. | By P. W. Norris, | five years superintendent of the Yellowstone national park. | All rights reserved. |

Philadelphia: | J. B. Lippincott & co. | 1883.

Frontispiece 1 l. title verso copyright notice 1 l. dedication verso blank 1 l. poem verso blank 1 l. introduction pp. 9-12, contents pp. 13-14, illustrations verso blank 1 l. text pp. 17-170, notes pp. 171-221, glossary pp. 223-233, guide book pp. 235-275, map, sm. 8°.

Glossary of Indians words and provincialisms, pp. 223-233, contains a number of terms in the Nootka language.

*Copies seen:* National Museum, Pilling, Powell.

**Numerals**:

| | |
|---|---|
| Hailtsuk | See Boas (F.) |
| Hailtsuk | Buschmann (J. C. E.) |
| Hailtsuk | Eells (M.) |
| Hailtsuk | Latham (R. G.) |
| Klaokwat | Buschmann (J. C. E.) |
| Kwakiutl | Boas (F.) |
| Maka | Bartlett (J. R.) |
| Maka | Eells (M.) |
| Maka | Gibbs (G.) |
| Maka | Grant (W. C.) |
| Maka | Haldemann (S. S.) |
| Nitinat | Grant (W. C.) |
| Nitinat | Knipe (C.) |
| Nutka | Adelung (J. C.) |
| Nutka | Anderson (W.) |
| Nutka | Bourgoing (J. F.) |
| Nutka | Classical. |
| Nutka | Cook (J.) |
| Nutka | Dixon (G.) |
| Nutka | Duflot de Mofras (E.) |
| Nutka | Fleurieu (C. P. C. de). |
| Nutka | Haines (E. M.) |
| Nutka | Humboldt (F. von). |
| Nutka | Kerr (R.) |
| Nutka | Knipe (C.) |
| Nutka | LaHarpe (J. F. de).

**Numerals** — Continued.

| | |
|---|---|
| Nutka | See Pott (A. F.) |
| Nutka | Roquefeuil (C. de). |
| Tokoaat | Eells (M.) |
| Tokoaat | Knipe (C.) |
| Tokoaat | Sproat (G. M.) |

**Nutka:**

| | |
|---|---|
| Catechism | See Brabant (A. J.) |
| General discussion | Balbi (A.) |
| General discussion | Bancroft (H. H.) |
| General discussion | Buschmann (J. C. E.) |
| General discussion | Gatschet (A. S.) |
| General discussion | Gibbs (G). |
| General discussion | Jéhan (L. F.) |
| General discussion | Latham (R. G.) |
| General discussion | Prichard (J. C.) |
| General discussion | Roquefeuil (C. de). |
| Gentes | Boas (F.) |
| Grammatic treatise | Brabant (A. J.) |
| Grammatic treatise | Buschmann (J. C. E.) |
| Grammatic treatise | Featherman (A.) |
| Lord's prayer | Brabant (A. J.) |
| Numerals | Adelung (J. C.) |
| Numerals | Anderson (W.) |
| Numerals | Bourgoing (J. F.) |
| Numerals | Classical. |
| Numerals | Cook (J.) and King (J.) |
| Numerals | Dixon (G.) |
| Numerals | Duflot de Mofras (E.) |
| Numerals | Fleurieu (C. P. C. de). |
| Numerals | Haines (E. J.) |
| Numerals | Humboldt (F. von). |
| Numerals | Kerr (R.) |
| Numerals | Knipe (C.) |
| Numerals | La Harpe (J. F. de). |
| Numerals | Pott (A. F.) |
| Numerals | Roquefeuil (C. de). |
| Prayers | Brabant (A. J.) |
| Prayers | Seghers (C. J.) |
| Proper names | Quimper (M.) |
| Songs | Boas (F.) |
| Songs | Jewitt (J. R.) |
| Text | Brabant (A. J.) |
| Vocabulary | Adelung (J. C.) |
| Vocabulary | Anderson (W.) |
| Vocabulary | Armstrong (A. N.) |

**Nutka** — Continued.

| | |
|---|---|
| Vocabulary | See Balbi (A.) |
| Vocabulary | Boas (F.) |
| Vocabulary | Brabant (A. J.) |
| Vocabulary | Bulmer (T. S.) |
| Vocabulary | Buschmann (J. C. E.) |
| Vocabulary | Campbell (J.) |
| Vocabulary | Cook (J.) and King (J.) |
| Vocabulary | Ellis (W.) |
| Vocabulary | Forster (J. G. A.) |
| Vocabulary | Fry (E.) |
| Vocabulary | Galiano (D. A.) |
| Vocabulary | Gallatin (A.) |
| Vocabulary | Gibbs (G.) |
| Vocabulary | Haines (E. M.) |
| Vocabulary | Hale (H.) |
| Vocabulary | Humboldt (F. von). |
| Vocabulary | Jéhan (L. F.) |
| Vocabulary | Jewitt (J. R.) |
| Vocabulary | Kerr (R.) |
| Vocabulary | Knipe (C.) |
| Vocabulary | La Harpe (J. F. de). |
| Vocabulary | Latham (R. G.) |
| Vocabulary | Pablo (J. E. S.) |
| Vocabulary | Quimper (M.) |
| Vocabulary | Scouler (J.) |
| Vocabulary | Sproat (M.) |
| Vocabulary | Swan (J. G.) |
| Vocabulary | Yankiewitch (F.) |
| Words | Bachiller y Morales (A.) |
| Words | Bancroft (H. H.) |
| Words | Boas (F.) |
| Words | Bulmer (T. S.) |
| Words | Daa (L. K.) |
| Words | Eells (M.) |
| Words | Ellis (R.) |
| Words | Featherman (A.) |
| Words | Gibbs (G.) |
| Words | Hale (H.) |
| Words | Jewitt (J. R.) |
| Words | Latham (R. G.) |
| Words | Lubbock (J.) |
| Words | Norris (P. W.) |
| Words | Pott (A. F.) |
| Words | Prichard (J. C.) |
| Words | Swan (J. G.) |
| Words | Uméry (J.) |

# P.

**Pablo** (Juan Eugenio Santelizes). [Vocabularies of the Nutka language.] (*)

Manuscript, ll. 1–53, folio, in the library of the British Museum (additional MS. 17631). The following description has been furnished me by Mr. R. Nisbet Bain of the above-named library:

The vocabularies in the above volume were compiled by Juan Eugenio Santelizes Pablo, at the request of Don Josef de Espinoza, to whom he addresses an introductory letter (f. 1), dated Mexico, 16 March, 1791, in which he states there is no connection between the dialects of the Sandwich Islands, Nutka, and Mexico.

The first five vocabularies are headed as follows:

1. Vocab. Castellano - Nutkeño - Mexicano. Contains about 100 words, f. 4.
2. Vocab. Castellano - Nutkeño - Sandwich - Mexicano. Contains about 80 words, f. 6.
3. Vocab. Castellano - Sandwich - Mexicano. Contains about 250 words, f. 8.
4. Vocab. . . . de los Indias de Nootka. Contains about 350 words, f. 12.
5. Vocab. del Idioma de los Naturales del Principe Guillermo cituado . . . &c. Contains about 80 words, f. 15.

Those described above are all copies of the originals.

6. Another copy of No. 4, the Spanish words being placed before the Nutka, f. 17.
7. A copy of part of No. 5, f. 21.
8. Vocab. Castellano - Nutka - Sandwich y Mexicano; apparently contains all the words in Nos. 1 to 4 in alphabetic order, f. 22.

9–14. [Vocabularies which do not relate to North America], ff. 30–53.

I am inclined to think the vocabularies of the northwest coast are taken from Cook and King.

**Petitot** (*Père* Émile Fortuné Stanislas Joseph). Monographie | des | Dènè-Dindjié | par | le r. p. E. Petitot | Missionnaire-Oblat de Marie-Immaculée, Officier d'Académie, | Membre correspondant de l'Académie de Nancy, | de la Société d'Anthropologie | et Membre honoraire de la Société de Philologie et d'Ethnographie de Paris. |

Paris | Ernest Leroux, éditeur | libraire de la société Asiatique de Paris, | de l'école des langues orientales vivantes et des sociétés Asiatiques de Calcutta, | de New-Haven (États-Unis), de Shanghai (Chine) | 28, rue Bonaparte, 28 | 1876

Cover title as above, half-title verso name of printer 1 l. title as above verso blank 1 l. text pp. 1–109, list of publications 1 l. 8°.

**Petitot** (É. F. S. J.) — Continued.

Verbal conjugations of the Yukulta (*to eat* and *to drink*), p. 104.—Vocabulary (8 words) of the Yukulta, p. 105. Material furnished by Père Fouquet.

*Copies seen:* Astor, Brinton, Eames, Pilling.

—— De la formation du langage; mots formés par le redoublement de racines hétérogènes, quoique de signification synonyme, c'est-à-dire par réitération copulative.

In Association française pour l'avancement des sciences, compte-rendu, 12th session (Rouen, 1883), pp. 697–701, Paris, 1884, 8°. (Geological Survey, Pilling.)

Contains examples in a number of North American languages, among them the Yokultat.

Émile Fortuné Stanislas Joseph Petitot was born December 3, 1838, at Grancey-le-Château, department of Côte-d'Or, Burgundy, France. His studies were pursued at Marseilles, first at the Institution St. Louis and later at the higher seminary of Marseilles, which he entered in 1857. He was made deacon at Grenoble, and priest at Marseilles March 15, 1862. A few days thereafter he went to England and sailed for America. At Montreal he found Monseigneur Taché, bishop of St. Boniface, with whom he set out for the Northwest, where he was continuously engaged in missionary work among the Indians and Eskimos until 1874, when he returned to France to supervise the publication of some of his works on linguistics and geography. In 1876 he returned to the missions and spent another period of nearly six years in the Northwest. In 1882 he once more returned to his native country, where he has since remained. In 1886 he was appointed to the curacy of Mareuil les Meaux, which he still retains. The many years he spent in the inhospitable Northwest were busy and eventful ones, and afforded an opportunity for geographic, linguistic, and ethnologic observations and studies such as few have enjoyed. He was the first missionary to visit Great Bear Lake, which he did for the first time in 1866. He went on foot from Good Hope to Providence twice, and made many tours in winter of forty or fifty days' length on snowshoes. He was the first missionary to the Eskimos of the Northwest, having visited them in 1865, at the mouth of the Anderson, again in 1868 at the mouth of the Mackenzie, and in 1870 and again in 1877 at Fort McPherson on Peel River. In 1870 his travels extended into Alaska. In 1878 illness caused him to return south. He went on foot to Athabasca, whence he passed to the Saskatchewan in a bark. In 1879 he established the mission of St. Raphael, at Angling Lake, for the Chippewyans of that region; there he remained until his final departure for France in January, 1882.

Father Petitot has done much linguistic

**Petitot** (É. F. S. J.)—Continued.
work among the Eskimauan, Algonquian, and Athapascan peoples, for an account of which see the bibliographies of those families of speech.

**Pilling**: This word following a title or within parentheses after a note indicates that a copy of the work referred to is in the possession of the compiler of this bibliography.

**Pilling** (James Constantine). Smithsonian institution—Bureau of ethnology | J.W. Powell director | Proof-sheets | of a | bibliography | of | the languages | of the | North American Indians | by | James Constantine Pilling | (Distributed only to collaborators) |

Washington | Government printing office | 1885

Title verso blank 1 l. notice signed J. W. Powell p. iii, preface pp. v–viii, introduction pp. ix–x, list of authorities pp. xi–xxxvi, list of libraries referred to by initials pp. xxxvii–xxxviii, list of fac-similes pp. xxxix–xl, text pp. 1–839, additions and corrections pp. 841–1090, index of languages and dialects pp. 1091–1135, plates, 4°.

Arranged alphabetically by name of author, translator, or first word of title. One hundred and ten copies printed, ten of them on one side of the sheet only.

**Pinart** (Alphonse L.) [Linguistic material relating to the Wakashan languages.] (*)

Some years ago, in response to a request of mine for a list of the manuscript linguistic material collected by him, Mr. Pinart wrote me as follows:

"I have collected, during my fifteen years of traveling, vocabularies, texts, songs, etc., general linguistic materials, in the following languages or dialects. It is impossible at present to give you the number of pages, etc., as most of it is to be found among my note-books, and has not been put in shape as yet."

Among the languages mentioned by Mr. Pinart were the Nitinaht, Makah, and the tribes of Vancouver Island.

**Pott** (August Friedrich). Die | quinare und vigesimale | Zählmethode | bei Völkern aller Welttheile. | Nebst ausführlicheren Bermerkungen | über die Zahlwörter Indogermanischen Stammes | und einem Anhange über Fingernamen. | Von | Dr. August Friedrich Pott, | ord. Prof. [&c. four lines.] |

Halle, | C. A. Schwetschke und Sohn, | 1847.

Cover title nearly as above, title as above verso blank 1 l. dedication verso blank 1 l. dedicatory notice 1 l. preface pp. vii–viii, text pp. 1–304, 8°.

**Pott** (A. F.)—Continued.
Many North American languages are represented by numerals, finger names, etc., among them the Indians of Nootka Sound, p. 304.

*Copies seen:* Astor, Boston Public, British Museum, Eames, Watkinson.

—— Doppelung | (Reduplikation, Gemination) | als | eines der wichtigsten Bildungsmittel der Sprache, | beleuchtet | aus Sprachen aller Welttheile | durch | Aug. Friedr. Pott, Dr. | Prof. der Allgemeinen Sprachwiss. an der Univ. zu Halle [&c. two lines.] |

Lemgo & Detmold, | im Verlage der Meyer'schen Hofbuchhandlung 1862.

Cover title as above, title as above verso quotation 1 l. preface pp. iii–iv, contents pp. v–vi, text pp. 1–304, list of books on verso of back cover, 8°.

Contains examples of reduplication in many North American languages, among them the Newitee, pp. 36, 90; Noutka or Wakash, p. 36; Nootka Sound, pp. 43, 58.

*Copies seen:* Astor, British Museum, Eames.

—— Einleitung in die allgemeine Sprachwissenschaft.

In Internationale Zeitschrift für allgemeine Sprachwissenschaft, vol. 1, pp. 1–68, 329–354, vol. 2, pp. 54–115, 209–251; vol. 3, pp. 110–126, 249–275; Supp., pp. 1–193; vol. 4, pp. 67–96; vol. 5, pp. 3–18, Leipzig, 1884–1887, and Heilbronn, 1889, large 8°. (Bureau of Ethnology.)

The literature of American linguistics, vol. 4, pp. 67–96. This portion was published after Mr. Pott's death, which occurred July 5, 1887. The general editor of the Zeitschrift, Mr. Techmer, states in a note that Pott's paper is continued from the manuscripts which he left, and that it is to close with the languages of Australia. In the section of American linguistics publications in all the more important stocks of North America are mentioned, with brief characterization.

**Powell**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Major J. W. Powell, Washington, D. C.

**Powell** (*Maj.* John Wesley). Indian linguistic families of America north of Mexico.

In Bureau of Ethnology, Seventh Annual Report, pp. 1–142, Washington, 1891, royal 8°.

The Wakashan family, with a list of synonyms and principal tribes, derivation of the name, habitat, etc., pp. 128–131.

Issued separately with title-page as follows:

—— Indian linguistic families of America | north of Mexico | by | J.W. Powell | Extract from the seventh annual report of the Bureau of ethnology | [Vignette] |

**Powell** (J. W.)—Continued.

Washington | Government printing office | 1891

Cover title as above, no inside title, half-title p. 1, contents etc. pp. 3-6, text pp. 7-142, map, royal 8°.

Linguistic contents as under title next above.

*Copies seen:* Bureau of Ethnology, Eames, Pilling, Powell.

—— Department of the interior. | U. S. geographical and geological survey of the Rocky mountain region. | J. W. Powell, Geologist in Charge. | Contributions | to | North American ethnology. | Volume I[-VII]. | [Seal of the department.] |

Washington: | Government printing office. | 1877[-1890].

7 vols. (vol. 2 in two parts), 4°.

Dall (W. H.), Tribes of the extreme northwest, vol. 1, pp. 1-157.

*Copies seen:* Astor, Bureau of Ethnology, Eames, Harvard, Pilling, Powell, Trumbull.

Prayer book:
Kwakiutl See Hall (A. J.)

Prayers:
Nutka See Brabant (A. J.)
Nutka Seghers (C. J.)

**Prichard** (James Cowles). Researches | into the | physical history | of | Mankind. | By | James Cowles Prichard, M. D. | Second edition. | In two volumes. | Vol. I[-II]. |

London: | printed for John and Arthur Arch, | Cornhill. | 1826.

2 vols.: frontispiece 1 l. title verso name of printer 1 l. dedication verso blank 1 l. preface pp. v-viii, contents of both volumes pp. ix-xxx, explanation of plates pp. xxxi-xxxii, text pp. 1-523, notes pp. 525-529, index of nations pp. 531-544, nine other plates; title verso name of printer 1 l. text pp. 1-613, note pp. 614-623, plate, 8°.

General discussion of the Yucuatl or Nootka (vol. 2, pp. 375-379) contains remarks on their language, and a few words of Mexican and Nootka compared, p. 379.

*Copies seen:* British Museum, Eames, Geological Survey, Harvard.

The first edition, London, 1813, 8°, contains no linguistics. (British Museum.)

—— Researches | into the | physical history | of | mankind. | By | James Cowles Prichard, M. D. F. R. S. M. R. I. A. | corresponding member [&c. three lines.] | Third edition. | Vol. I[-V]. |

London: | Sherwood, Gilbert, and Piper, | Paternoster row; | and J. and A. Arch, | Cornhill. | 1836[-1847].

**Prichard** (J. C.)—Continued.

5 vols. 8°. The words "Third edition," which are included on the titles of vols. 1-4 (dated respectively 1836, 1837, 1841, 1844), are not on the title of vol. 5. Vol. 3 was originally issued with a title numbered "Vol. III.—Part I." This title was afterward canceled and a new one (numbered "Vol. III.") substituted in its place. Vol. I was reissued with a new title containing the words "Fourth edition" and bearing the imprint, "London: | Sherwood, Gilbert, and Piper, | Paternoster row. | 1841." (Astor); and again "Fourth edition. | Vol. I. | London: | Houlston and Stoneman, | 65, Paternoster row. | 1851." (Congress, Eames.) Volume 2 also appeared in a "Fourth edition," with the latter imprint and date (Eames). These several issues differ only in the insertion of new titles in the places of the original titles.

On the languages of the nations inhabiting the western coast of North America (vol. 5, pp. 435-441) includes a brief discussion of the Nootka-Columbians, pp. 435-437, with a few (5) examples of the Nootka compared with the Mexican, pp. 438-439.

*Copies seen:* Bancroft, Boston Athenæum, Congress, Eames, Lenox.

—— Naturgeschichte | des | Menschengeschlechts | von | James Cowles Prichard, | Med. D. [&c. three lines.] | Nach der [&c. three lines.] | von | Dr. Rudolph Wagner, | [&c. one line.] | Erster [-Vierter] Band. |

Leipzig, | verlag von Leopold Bosk. | 1840[-1848].

4 vols.; vol. 4 in two parts, 12°. A translation of the 5 vol. edition of the Physical History.

Discussion of American languages, vol. 4, pp. 311-341, 357-363, 458.

*Copies seen:* British Museum.

—— The | natural history | of | man; | comprising | inquiries into the modifying influence of | physical and moral agencies | on the different tribes of the human family. | By | James Cowles Prichard, M. D. F. R. S. M. R. I. A. | corresponding member [&c. five lines.] | With | Thirty-six Coloured and Four Plain Illustrations | engraved on steel, | and ninety engravings on wood. |

London: | H. Bailliere, 219 Regent street; | foreign bookseller [&c. two lines.] | Paris: J. B. Bailliere, libraire, rue de l'Ecole de Medecine. | Leipsic: T. O. Weigel. | 1843.

Half-title verso note 1 l. frontispiece 1 l. title verso names of printers 1 l. dedication pp. v-vi, advertisement pp. vii-viii, explanation of engravings on steel p. ix, index to engravings on wood p. x, contents pp. xi-xvi, text pp. 1-546, index pp. 547-556, 8°.

**Prichard** (J. C.)—Continued.

Brief references to the Nootka-Columbian and Haeltzuk peoples, pp. 413-415.

*Copies seen:* Boston Athenæum, British Museum, Eames, Harvard.

—— The | natural history | of | man; | comprising | inquiries into the modifying influence of | physical and moral agencies | on the different tribes of the human family. | By | James Cowles Prichard, M. D., F. R. S., M. R. I. A. | corresponding member [&c. seven lines.] | Second edition, enlarged, | with | Forty-four Coloured and Five Plain Illustrations | engraved on steel, | and ninety-seven engravings on wood. |

London: | Hippolyte Bailliere, publisher, 219 Regent street; | foreign bookseller to the Royal college of surgeons, | and to the Royal medico-chirurgical society. | Paris: J. B. Bailliere, libraire de l'Academie royale de medecine. | Leipsic: T. O. Weigel. | 1845.

Half-title verso note 1 l. frontispiece 1 l. title verso blank 1 l. dedication pp. v-vi, advertisement pp. vii-viii, explanations to the engravings on steel p. ix, index to the engravings on wood p. x, contents pp. xi-xvi, appendix p. xvii, text pp. 1-586, index pp. 587-596, 8°.

Linguistic contents as under title next above, pp. 413-415.

*Copies seen:* British Museum, Eames.

—— The | natural history | of | man; | comprising | inquiries into the modifying influence of | physical and moral agencies | on the different tribes of the human family. | By | James Cowles Prichard, M. D., F. R. S., M. R. I. A. | corresponding member [&c. six lines.] | Third edition, enlarged, | with | Fifty Coloured and Five Plain Illustrations | engraved on steel, | and ninety-seven engravings on wood. |

London: | Hippolyte Bailliere, publisher, 219 Regent street; | foreign bookseller to the Royal college of surgeons, | and to the Royal medico-chirurgical society. | Paris: J. B. Bailliere, libraire de l'Academie royale de medecine. | Leipsic: T. O. Weigel. | 1848.

Frontispiece 1 l. title verso names of printers 1 l. dedication pp. v-vi, advertisement pp. vii-viii, explanation of illustrations pp. ix-x, contents pp. xi-xvii, text pp. 1-546, appendix pp. 547-666, index pp. 667-677, 8°.

Linguistic contents as under titles above, pp. 413-415.

*Copies seen:* Astor, British Museum, Congress, Harvard.

**Prichard** (J. C.)—Continued.

—— The | natural history | of | man; | comprising | inquiries into the modifying influence of | physical and moral agencies | on the different tribes of the human family. | By | James Cowles Prichard, M. D. F. R. S. M. R. A. I. | president [&c. four lines.] | Fourth Edition, Edited and Enlarged by Edwin Norris, | of the royal Asiatic society of Great Britain and Ireland. | Illustrated with sixty-two coloured plates engraved on steel, | and one hundred engravings on wood. | In two volumes. | Vol. I[-II]. |

London: | H. Baillière, publisher, 219, Regent street, | and 290, Broadway, New York, U. S. | Paris: J. B. Baillière, libraire, rue Hautefeuille. | Madrid: Bailly Baillière, calle del principe. | 1855.

2 vols.: half-title verso notice 1 l. plate 1 l. title verso names of printers 1 l. contents pp. v-viii, explanation to the engravings on steel p. ix, index to the engravings on wood p. x, editor's preface pp. xi-xiii, introductory note pp. xv-xx, short biographical notice of the author pp. xxi-xxiv, text pp. 1-343, sixteen other plates; half-title verso notice 1 l. plate 1 l. title verso names of printers 1 l. contents pp. v-vii, text pp. 343-714, index pp. 715-720, forty-four other plates, 8°.

Linguistic contents as under titles above, vol. 2, pp. 571-573.

*Copies seen:* Eames, Harvard, Lenox.

**Priest** (Josiah). American antiquities, | and | discoveries in the west: | being | an exhibition of the evidence | that an ancient population of partially civilized nations, | differing entirely from those of the present In- | dians, peopled America, many centuries before | its discovery by Columbus. | And | inquiries into their origin, | with a | copious description | Of many of their stupendous Works, now in ruins. | With | conjectures concerning what may have | become of them. | Compiled | from travels, authentic sources, and the researches | of | Antiquarian Societies. | By Josiah Priest. | Third Edition Revised. |

Albany: | printed by Hoffman and White, | No. 71, State-Street. | 1833.

Folded frontispiece, title verso copyright notice 1 l. preface pp. iii-iv, contents pp. v-viii, text pp. 9-400, map and plate, 8°.

Rafinesque (C. S.), Tabular view of the American generic languages, pp. 309-312.

**Priest** (J.)—Continued.

*Copies seen:* Boston Public, Congress, Eames, Harvard, Massachusetts Historical Society.

The Brinley copy, no. 5435, sold for $1.50.

This article is omitted in the earlier and later editions of Priest's work.

Proper names:

| | |
|---|---|
| Klaokwat | See Catlin (G.) |
| Maka | Swan (J. G.) |
| Nutka | Quimper (M.) |
| Seshat | Knipe (C.) |
| Tokoaat | Knipe (C.) |
| Tokoaat | Sproat (G. M.) |

## Q.

**Qagutl.** See Kwakiutl.

**Quimper** (*D.* Manuel). Segundo reconocimiento de la entrada de Fuca y costa | comprendida entre ella y la de Nootka, hecho | el año de 1790 con la balandra "Prin- | cesa Real" mandado por el alferez de | navio D. Manuel Quimper.

Manuscript, in the Bancroft Library, San Francisco. Forms pp. 385-445 of:

Viages | en la | costa al Norte | de las | Californias. | 1774-1790. | Copia Sacada | de los Archivos de Espagña. | Bancroft Library | 1874.

Short vocabulary of the inhabitants of the coast between lat. 48° and 50°, pp. 21-23 (405-407.)—Nootka vocabulary, collected with the assistance of Ingraham, pp. 34-45 (418-429).—Names of villages and chiefs, p. 46 (430).

**Quoquols.** See Kwakiutl.

## R.

**Rafinesque** (Constantine Samuel). Atlantic journal, | and | friend of knowledge. | In eight numbers. | Containing about 160 original articles and tracts on Natural and | Historical Sciences, the Description of about 150 New Plants, | and 100 New Animals or Fossils. Many Vocabularies of Langua- | ges, Historical and Geological Facts, &c. &c. &c. | By C. S. Rafinesque, A. M. . . Ph. D. | Professor of Historical and Natural Sciences, Member of seve- | ral learned societies in Europe and America, &c. | [Quotation and list of figures, six lines.] |

Philadelphia: | 1832-1833. | (Two dollars.)

Tabular view recto blank 1 l. title verso index 1 l. iconography and illustrations etc. 1 l. text pp. 1-202, 205-212, 8°. Originally issued in numbers (1-8, and extra of no. 3), from the "spring of 1832" to the "winter of 1833."

4. American history. Tabular view of the American Generic languages [including the Wacash], and Original Nations, pp. 6-8.

*Copies seen:* Boston Athenæum, British Museum, Congress, Eames.

This article is reprinted in:

**Priest** (J.), American Antiquities, pp. 309-312, Albany, 1833, 8°.

Constantine Samuel Rafinesque, botanist, born in Galatz, a suburb of Constantinople, Turkey, in 1784, died in Philadelphia, Pa., September 18, 1842. He was of French parentage, and his father, a merchant, died in Philadelphia about 1791. The son came to Philadelphia with his brother in 1802, and, after traveling through Pennsylvania and Delaware, returned with a collection of botanical specimens in 1805 and went to Sicily, where he spent ten years as a merchant and in the study of botany. In 1815 he sailed for New York, but was shipwrecked on the Long Island coast, and lost his valuable books, collections, manuscripts, and drawings. In 1818 he went to the west and became professor of botany in Transylvania University, Lexington, Ky. Subsequently he traveled and lectured in various places, endeavored to establish a magazine and botanic garden, but without success, and finally settled in Philadelphia, where he resided until his death, and where he published The Atlantic Journal and Friend of Knowledge; a Cyclopædic Journal and Review, of which only eight numbers appeared (1832-'33). The number of genera and species that he introduced into his works produced great confusion. A gradual deterioration is found in Rafinesque's botanical writings from 1819 till 1830, when the passion for establishing new genera and species seems to have become a monomania with him. He assumed thirty to one hundred years as the average time required for the production of a new species and five hundred to a thousand years for a new genus. It is said that he wrote a paper describing "twelve new species of thunder and lightning." In addition to translations and unfinished botanical and zoölogical works, he was the author of numerous books and pamphlets.—*Appleton's Cyclop. of Am. Biog.*

**Relacion** del viage . . . Sutil y Mexicana. See **Galiano** (D. Alcala).

**Rivington** (—). See **Gilbert** (—) and **Rivington** (—).

**Roquefeuil** (Camille de). Journal | d'un voyage | autour du monde, | pendant les années 1816, 1817, 1818 et 1819, | par M. Camille de Roquefeuil, | lieutenant de vaisseau, chevalier de Saint-Louis | et de la legion-d'honneur, | Commandant de navire le Bordelais, armé par M. Balguerie Junior, | de Bordeaux. | Tome premier[-second]. |

Paris, | Ponthieu, libraire, Palacio-royal, Galerie de boies, no. 252. | Lesage, libraire, rue du Paon, no. 8. | Gide fils, libraire, rue Saint-Marc-feydeau, no. 20. | 1823.

2 vols.: half-title verso name of printer 1 l. title verso blank 1 l. preface pp. v-xi, introduction pp. xiii-xlix, errata p. [1], text pp. 1-336, contents pp. 337-344; title verso blank 1 l. text pp. 1-384, vocabulary of marine terms used in the work pp. 385-396, contents pp. 397-407, map, 8°.

Remarks on the Noutka and other languages of the northwest coast, and on their system of numeration, vol. 2, pp. 216-219.

"We have observed four different dialects in the parts of the northwest coast which we have explored: That of Noutka, which with some variations is common at Nitinat, and I believe in all the Quadra and Vancouver isle; that of Queen Charlotte, which, modified, is spoken also in the Prince of Wales island; another used at Sitka, in Chatham Strait, and in Christian and Frederick Sounds, affluents to the south; the fourth in Lynn Canal."

*Copies seen:* Congress.

—— A | voyage | round the world, | between the years 1816-1819. | By M. Camille de Roquefeuil | in the ship le Bordelais. |

London: | printed for sir Richard Phillips and Co. | Bride-court, Bridge-street. | 1823.

Title verso name of printer 1 l. text pp. 3-112, 8°.

Brief remarks upon, and a few words in, the Nootka language, p. 100.

*Copies seen:* Congress.

**Rost** (Reinhold). The | lord's prayer | In Three Hundred Languages | comprising the | leading languages and their principal dialects | throughout the world | with the places where spoken | With a preface by Reinhold Rost, | C. I. E., LL. D., PH. D. |

London | Gilbert and Rivington | Limited | St. John's house, Clerkenwell, E. C. | 1891 | (All rights reserved) |

Title verso quotations 1 l. preface 2 ll. contents 1 l. text pp. 1-88, 4°.

The Lord's prayer in a number of American languages, among them the Kwagutl, p. 42.

*Copies seen:* Eames.

—— The | lord's prayer | In Three Hundred Languages | comprising the | leading languages and their principal dialects | throughout the world | with the places where spoken | With a preface by Reinhold Rost, | C. I. E., LL. D., PH. D. | Second edition |

London | Gilbert and Rivington | Limited | St. John's house, Clerkenwell, E. C. | 1891 | (All rights reserved) |

Title verso quotations 1 l. preface 2 ll. contents 1 l. text pp. 1-88, 4°.

Linguistic contents as under title next above.

*Copies seen:* Pilling.

## S.

**Sabin** (Joseph). A | dictionary | of | Books relating to America, | from its discovery to the present time. | By Joseph Sabin. | Volume I [-XIX]. | [Three lines quotation.] |

New-York: | Joseph Sabin, 84 Nassau street. | 1868[-1891].

19 vols. 8°. Still in course of publication. Parts cxv-cxvi, commencing vol. 20 and reaching the entry "Smith," were published in March, 1892. Now edited by Mr. Wilberforce Eames.

Contains, passim, titles of a number of books relating to the Wakashan languages.

*Copies seen:* Congress, Eames, Geological Survey, Lenox.

—— See **Field** (T. W.)

**St. Onge** (*Père* Louis Napoleon). See **Bulmer** (T. S.)

"The subject of this sketch, the Rev. Louis N. St. Onge, of St. Alphonse de Liguori parish, was born [in the village of St. Cesaire] a few miles south of Montreal, Canada, April 14, 1842. He finished his classical course when yet very young, after which he studied law for two years. Feeling called to another field, he gave up this career in order to prepare himself to work for God's glory as an Indian missionary in the diocese of Nesqually, Washington Territory.

"A year and a half before his ordination, Right Rev. A. M. Blanchet, his bishop, ordered him to Vancouver, W. T., where he was occupied as a professor of natural philosophy, astronomy, and other branches in the Holy Angel's College. All his spare time was consecrated to the study of the Indian languages, in which he is to-day one of the most expert, so that he was ready to go on active missionary work as soon as ordained.

"The first years of his missionary life were occupied in visiting different tribes of Indians and doing other missionary work in the Territories of Washington, Idaho, Montana, and other Rocky Mountain districts, among Indians and miners. After such labors he was then appointed to take charge of the Yakamas, Klikitats, Winatchas, Wishrams, Pshwanwapams, Narchez, and other Indian tribes inhabiting the central part of Washington Territory. Having no means of support in his new mission, Bishop Blanchet, in his self-sacrificing charity for the Indians of his extensive diocese, furnished him with the necessary outfit; and with a number of willing though unskilled Indians as apprentice carpenters, the young missionary set to work to rebuild the St. Joseph's mission, destroyed in 1856 by a party of vandals called the Oregon Volunteers, who had been sent to fight the Yakamas.

**St. Onge** (L. N.)—Continued.

"After four years of labor, he and his devoted companion, Mr. J. B. Boulet (now ordained and stationed among the Tulalip Indians) had the satisfaction to see not only a comfortable residence, but also a neat church, erected, and a fine tract of land planted with fruit trees, and in a profitable state of cultivation, where formerly only ruin and desolation reigned.

"His health breaking down entirely, he was forced to leave his present and daily increasing congregation of neophytes. Wishing to give him the best medical treatment, Bishop Blanchet sent Father St. Onge to his native land with a leave of absence until his health would be restored. During his eighteen months' stay in a hospital he, however, utilized his time by composing and printing two small Indian books, containing rules of grammar, catechism, hymns, and Christian prayers in Yakama and Chinook languages—the former for children, the latter for the use of missionaries on the Pacific coast.

"By the advice of his physician he then undertook a voyage to Europe, where he spent nearly a year in search of health. Back again to this country, he had charge of a congregation for a couple of years in Vermont; and now he is the pastor of the two French churches of Glens Falls and Sandy Hill, in the diocese of Albany, N. Y.

"Father St. Onge, though a man of uncommon physical appearance, stoutly built, and six feet and four inches in height, has not yet entirely recovered his health and strength. The French population of Glens Falls have good cause for feeling very much gratified with the present condition of the affairs of the parish of St. Alphonse de Liguori, and should receive the hearty congratulations of the entire community. Father St. Onge, a man of great erudition, a devoted servant to the church, and possessing a personality whose geniality and courtesy have won him a place in the hearts of his people, has by his faithful application to his parish developed it and brought out all that was to inure to its benefit and further advance its interests."—*Glens Falls (N. Y.) Republican, March 28, 1889.*

Father St. Onge remained at Glens Falls until October, 1891, when increasing infirmities compelled him to retire permanently from the ministry. He is now living with his brother, the rector of St. Jean Baptiste church, in Troy, N. Y. Since his retirement he has compiled an English-Chinook Jargon dictionary of about six thousand words, and this he intends to supplement with a corresponding Jargon-English part. He has also begun the preparation of a Yakama dictionary, which he hopes to make much more complete than that of Father Pandosy, published in Dr. Shea's Library of American linguistics.

I have adopted the spelling of his name as it

**St. Onge** (L. N.)—Continued.

appears on the title-page of Bishop Demers's Chinook Jargon dictionary, though the true spelling, and the one he uses now, is Saint onge—that of a French province in which his ancestors lived and from which four or five families came in 1696, all adopting the name. His family name is Payant.

**Sayce** (Archibald Henry). Introduction to the | science of language. | By | A. H. Sayce, | deputy professor of comparative philology in the university of Oxford. | In two volumes. | Vol. I[-II]. | [Design.] |

London: | C. Kegan Paul & co., 1, Paternoster square. | 1880.

2 vols.: half-title verso blank 1 l. title verso quotation and notice 1 l. preface pp. v-viii, table of contents verso blank 1 l. text pp. 1-441, colophon verso blank 1 l.; half-title verso blank 1 l. title verso quotation and notice 1 l. table of contents verso blank 1 l. text pp. 1-352, selected list of works pp. 353-363, index pp. 365-421, 12°.

A classification of American languages (vol. 2, pp. 57-64) includes the Nutka or Yucuatl, p. 61.

*Copies seen:* Bureau of Ethnology, Eames.

—— Introduction to the | science of language. | By | A. H. Sayce, | deputy-professor of comparative philology, Oxford, | Hon. LL. D. Dublin. | In two volumes. | Vol. I[-II]. | [Design.] | Second edition. |

London: | Kegan Paul, Trench, & co., 1, Paternoster square. | 1883.

2 vols.: half-title verso blank 1 l. title verso quotation and notice 1 l. table of contents verso blank 1 l. preface to the second edition pp. v-xv verso blank, preface pp. xvii-xx, text pp. 1-441, colophon verso blank 1 l.; half-title verso blank 1 l. title verso quotation and notice 1 l. table of contents verso blank 1 l. text pp. 1-352, selected list of works pp. 353-363 verso blank, index pp. 365-421, 12°.

Linguistics as in the first edition, vol. 2, pp. 57-64.

*Copies seen:* Eames.

**Schoolcraft** (Henry Rowe). Historical | and | statistical information, | respecting the | history, condition and prospects | of the | Indian tribes of the United States: | collected and prepared under the direction | of the | bureau of Indian affairs, | per act of Congress of March 3d, 1847, | by Henry R. Schoolcraft, LL.D. | Illustrated by S. Eastman, capt. U. S. A. | Published by Authority of Congress. | Part I[-VI]. |

Philadelphia: | Lippincott, Grambo & company, | (successors to Grigg, Elliot & co.) | 1851[-1857].

*Engraved title:* [Engraving.] | Historical | and | statistical information | respecting the | history, condition and prospects | of the | Indian tribes of the United States: | Collected and prepared under the | direction of the bureau of Indian affairs per act of Congress | of March 3rd 1847, | by Henry R. Schoolcraft L.L.D. | Illustrated by | S. Eastman, capt. U. S. army. | [Coat of arms.] | Published by authority of Congress. | Part I[-VI]. |

Philadelphia: | Lippincott, Grambo & co.

6 vols. 4°. Beginning with vol. 2 the words "Historical and statistical" are left off the title-pages, both engraved and printed. Subsequently (1853) vol. 1 was also issued with the abridged title beginning "Information respecting the history, condition, and prospects of the Indian tribes," making it uniform with the other parts.

Two editions with these title-pages were published by the same house, one on thinner and somewhat smaller paper, of which but vols. 1-5 were issued.

Part I, 1851. Half-title (Ethnological researches, | respecting | the red man of America) verso blank 1 l. engraved title as above verso blank 1 l. printed title as above verso blank 1 l. introductory documents pp. iii-vi, preface pp. vii-x, list of plates pp. xi-xii, contents pp. xiii-xviii, text pp. 13-524, appendix pp. 525-568, plates, colored lithographs and maps numbered 1-76.

Part II, 1852. Half-title (as in part I) verso blank 1 l. engraved title (Information respecting the history, condition and prospects, etc.) verso blank 1 l. printed title (Information respecting the history, condition and prospects, etc.) verso printers 1 l. dedication verso blank 1 l. introductory document pp. vii-xiv, contents pp. xv-xxii, list of plates pp. xxiii-xxiv, text pp. 17-608, plates and maps numbered 1-29, 31-78, and 2 plates exhibiting the Cherokee alphabet and its application.

Part III, 1853. Half-title (as in part I) verso blank 1 l. engraved title (as in part II) verso blank 1 l. printed title (as in part II) verso printers 1 l. third report pp. v-viii, list of divisions p. ix, contents pp. xi-xv, list of plates pp. xvii-xviii, text pp. 19-635, plates and maps numbered 1-21, 25-45.

Part IV, 1854. Half-title (as in part I) verso blank 1 l. engraved title (as in part II) verso blank 1 l. printed title (as in part II) verso blank 1 l. dedication pp. v-vi, fourth report pp. vii-x, list of divisions p. xi, contents pp. xiii-xxiii, list of plates pp. xxv-xxvi, text pp. 19-668, plates and maps numbered 1-42.

Part V, 1855. Half-title (as in part I) verso blank 1 l. engraved title (as in part II) verso blank 1 l. printed title (as in part II) verso blank 1 l. dedication pp. vii-viii, fifth report pp. ix-xii, list of divisions p. xiii, synopsis of general contents

**Schoolcraft** (H. R.) — Continued.

of vols. I–V pp. xv–xvi, contents pp. xvii–xxii list of plates pp. xxiii–xxiv, text pp. 25–625, appendix pp. 627–712, plates and maps numbered 1–8, 10–36.

Part VI, 1857. Half-title (General history | of the | North American Indians) verso blank 1 l. portrait 1 l. printed title (History | of the | Indian tribes of the United States: | their | present condition and prospects, | and a sketch of their | ancient status. | Published by order of Congress, | under the direction of the Department of the interior—Indian bureau. | By | Henry Rowe Schoolcraft, LL. D. | Member [&c. six lines.] | With Illustrations by Eminent Artists. | In one volume. | Part VI. of the series. | Philadelphia: | J. B. Lippincott & co. | 1857.) verso blank 1 l. inscription verso blank 1 l. letter to the President pp. vii–viii, report pp. ix–x, preface pp. xi–xvi, contents pp. xvii–xxvi, list of plates pp. xxvii–xxviii, text pp. 25–744, index pp. 745–756, fifty-seven plates, partly selected from the other volumes, and three tables.

**Gallatin** (A.), Table of generic Indian families of languages, vol. 3, pp. 397–402.

*Copies seen:* Astor, Bancroft, Boston Athenæum, British Museum, Congress, Eames, National Museum, Powell, Shea, Trumbull.

At the Fischer sale, no. 1581, Quaritch bought a copy for 4*l.* 10*s.* The Field copy, no. 2075, sold for $72; the Menzies copy, no. 1765, for $132; the Squier copy, no. 1214, $120; no. 2032, $60; the Ramirez copy, no. 773 (5 vols.), 5*l.* 5*s.*; the Pinart copy, no. 828 (5 vols. in 4), 208 fr.; the Murphy copy, no. 2228, $69. Priced by Quaritch, no. 30017, 10*l.* 10*s.*; by Clarke & co. 1886, $65; by Quaritch, in 1888, 15*l.*

Reissued with title-pages as follows:

—— Archives | of | Aboriginal Knowledge. | Containing all the | Original Papers laid before Congress | respecting the | History, Antiquities, Language, Ethnology, Pictography, | Rites, Superstitions, and Mythology, | of the | Indian Tribes of the United States | by | Henry R. Schoolcraft, LL. D. | With Illustrations. | Onœndun ih ieu muzzinyegun un.—Algonquin. | In six volumes. | Volume I[–VI]. |

Philadelphia: | J. B. Lippincott & Co. | 1860.

*Engraved title:* Information | respecting the | History, Condition and Prospects | of the | Indian Tribes of the United States: | Collected and prepared under the | Bureau of Indian Affairs | By Henry R. Schoolcraft L. L. D. | Mem: Royal Geo. Society, London. Royal Antiquarian Society. Copenhagen. Ethnological Society, Paris, &c. &c. | Illustrated by | Cap.$^t$ S. Eastman, U. S. A. and other eminent artists. | [Vignette.] | Published by authority of Congress. |

Philadelphia: | J. B. Lippincott & Co.

**Schoolcraft** (H. R.) — Continued.

6 vols. maps and plates, 4°.

This edition agrees in the text page for page with the original titled above, and contains in addition an index to each volume.

*Copies seen:* Congress.

Partially reprinted with title as follows:

[——] The | Indian tribes | of the | United States: | their | history, antiquities, customs, religion, arts, language, | traditions, oral legends, and myths. | Edited by | Francis S. Drake. | Illustrated with one hundred fine engravings on steel. | In two volumes. | Vol. I[–II]. |

Philadelphia: | J. B. Lippincott & co. | London: 16 Southampton street, Covent Garden. | 1884.

2 vols.: portrait 1 l. title verso copyright 1 l. preface pp. 3–5, contents pp. 7–8, list of plates pp. 9–10, introduction pp. 11–24, text pp. 25–458; frontispiece 1 l. title verso copyright 1 l. contents pp. 3–6, list of plates p. 7, text pp. 9–445, index pp. 447–455, plates, 4°.

"In the following pages the attempt has been made to place before the public in a convenient and accessible form the results of the life-long labors in the field of aboriginal research of the late Henry R. Schoolcraft."

Chapter II, Language, literature, and pictography, vol. 1, pp. 47–63, contains general remarks on the Indian languages.

*Copies seen:* Congress.

Priced by Clarke & co. 1886, no. 6376, $25.

Henry Rowe Schoolcraft, ethnologist, born in [Watervliet] Albany County, N. Y., March 28, 1793, died in Washington, D. C., December 10, 1864. Was educated at Middlebury College, Vermont, and at Union, where he pursued the studies of chemistry and mineralogy. In 1817–'18 he traveled in Missouri and Arkansas, and returned with a large collection of geological and mineralogical specimens. In 1820 he was appointed geologist to Gen. Lewis Cass's exploring expedition to Lake Superior and the headwaters of Mississippi River. He was secretary of a commission to treat with the Indians at Chicago, and, after a journey through Illinois and along Wabash and Miami rivers, was in 1822 appointed Indian agent for the tribes of the lake region, establishing himself at Sault Sainte Marie, and afterward at Mackinaw, where, in 1823, he married Jane Johnston, granddaughter of Waboojeeg, a noted Ojibway chief, who had received her education in Europe. In 1828 he founded the Michigan historical society and in 1831 the Algic society. From 1828 till 1832 he was a member of the territorial legislature of Michigan. In 1832 he led a government expedition, which followed the Mississippi River up to its source in Itasca Lake. In 1836 he negotiated a treaty with the Indians on the upper lakes for the cession to the United States of 16,000,000 acres of their lands. He was then

**Schoolcraft** (H. R.)—Continued.

appointed acting superintendent of Indian affairs, and in 1839 chief disbursing agent for the northern department. On his return from Europe in 1842 he made a tour through western Virginia, Ohio, and Canada. He was appointed by the New York legislature in 1845 a commissioner to take the census of the Indians in the State and collect information concerning the Six Nations. After the performance of this task, Congress authorized him, on March 3, 1847, to obtain through the Indian bureau reports relating to all the Indian tribes of the country and to collate and edit the information. In this work he spent the remaining years of his life. Through his influence many laws were enacted for the protection and benefit of the Indians. Numerous scientific societies in the United States and Europe elected him to membership, and the University of Geneva gave him the degree of LL.D. in 1846. He was the author of numerous poems, lectures, and reports on Indian subjects, besides thirty-one larger works. Two of his lectures before the Algic society at Detroit on the "Grammatical Construction of the Indian Languages" were translated into French by Peter S. Duponceau and gained for their author a gold medal from the French institute. . . . To the five volumes of Indian researches compiled under the direction of the war department he added a sixth, containing the post-Columbian history of the Indians and of their relations with Europeans (Philadelphia, 1857). He had collected material for two additional volumes, but the government suddenly suspended the publication of the work.—*Appleton's Cyclop. of Am. Biog.*

**Scouler** (*Dr.* John). Observations on the indigenous tribes of the N. W. coast of America. By John Scouler, M. D., F. L. S., &c.

In Royal Geog. Soc. of London, Jour. vol. 11, pp. 215–251, London, 1841, 8°. (Geological Survey.)

Vocabulary of the Tlaoquatch (southwest extremity Vancouver Island), about 100 words (obtained from Dr. Tolmie), pp. 242–247.

—— On the Indian tribes inhabiting the north-west coast of America. By John Scouler, M. D., F. L. S. Communicated by the Ethnological Society.

In Edinburgh New Philosoph. Jour. vol. 41, pp. 168–192, Edinburgh, 1846, 8°.

Vocabulary (19 words) of the Chikeelis [Chinook Jargon], showing affinities with the Tlaoquatch (from Tolmie) and with the Nootka (from Mozino and Jewitt), p. 176.

Reprinted in Ethnological Soc. of London, Jour. vol. 1, pp. 228–252, London [1848], 8°. (Congress.)

Linguistic contents as above, p. 236.

**Sebasa:**

Grammatic treatise See Bancroft (H. H.)

**Seghers** (*Archbishop* Charles John). [Roman Catholic prayers in the Nesquiat or Nutka language.] (*)

Manuscript; compiled in 1874. See note to **Brabant** (A. J.)

Charles John Seghers, second and fourth Bishop of Vancouver's Island and second Archbishop of Oregon City, was born in the ancient city of Ghent, in Belgium, December 26, 1839. While a mere lad he began to feel that he was called to the priesthood, and, after going through the ordinary course at the theological seminary of Ghent, he entered the American College in the University of Louvain, and was ordained, in the cathedral of Mechlin, in 1863, for the American mission, choosing Victoria, Vancouver's Island, at the instance of Bishop Demers, who was then on a visit to his native country. For eight years he was attached to St. Andrew's Cathedral, Victoria, as assistant, as rector, and vicar-general, being appointed administrator of the diocese in 1871, on the death of Bishop Demers. In 1873 he was consecrated bishop of the see, the youngest prelate of the American episcopacy at that time. . . . But he had always a strong predilection for the primitive native Americans. No Catholic missionaries had as yet attempted the conversion of the Indians of Alaska, for the reason that while it was under the Russian dominions access had been denied to them. . . . In 1878 Bishop Seghers made his first visit to Alaska in order to judge what could be done there, and began to study the native language.

In the meantime Archbishop Blanchet, of Oregon City, having grown old and feeble, Bishop Seghers was made his coadjutor, with right of succession, while the see of Vancouver was assumed by Bishop Brondel. No sooner was he installed as coadjutor of Oregon City than Bishop Seghers devoted a year to acquiring practical knowledge of the vast region belonging to his province. . . . On the resignation of Archbishop Blanchet, in 1881, Archbishop Seghers became the metropolitan in name as well as in fact. But for some time his mind had been set on the conversion of Alaska, and in 1883 he went to Rome to beg that he might be allowed to take up that work. The see of Vancouver was again vacant, Bishop Brondel having been translated to the new see of Helena. At his urgent request, therefore, the Propaganda authorized Archbishop Seghers to resign the important see of Oregon City for the humbler and more laborious one of Vancouver. . . . By the opening of 1885 he was back once more at Victoria. . . . Archbishop Seghers, accompanied by two Jesuit fathers, Tosi and Rabaut, and a servant named Frank Fuller, an American, arrived at Chilkat, on the lower coast, and disembarked. Thence they traveled northwesterly along the foothills of the coast range until they reached the station of the Alaska Trading Company at the headwaters of Stewart's River. Here the Jesuit

**Seghers** (C. J.)—Continued.

fathers remained to establish a mission for the Stekin Indians, while Archbishop Seghers, accompanied by his servant and some Indian guides, pushed on for the trading-post at Muklakayet, near the mouth of the Tanaanah River, reaching that point late in October. . . . The journey was resumed with the intention of striking the Yukon River at Nulata. After seven days with the sleds, during which they had accomplished about 170 miles, they came to a deserted village 30 miles from Nulata, and on the advice of the Indians Archbishop Seghers determined to halt here for the night, but to go on the next day a few miles to an Indian settlement, and there to establish a mission. Fuller, however, who seems to have been of a morose disposition, was averse to pursuing the journey any further, and gave way to a fit of anger when he found that the Indians' advice prevailed against his own with the archbishop. The party entered an abandoned hut and lay down in a line before the fire and slept. In spite of the archbishop's soothing words, Fuller's anger at the prospect of having to go further into this desolate region must have rankled in the man's heart. At daylight the next morning, Sunday, November 28, Fuller went out and brought some sticks for the fire, and then sat down opposite the sleeping prelate. Picking up his rifle, he leveled it at the prelate's head, at the same time calling out, "Archbishop, get up!" The archbishop raised his head. As he did so Fuller pulled the trigger, and the holy missionary received the bullet between the eyes and fell back dead without a sound. . . . The body, which the Indians had covered up and left behind them in the hut, was sent for at once and forwarded to the seaport of St. Michael's. There it was encoffined, and at the request of the Russian priest was deposited in the Russian church until it could be taken to Victoria for interment. The murderer, on being brought to St. Michael's, acknowledged his guilt and professed great sorrow. The lamentation over the death of this devoted missionary, refined scholar, adventurous explorer, and at the same time humble and amiable Christian, was particularly great throughout the Northern Pacific coast, where his personality had become endeared to all sorts of people during his fifteen years of active Christian work in that region.—*T. F. Galwey in the Catholic Family Annual for 1888.*

**Sentences:**

| | |
|---|---|
| Hailtsuk | See Bancroft (H. H.) |

**Seshat:**

| | |
|---|---|
| Proper names | See Knipe (C.) |

**Smithsonian Institution:** These words following a title or included within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, Washington, D. C.

**Some account of the Tahkaht language.** See **Knipe** (C.)

**Songs:**

| | |
|---|---|
| Kwakiutl | See Boas (F.) |
| Kwakiutl | Fillmore (J. C.) |
| Nutka | Boas (F.) |
| Nutka | Jewitt (J. R.) |
| Wakash | Boas (F.) |

**Sproat** (Gilbert Malcolm). Scenes and studies | of savage life. | By Gilbert Malcolm Sproat. | [Two lines quotation.] |

London: Smith, Elder and co. | 1868.

Frontispiece 1 l. title verso blank 1 l. dedication verso blank 1 l. contents pp. v-x, preface pp. xi-xii, text pp. 1-310, appendix pp. 311-317, colophon p. [318], 12°.

Chapter xv. Intellectual capacity and language [of the Ahts], contains a discussion on the numeral system; divisions of the year; grammatical analysis; the Nitinaht dialect [of the Aht]; Cook's list of Nootkah words; affinity of the Indian languages of the northwest coast; a table showing affinities between the Chinook Jargon and Aht, and tribal names, pp. 119-143.—Vocabulary of the Aht language, with a list of the numerals 1-200; an alphabetical list of words obtained at Nitinaht (or Barclay) Sound, but fairly representing the language of all the Aht tribes on the west coast of Vancouver Island, including words invented since their contact with white men, pp. 295-307.—List of Aht tribes on the outside coast of Vancouver Island in 1860, p. 308.—Aht names of men and women, pp. 308-309; of places, p. 310; of berries, p. 310.

Much of this material is extracted from Knipe (C.), Some account of the Tahkaht language.

*Copies seen:* Bancroft, Boston Public, British Museum, Congress, Eames, Georgetown.

**Stewart** (*Capt.* —). See **Gibbs** (G.)

**Swan** (James Gilchrist). The | northwest coast; | or, | three years' residence in Washington | territory. | By James G. Swan. | [Territorial seal.] | With numerous illustrations. |

New York: | Harper & brothers, publishers, | Franklin square. | 1857.

Frontispiece 1 l. title verso copyright notice 1 l. dedication verso blank 1 l. introduction pp. v-vii, contents pp. ix-xiv, list of illustrations p. [xv], map, text pp. 17-409, appendix pp. 411-429, index pp. 431-435, 12°.

Chapter xviii, Language of the Indians (pp. 306-326), includes a vocabulary (12 words) of the Nootka compared with the Chinook, p. 307.—List of [80] words in the Nootkan language, the most in use, from John R. Jewitt's Narrative of the massacre of the crew of the ship Boston by the savages of Queen Charlotte Sound, 1803, pp. 421-422.—Comparative words (12) in the Nootka and Chenook or Jargon, pp. 422.—Many Nootka words passim.

**Swan** (J. G.) — Continued.

*Copies seen:* Astor, Bancroft, Boston Athenæum, British Museum, Eames, Geological Survey, Harvard, Mallet, Pilling.

Issued also with title-page as follows:

—— The | northwest coast; | or, | three years' residence in Washington | territory. | By | James G. Swan. | With numerous illustrations. |
London: | Sampson Low, Son & co., 47 Ludgate hill. | New York: Harper & brothers. | 1857.

Frontispiece 1 l. title 1 l. dedication verso blank 1 l. introduction pp. v-vii, contents pp. ix-xiv, list of illustrations p. xv, map, text pp. 17-409, appendix pp. 411-429, index pp. 431-435, 12°.

Linguistic contents as under title next above.

*Copies seen:* Charles L. Woodward, New York City.

—— Smithsonian contributions to knowledge. | 220 | The | Indians of cape Flattery, | at the entrance to the strait of Fuca, | Washington territory. | By | James G. Swan. | (Accepted for publication, June, 1868.)

Title verso names of commission etc. 1 l. advertisement signed by Joseph Henry, secretary S. I. p. iii, prefatory note signed by George Gibbs p. v, contents p. vii, list of illustrations p. ix, text pp. 1-106, index pp. 107-108, plates, 4°.

Forms article viii, of vol. xvi, Smithsonian Institution Contributions to Knowledge, Washington, 1870, 4°.

The Makah Indians and the names by which they are known to other Indians, p. 1.—Animal names, p. 7.—Species of whales, p. 19.—The harpoon and its parts, p. 21.—The canoe and its parts, p. 21.—Porpoises, seals, otters, etc., p. 30.—Personal names, p. 58.—Mythology, pp. 61-76, includes many native terms, names of gods, etc.—Names of the months, elements, etc., pp. 91-92. — Makah vocabulary, alphabetically arranged by English words, pp. 93-105.—Local nomenclature of the Makahs, pp. 105-106.

*Copies seen:* Geological Survey, Smithsonian.

Issued separately with title-page as follows:

—— Smithsonian Contributions to Knowledge. | 220 | The | Indians of cape Flattery, | at the entrance to the strait of Fuca, | Washington territory. | By | James G. Swan. |

**Swan** (J. G.) — Continued.

Washington city: | published by the Smithsonian institution. | 1869.

Cover title as above, title as above (except the imprint, which reads "Accepted for publication, June, 1868") verso names of the commission and of the printer 1 l. advertisement signed by Joseph Henry p. iii, prefatory note signed by George Gibbs p. v, contents p. vii. list of illustrations p. ix, text pp. 1-106, index pp. 107-108, plates, 4°.

Linguistic contents as under title next above.

*Copies seen:* Eames, Pilling, Smithsonian, Trumbull, Wellesley.

—— Vocabulary of the Makah

Manuscript, 10 leaves, 4°, written on one side only; in the library of the Bureau of Ethnology. Recorded, March, 1865. on one of the forms (no. 170) issued for collectors by the Smithsonian Institution. Equivalents of all the 211 words called for are given.

A copy of this vocabulary, 7 leaves, folio, made by Dr. George Gibbs, is in the same library.

—— Vocabulary of the Makah.

Manuscript, 21 leaves, folio, written on one side only; in the library of the Bureau of Ethnology.

Contains about 1,000 words alphabetically arranged by English words.

Mr. James Gilchrist Swan was born in Medford, Mass., January 11, 1818, and was educated at an academy in that place. In 1833 he went to Boston to reside, and remained there until 1849, when he left for San Francisco, where he arrived in 1850. In 1852 he went to Shoalwater Bay, where he remained until 1856, when he returned east. In 1859 he returned to Puget Sound; since then Port Townsend has been his headquarters. In 1860 Mr. Swan went to Neah Bay. In June, 1862, he was appointed teacher of the Makah Indian Reservation, where he remained till 1866. In 1869 he went to Alaska, and in May, 1875, he went a second time to Alaska, this time under the direction of the Smithsonian Institution, as a commissioner to purchase articles of Indian manufacture for the Philadelphia Centennial Exposition. This fine collection is now in the U. S. National Museum at Washington. July 31, 1878, Mr. Swan was appointed an inspector of customs at Neah Bay, Cape Flattery, and remained there until August, 1888, adding much to our knowledge of the Makah Indians, which was reported to Prof. Baird and published in a bulletin of the U. S. National Museum. In 1883 he went to Queen Charlotte Islands for the Smithsonian Institution and made another collection for the U. S. National Museum.

# T.

**Tate** (*Rev.* Charles Montgomery). The lord's prayer [in the Hailtsuk language].

1 leaf, verso blank, 8°.

*Copies seen:* Pilling.

Mr. Tate came to British Columbia from Northumberland, England, in 1870. He engaged in mission work among the Flathead Indians at Nanaimo, Vancouver Island, in 1871, where he learned the Aukamēnum language spoken by the Indian tribes on the east coast of Vancouver Island, lower Fraser River, and Puget Sound. Here he spent three years, when he removed to Port Simpson, on the borders of Alaska, among the Tsimpsheans. He next moved to the Fraser River and spent seven years amongst the Flathead tribes between Yale and Westminster, frequently visiting the Indians on the Nootsahk River in Washington Territory. Mr. Tate spent four years, 1880 to 1884, among the Bella-Bellas, returning in the latter year to the mission on Fraser River.

**Tahkaht.** See **Tokoaat.**

**Text:**

| | |
|---|---|
| Nutka | See Brabant (A. J.) |

**Tlaoquatch.** See Klaokwat.

**Tokoaat:**

| | |
|---|---|
| Dictionary | See Knipe (C.) |
| Grammar | Knipe (C.) |
| Grammatic treatise | Sproat (G. M.) |
| Numerals | Eells (M.) |
| Numerals | Knipe (C.) |
| Numerals | Sproat (G. M.) |
| Proper names | Knipe (C.) |
| Proper names | Sproat (G. M.) |
| Tribal names | Knipe (C.) |
| Tribal names | Sproat (G. M.) |
| Vocabulary | Chamberlain (A. F.) |
| Vocabulary | Sproat (G. M.) |
| Vocabulary | Tolmie (W. F.) and Dawson (G. M.) |

**Tolmie** (*Dr.* William Fraser). [Vocabularies of the northwest coast of North America.]

In Royal Geog. Soc. of London, Jour. vol. 11, pp. 230–246, London, 1841, 8°. (Geological Survey.)

Vocabulary of the Tlaoquatch (about 100 words), pp. 242–247.

This vocabulary and others by the same author are included in an article by Scouler (J.), Observations on the indigenous tribes of the northwest coast, pp. 215–251.

—— and **Dawson** (G. M.) Geological and natural history survey of Canada. | Alfred R. C. Selwyn, F. R. S., F. G. S., Director. | Comparative vocabularies | of the | Indian tribes | of | British Columbia, | with a map illustrating distribution. | By | W. Fraser Tolmie, | Licentiate of the Faculty of Physicians and Surgeons, Glasgow. | And | George M. Dawson, D. S., A. S. R. M., F. G. S., &c. | [Coat of arms.] | Published by authority of Parliament. |

Montreal: | Dawson brothers. | 1884.

Cover title nearly as above, title as above verso blank 1 l. letter of transmittal signed by G. M. Dawson verso blank 1 l. preface signed by G. M. Dawson pp. 5B–7B, introductory note signed by W. F. Tolmie pp. 9B–12B, text pp. 14B–131B, map, 8°.

Comparative vocabulary (225 words) of five languages, among them the Aht (Kaiookwāhk), pp. 50B–60B.—"Comparative table of a few of the words [68] in the foregoing vocabularies," including the Aht, p. 127B.—Comparison of 4 words in various Indian languages of North America (from various sources), among them the Aht, pp. 128B–129B.

*Copies seen:* Eames, Pilling, Wellesley.

William Fraser Tolmie was born at Inverness, Scotland, February 3, 1812, and died December 8, 1886, after an illness of only three days, at his residence, Cloverdale, Victoria, B. C. He was educated at Glasgow University, where he graduated in August, 1832. On September 12 of the same year he accepted a position as surgeon and clerk with the Hudson's Bay Company, and left home for the Columbia River, arriving at Vancouver in the spring of 1833. Vancouver was then the chief post of the Hudson's Bay Company on this coast. In 1841 he visited his native land, but returned in 1842 overland via the plains and the Columbia, and was placed in charge of the Hudson's Bay posts on Puget Sound. He here took a prominent part, during the Indian war of 1855–'56, in pacifying the Indians. Being an excellent linguist, he had acquired a knowledge of the native tongues, and was instrumental in bringing about peace between the whites and the Indians. He was appointed chief factor of the Hudson's Bay Company in 1855, removed to Vancouver Island in 1859, when he went into stockraising, being the first to introduce thoroughbred stock into British Columbia; was a member of the local legislature two terms, until 1878; was a member of the first board of education for several years, exercising a great influence in educational matters; held many offices of trust, and was always a valued and respected citizen.

Mr. Tolmie was known to ethnologists for his contributions to the history and linguistics of the native races of the West Coast, and dated his interest in ethnological matters from his contact

**Tolmie** (W. F.) and **Dawson** (G. M.)—Continued.

with Mr. Horatio Hale, who visited the West Coast as an ethnologist to the Wilkes exploring expedition. He afterwards transmitted vocabularies of a number of the tribes to Dr. Scouler and to Mr. George Gibbs, some of which were published in Contributions to North American Ethnology. In 1884 he published, in conjunction with Dr. G. M. Dawson, a nearly complete series of short vocabularies of the principal languages met with in British Columbia, and his name is to be found frequently quoted as an authority on the history of the Northwest Coast and its ethnology. He frequently contributed to the press upon public questions and events now historical.

**Treasury.** The Treasury of Languages. | A | rudimentary dictionary | of | universal philology. | Daniel iii. 4. | [One line in Hebrew.] |

Hall and Co., 25, Paternoster row, London. | (All rights reserved.) [1873?]

*Colophon:* London: | printed by Grant and co., 72–78, Turnmill street, E. C.

Title verso blank 1 l. advertisement (dated February 7th, 1873) verso blank 1 l. introduction (signed J. B. and dated October 31st, 1873) pp. i–iv, dictionary of languages (in alphabetical order) pp. 1–301, list of contributors p. [302], errata verso colophon 1 l. 12°.

Edited by James Bonwick, Esq., F. R. G. S., assisted by about twenty-two contributors, whose initials are signed to the most important of their respective articles. In the compilation of the work free use was made of Bagster's *Bible of Every Land* and Dr. Latham's *Elements of Comparative Philology*. There are also references to an appendix, concerning which there is the following note on p. 301: "Notice.—Owing to the unexpected enlargement of this Book in course of printing, the Appendix is necessarily postponed; and the more especially as additional matter has been received sufficient to make a second volume. And it will be proceeded with so soon as an adequate list of Subscribers shall be obtained." Under the name of each language is a brief statement of the family or stock to which it belongs, and the country where it is or was spoken, together with references, in many cases, to the principal authorities on the grammar and vocabulary. An addenda is given at the end of each letter.

Scattered references to the dialects of the Wakashan.

*Copies seen:* Eames.

Tribal names:

| | |
|---|---|
| Nutka | See Keane (A. H.) |
| Tokoaat | Knipe (C.) |
| Tokoaat | Sproat (G. M.) |
| Wakash | Kane (P.) |

**Trübner** (Nicolas). See **Ludewig** (H. E.)

**Trumbull**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Dr. J. Hammond Trumbull, Hartford, Conn.

[**Trumbull** (*Dr.* James Hammond).] Catalogue | of the | American Library | of the late | mr. George Brinley, | of Hartford, Conn. | Part I. | America in general | New France Canada etc. | the British colonies to 1776 | New England | [–Part V. | General and miscellaneous. | [&c. eight lines.] |

Hartford | Press of the Case Lockwood & Brainard Company | 1878 [–1893]

5 parts, 8°. Compiled by Dr. J. H. Trumbull. There is an *Index to the catalogue*, etc., compiled by Wm. J. Fletcher, Hartford, 1893, 8°. (Pilling.)

Indian languages: general treatises and collections, part 3, pp. 123–124; Northwest coast, p. 141.

*Copies seen:* Eames, Pilling.

James Hammond Trumbull, philologist, born in Stonington, Conn., December 20, 1821. He entered Yale in 1838, and though, owing to ill health, he was not graduated with his class, his name was enrolled among its members in 1850 and he was given the degree of A. M. He settled in Hartford in 1847, and was assistant secretary of state in 1847–'52 and 1858–'61, and secretary in 1861–'64, also state librarian in 1854. Soon after going to Hartford he joined the Connecticut Historical Society, was its corresponding secretary in 1849–'63, and was elected its president in 1863. He has been a trustee of the Watkinson free library of Hartford and its librarian since 1863, and has been an officer of the Wadsworth athenæum since 1864. Dr. Trumbull was an original member of the American Philological Association in 1869 and its president in 1874–'75. He has been a member of the American Oriental Society since 1860, and the American Ethnological Society since 1867, and honorary member of many State historical societies. In 1872 he was elected to the National Academy of Sciences. Since 1858 he has devoted special attention to the subject of the Indian languages of North America. He has prepared a dictionary and vocabulary to John Eliot's Indian bible and is probably the only American scholar that is now able to read that work. In 1873 he was chosen lecturer on Indian languages of North America at Yale, but loss of health and other labors soon compelled his resignation. The degree of LL. D. was conferred on him by Yale in 1871 and by Harvard in 1887, while Columbia gave him an L. H. D. in 1887.—*Appleton's Cyclop. of Am. Biog.*

**Turner** (William Wadden). See **Ludewig** (H. E.)

## U.

**Ucalta.** See **Ukwulta.**

**Ukwulta:**

| | |
|---|---|
| General discussion | See **Anderson** (A. C.) |
| Grammatic treatise | **Petitot** (E.) |
| Vocabulary | **Petitot** (E.) |
| Words | **Petitot** (E.) |

**Uméry** (J.) Sur l'identité du mot *mère* dans les idiomes de tous les peuples.

In Revue Orientale et Américaine, vol. 8, pp. 335–338, Paris, 1863, 8°.

Among the languages mentioned is the Noutka.

## V.

**Vancouver Island Indians.** See **Nutka.**

**Vater** (*Dr.* Johann Severin). Untersuchungen | über | Amerika's Bevölkerung | aus dem | alten Kontinente | dem | Herrn Kammerherrn | Alexander von Humboldt | gewidmet | von | Johann Severin Vater | Professor und Bibliothekar. |

Leipzig, | bei Friedrich Christian Wilhelm Vogel. | 1810.

*Colophon:* Halle, gedruckt bei Johann Jacob Gebauer.

Title verso blank 1 l. dedication verso blank 1 l. verehrungswürdiger Herr Kammerherr 2 ll. inhalts-anzeige pp. ix–xii, half-title verso blank 1 l. text pp. 3–211, errata and colophon p. [212], 8°.

A few words in the Nutka language, pp. 164, 196.—Vergleichungen Amerikanischer Sprachen (pp. 195–203) also contains a few words in the same languages, p. 201.

*Copies seen:* Astor, British Museum, Congress, Eames, Harvard, Watkinson.

At the Fischer sale, catalogue no. 2879, a copy was bought by Quaritch for 1*s.* 6*d.*

—— Linguarum totius orbis | Index | alphabeticus, | quarum | Grammaticae, Lexica, | collectiones vocabulorum | recensentur, | patria significatur, historia adumbratur | a | Joanne Severino Vatero, | Theol. Doct. et Profess. Bibliothecario Reg., Ord. | S. Wladimiri equite. |

Berolini | In officina libraria Fr. Nicolai. | MDCCCXV [1815].

*Second title:* Litteratur | der | Grammatiken, Lexica | und | Wörtersammlungen | aller Sprachen der Erde | nach | alphabetischer Ordnung der Sprachen, | mit einer | gedrängten Uebersicht | des Vaterlandes, der Schicksale | und Verwandtschaft derselben | von | Dr. Johann Severin Vater, | Professor und Bibliothekar zu Königsberg des S. Wladimir- | Ordens Ritter. |

Berlin | in der Nicolaischen Buchhandlung. | 1815.

**Vater** (J. S.) — Continued.

Latin title verso l. 1 recto blank, German title recto l. 2 verso blank, dedication verso blank 1 l. address to the king 1 l. preface pp. i–ii, to the reader pp. iii–iv, half-title verso blank 1 l. text pp. 3–259, 8°. Alphabetically arranged by names of languages, double columns, German and Latin.

List of works containing material relating to the language of Nutka Sound, p. 171.

*Copies seen:* Bureau of Ethnology, Eames, Pilling.

A later edition in German with title-page as follows:

—— Litteratur | der | Grammatiken, Lexika | und | Wörtersammlungen | aller Sprachen der Erde | von | Johann Severin Vater. | Zweite, völlig umgearbeitete Ausgabe | von | B. Jülg. |

Berlin, 1847. | In der Nicolaischen Buchhandlung.

Title verso blank 1 l. dedication verso blank 1 l. preface (signed B. Jülg and dated 1. December 1846) pp. v–x, titles of general works on the subject pp. xi–xii, text (alphabetically arranged by names of languages) pp. 1–450, additions and corrections pp. 451–541, subject index pp. 542–563, author index pp. 564–592, errata 2 ll. 8°.

List of works containing material relating to the language of Nutka Sound, pp. 267–268, 528.

*Copies seen:* Congress, Eames, Harvard.

At the Fischer sale, no. 1710, a copy sold for 1*s.*

—— See **Adelung** (J. C.) and **Vater** (J. S.)

**Vocabularies:**

| | |
|---|---|
| Hailtsuk | See **Boas** (F.) |
| Hailtsuk | **Buschmann** (J. C. E.) |
| Hailtsuk | **Campbell** (J.) |
| Hailtsuk | **Dall** (W. H.) |
| Hailtsuk | **Gallatin** (A.) |
| Hailtsuk | **Gibbs** (G.) |
| Hailtsuk | **Hale** (H.) |
| Hailtsuk | **Latham** (R. G.) |
| Hailtsuk | **Powell** (J. W.) |
| Hailtsuk | **Tolmie** (W. F.) |
| Klaokwat | **Bulmer** (T. S.) |
| Klaokwat | **Buschmann** (J. C. E.) |

**Vocabularies** — Continued.

| | |
|---|---|
| Klaokwat | See Gibbs (G.) |
| Klaokwat | Latham (R. G.) |
| Klaokwat | Lemmens (T. N.) |
| Klaokwat | Scouler (J.) |
| Klaokwat | Waters (A.) |
| Kwakiutl | Boas (F.) |
| Kwakiutl | Canadian. |
| Kwakiutl | Chamberlain (A. F.) |
| Kwakiutl | Dall (W. H.) |
| Kwakiutl | Dawson (G. M.) |
| Kwakiutl | Gibbs (G.) |
| Kwakiutl | Kwakiutl. |
| Kwakiutl | Powell (J. W.) |
| Kwakiutl | Wilson (E. F.) |
| Lekwiltoq | Boas (F.) |
| Maka | Bartlett (J. R.) |
| Maka | Buschmann (J. C. E.) |
| Maka | Galiano (D. A.) |
| Maka | Gallatin (A.) |
| Maka | Gibbs (G.) |
| Maka | Knipe (C.) |
| Maka | Latham (R. G.) |
| Maka | Maka. |
| Maka | Pinart (A. L.) |
| Maka | Swan (J. G.) |
| Niwiti | Gallatin (A.) |
| Niwiti | Knipe (C.) |
| Nitinat | Knipe (C.) |
| Nitinat | Pinart (A. L.) |
| Nitinat | Sproat (G. M.) |
| Nutka | Adelung (J. C.) |
| Nutka | Anderson (W.) |
| Nutka | Armstrong (A. N.) |
| Nutka | Balbi (A. |

**Vocabularies** — Continued.

| | |
|---|---|
| Nutka | See Boas (F.) |
| Nutka | Brabant (A. J.) |
| Nutka | Bulmer (T. S.) |
| Nutka | Buschmann (J. C. E.) |
| Nutka | Campbell (J.) |
| Nutka | Cook (J.) |
| Nutka | Ellis (W.) |
| Nutka | Fry (E.) |
| Nutka | Forster (J. G.) |
| Nutka | Galiano (D. A.) |
| Nutka | Gallatin (A.) |
| Nutka | Gibbs (G.) |
| Nutka | Haines (E. M.) |
| Nutka | Hale (H.) |
| Nutka | Humboldt (F. von). |
| Nutka | Jéhan (L. F.) |
| Nutka | Jewitt (J. R.) |
| Nutka | Kerr (R.) |
| Nutka | Knipe (C.) |
| Nutka | La Harpe (J. F. de). |
| Nutka | Latham (R. G.) |
| Nutka | Pablo (J. E. S.) |
| Nutka | Quimper (M.) |
| Nutka | Scouler (J.) |
| Nutka | Sproat (G. M.) |
| Nutka | Swan (J. G.) |
| Nutka | Yankiewitch (F.) |
| Tokoaat | Chamberlain (A. F.) |
| Tokoaat | Sproat (G. M.) |
| Tokoaat | Tolmie (W. F.) |
| Ukwulta | Petitot (E. F. S. J.) |
| Wakash | Latham (R. G.) |
| Wakash | Pinart (A. L.) |

## W.

**Wakashan:**

| | |
|---|---|
| Classification | See Bates (H. W.) |
| Classification | Beach (W. W.) |
| Classification | Berghaus (H.) |
| Classification | Boas (F.) |
| Classification | Brinton (D. G.) |
| Classification | Buschmann (J. C. E.) |
| Classification | Dawson (G. M.) |
| Classification | Douglass (J.) |
| Classification | Drake (S. G.) |
| Classification | Gallatin (A.) |
| Classification | Haines (E. M.) |
| Classification | Kane (P.) |
| Classification | Keane (A. H.) |
| Classification | Latham (R. G.) |
| Classification | Powell (J. W.) |
| Classification | Priest (J.) |
| Classification | Rafinesque (C. S.) |
| Classification | Sayce (A. H.) |
| Classification | Schoolcraft (H. R.) |
| Classification | Swan (J. G.) |
| General discussion | Beach (W. W.) |
| General discussion | Berghaus (H.) |
| General discussion | Drake (S. G.) |
| General discussion | Latham (R. G.) |

**Wakashan** — Continued.

| | |
|---|---|
| General discussion | Treasury. |
| Songs | Boas (F.) |
| Vocabulary | Latham (R. G.) |
| Vocabulary | Pinart (A. L.) |
| Words | Bulmer (T. S.) |
| Words | Daa (L. K.) |

**Waters** (Abraham). A | vocabulary of | Words in Hancock's Harbor | Language, | On the North West Coast of N. America. | Taken by Abraham Waters, who | sailed to that place with Capt. Gray of | Boston (about 20 years ago) whose widow | presented the Original, from which this is | transcribed, to Elbridge G. Howe. | Paxton Dec. 13. 1828.

Manuscript, 14 pages, 8°; in the library of the American Antiquarian Society, Worcester, Mass. "Hancock's Harbor, lat. 49° 9′, long. 125°."

Contains 110 words in the Klaokwat language.

**Watkinson**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the Watkinson library, Hartford, Conn.

**Wellesley**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler belonging to the library of Wellesley college, Wellesley, Mass.

**Whymper** (Frederick). Travel and adventure | in the | territory of Alaska, | formerly Russian America—now ceded to the | United States—and in various other | parts of the north Pacific. | By Frederick Whymper. | [Design.] | With map and illustrations. |

London: | John Murray, Albemarle street. | 1868. | The right of Translation is reserved.

Half-title verso blank 1 l. title verso names of printers 1 l. dedication verso blank 1 l. preface pp. vii-ix, contents pp. xi-xix, list of illustrations p. [xx], text pp. 1-306, appendix pp. 307-331, map, plates, 8°.

A few Claoquaht phrases, pp. 30, 31.

*Copies seen:* Boston Public, British Museum, Congress.

At the Field sale, catalogue no. 2539, a copy brought $2.75.

—— Travel and adventure | in the | territory of Alaska, | formerly Russian America—now ceded to the | United States—and in various other | parts of the north Pacific. | By Frederick Whymper. | [Design.] | With map and illustrations. |

New York: | Harper & brothers, publishers, | Franklin square. | 1869.

Frontispiece 1 l. title verso blank 1 l. dedication verso blank 1 l. preface pp. xi-xii, contents pp. xiii-xviii, list of illustrations p. xix, text pp. 21-332, appendix pp. 333-353, map and plates, 8°.

Linguistic contents as under title next above, pp. 49, 50.

*Copies seen:* Bancroft, Boston Athenæum, Powell.

Reprinted, 1871, pp. xix, 21-353, 8°.

A French edition with title as follows:

—— Frédérick Whymper | Voyages et aventures | dans | l'Alaska | (ancienne Amérique russe) | Ouvrage traduit de l'Anglais | avec l'autorisation de l'auteur | par Émile Jonveaux | Illustré de 37 gravures sur bois | et accompagné d'une carte |

Paris | librairie Hachette et C^ie^ | boulevard Saint-Germain, 79 | 1871 | Tous droits reservés

**Whymper (F.)**—Continued.

Cover title as above, half-title verso name of printer 1 l. title verso blank 1 l. preface pp. i-ii, half-title verso blank 1 l. text pp. 3-405, table des chapitres pp. 407-412, map, 8°.

Linguistic contents as under titles above, p. 41.

*Copies seen:* Pilling.

**Wikenak**:

| | |
|---|---|
| Vocabulary | See Boas (F.) |

**Wilson** (*Rev.* Edward Francis). A comparative vocabulary.

In the Canadian Indian, vol. 1, no. 4, pp. 104-107, Owen Sound, Ontario, January, 1891, 8°. (Pilling.)

A vocabulary of ten words in about 56 languages, mostly North American, among them the Kwakiool.

Rev. Edward Francis Wilson, son of the late Rev. Daniel Wilson, Islington, prebendary of St. Paul's cathedral, and grandson of Daniel Wilson, bishop of Calcutta, was born in London December 7, 1844, and at the age of 17 left school and emigrated to Canada for the purpose of leading an agricultural life; soon after his arrival he was led to take an interest in the Indians and resolved to become a missionary. After two years of preparation, much of which time was spent among the Indians, he returned to England, and in December, 1867, was ordained deacon. Shortly thereafter it was arranged that he should return to Canada as a missionary to the Ojibway Indians, under the auspices of the Church Missionary Society, which he did in July, 1868. He has labored among the Indians ever since, building two homes—the Shingwauk Home, at Sault Ste. Marie, and the Wawanosh Home, two miles from the former—and preparing linguistic works.

**Wisconsin Historical Society**: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, Madison, Wis.

**Words**:

| | |
|---|---|
| Hailtsuk | See Boas (F.) |
| Hailtsuk | Daa (L. K.) |
| Hailtsuk | Gibbs (G.) |
| Hailtsuk | Latham (R. G.) |
| Klaokwat | Daa (L. K.) |
| Klaokwat | Latham (R. G.) |
| Klaokwat | Whymper (F.) |
| Kwakiutl | Boas (F.) |
| Kwakiutl | Hale (H.) |
| Kwakiutl | Pott (A. F.) |
| Nutka | Bachiller y Morales. |
| Nutka | Bancroft (H. H.) |
| Nutka | Boas (F.) |
| Nutka | Bulmer (T. S.) |
| Nutka | Daa (L. K.) |
| Nutka | Eells (M.) |
| Nutka | Ellis (W.) |
| Nutka | Featherman (A.) |
| Nutka | Gibbs (G.) |
| Nutka | Hale (H.) |

**Words** — Continued.

| | |
|---|---|
| Nutka | See Jewitt (J. R.) |
| Nutka | Latham (R. G.) |
| Nutka | Lubbock (J.) |
| Nutka | Norris (P. W.) |
| Nutka | Pott (A. F.) |
| Nutka | Prichard (J. C.) |
| Nutka | Swan (J. G.) |

**Words** — Continued.

| | |
|---|---|
| Nutka | See Umféry (J.) |
| Nutka | Vater (J. S.) |
| Nutka | Youth's. |
| Ukwulta | Petitot (E. F. S. J.) |
| Wakash | Bulmer (T. S.) |
| Wakash | Daa (L. K.) |
| Wikenok | Boas (F.) |

## Y.

**Yale**: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Yale College, New Haven, Conn.

[**Yankiewitch** (Feodor) *de Miriewo.*]
Сравнительный | словарь | всѣхъ | языковъ и нарѣчій, | по азбучному порядку | расположенный. | Часть первая[-четвертая] | А-Д [С-Θ]. |
Въ Санкшпешербургѣ, 1790[-1791].

*Translation:* Comparative | dictionary | of all | languages and dialects | in alphabetical order | arranged. | Part first [-fourth] A–D[S–Th]. | At St. Petersburg, 1790[-1791]

4 vols.: title verso blank 1 l. text pp. 1-454; title verso blank 1 l. text pp. 1-499; title verso blank 1 l. text pp. 1-518; title verso blank 1 l. text pp. 1-618, 4°.

About two hundred and seventy-four languages and dialects are here represented, of which twenty-five are American. Among the latter is one

**Въ обласшии Вушка въ сѣверо-западно ii Америкѣ** [In the region Nutka, in northwestern America.]

Each page is divided into three columns, the first containing in alphabetical order the words of various languages, the second showing the Russian equivalents, and the third giving the names of the languages represented in the first column. This edition was edited by Feodor Yankiewitch. One thousand copies were printed.

The work of which the above is a re arrangement was begun by the empress Catharine II of Russia in the summer or autumn of 1784. After laboring on it personally for about nine months, she called Prof. Peter Simon Pallas to her aid, and ordered him to digest the material and prepare it for the press. On the 22d of May, 1785, a circular or prospectus of the work was issued; and in 1786 a *Modèle du vocabulaire, qui doit servir à la comparaison de toutes les langues*, 4 ll. 4°, was printed, and sent out for the purpose of obtaining additional information.

One copy or more of this specimen was forwarded to General Washington, through the Marquis de Lafayette, with a request for some authentic vocabularies of the North American Indians. The receipt of this application was acknowledged on May 10th, 1786, by General Washington, who wrote on the 20th of the following August to Capt. Thomas Hutchins, enclosing the printed specimen, and asking for vocabularies of the Ohio Indians. A few months later, November 27th, 1786, hearing that Richard Butler had been appointed superintendent of Indian affairs, General Washington wrote to him, requesting him to obtain the printed form from Capt. Hutchins, and to collect the desired information. A little more than a year passed before the material was ready. On the 20th of January, 1788, Washington transmitted to Lafayette a vocabulary of the Shawanese and Delaware languages, collected by Mr. Butler, together with a shorter specimen of the language of the southern Indians by Mr. Benjamin Hawkins.

In the meantime, by order of the empress, work on the great comparative vocabulary had been rapidly hurried on. The first section was completed and published, with Latin titles prefixed, *Linguarum totius orbis vocabularia comparativa; augustissimae cura collecta*, Petropoli, 1786–1789, 2 vols. 4°. (Eames.) It comprised words in 51 European, 137 Asiatic, and 12 Polynesian languages, with the numerals at the end in 225 languages, all in Russian characters; 285 selected words were treated separately, 130 in the first volume and 155 in the second. The Russian word was placed at the head of each list, and followed in numerical order by the names of the 200 languages, each with its equivalent word in one line.

The second section, which was intended to comprise the American and African words, in one volume, was never printed. This was due to a change of plan. The empress, it seems, was not satisfied with the result. She now wished to have all the words arranged in one general alphabet, irrespective of language. As Prof. Pallas was busily engaged in other scientific labors which had been assigned to him, the services of Feodor Yankiewitch de Miriewo, director of the normal school at St. Petersburg, were immediately called into requisition. Under his direction all the material in print and manuscript was recast, the American and African words included, and the whole published in four volumes, as described above.

*Copies seen:* British Museum, Eames.

**Yokultat.** See **Ukwulta.**

**Youth's.** The youth's | companion: | a | monthly magazine | published for the benefit | of the | Puget sound, W. T. Indian missions. | Volume first [-fifth?] | [Vignette.] |

Tulalip Indian Reservation, | 1882 [-1886?].

5 vols. 16°. I have seen but two volumes (the first and second) with cover title and inside title both as above, those belonging to myself; the remaining portion I have seen only in numbers, the last of which is headed Vol. V. May, 1886. No. 60. These numbers are each headed as follows:

The youth's companion: a juvenile monthly magazine published for the benefit of the Puget Sound Catholic Indian Missions; and set to type, printed and in part written by the pupils of the Tulalip, Wash. Ty. Industrial Boarding Schools, under the control of the Sisters of Charity. Approved by the Rt. Rev. Bishop. Vol. I. May, 1881. No. 1 [-Vol. V. May, 1886. No. 60.]

**Youth's** — Continued.

It was edited by Rev. J. B. Boulet, and instead of being paged continuously, continued articles have a separate pagination dividing the regular numbering. For instance, in no. 1, pp. 11-14 (Lives of the saints) are numbered 1-4, and the article is continued in no. 2 on pp. 5-8, taking the place of 41-44 of the regular numbering. The publication was discontinued after May, 1886. on account of the protracted illness of the editor.

A few words in the Nootsack language, vol. 2, p. 156.

*Copies seen:* Congress, Georgetown, Pilling, Wellesley.

**Yukulta.** See **Ukwulta.**

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# ADVERTISEMENT.

The work of the Bureau of American Ethnology is conducted under act of Congress "for continuing ethnologic researches among the American Indians under the direction of the Smithsonian Institution."

Two series of publications are issued by the Bureau under authority of Congress, viz, annual reports and bulletins. The annual reports are authorized by concurrent resolution from time to time and are published for the use of Congress and the Bureau; the publication of the series of bulletins was authorized by concurrent resolution first in 1886 and more definitely in 1888, and these also are issued for the use of Congress and the Bureau. In addition, the Bureau supervises the publication of a series of quarto volumes bearing the title, "Contributions to North American Ethnology," begun in 1877 by the United States Geographical Survey of the Rocky Mountain Region.

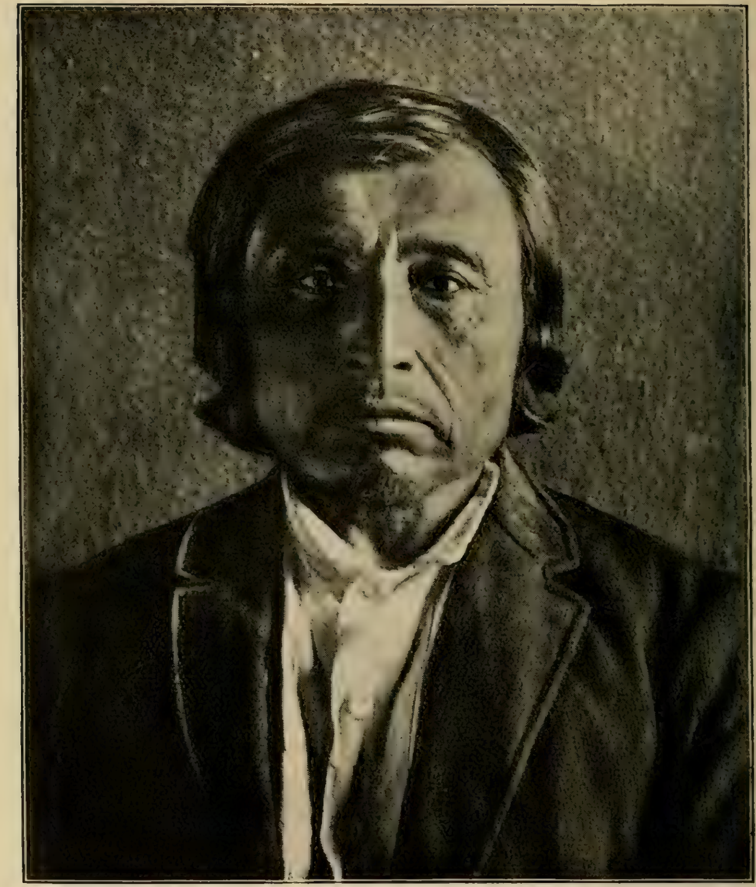
These publications are distributed primarily by Congress, and the portions of the editions printed for the Bureau are used for exchange with libraries and scientific and educational institutions and with special investigators in anthropology who send their own publications regularly to the Bureau.

The exchange list of the Bureau is large, and the product of the exchange forms a valuable ethnologic library independent of the general library of the Smithsonian Institution. This library is in constant use by the Bureau collaborators, as well as by other anthropologists resident in or visiting Washington.

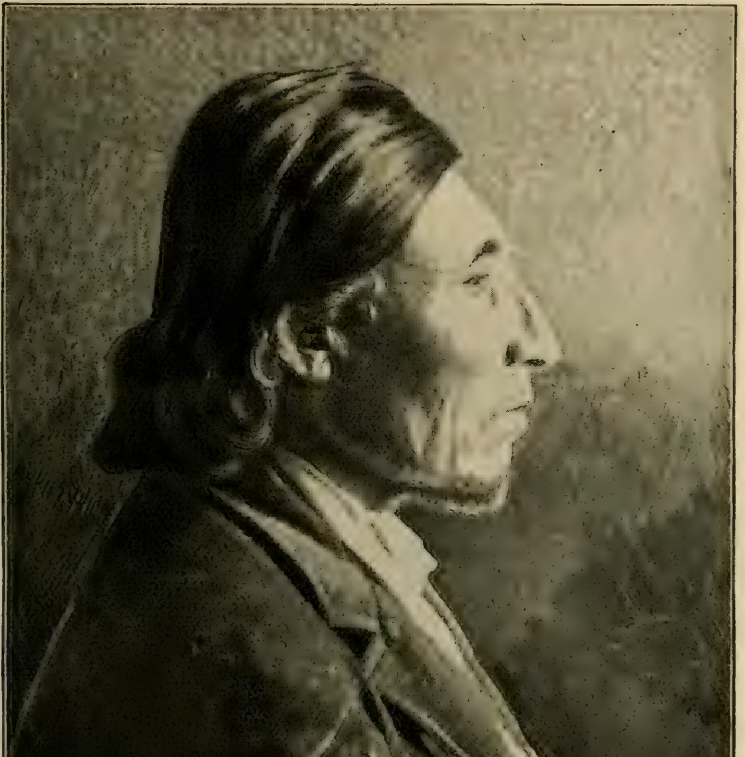
The earlier volumes of the annual reports and the first seven volumes of the "Contributions to North American Ethnology" are out of print

Exchanges and other contributions to the Bureau should be addressed,

The DIRECTOR,
*Bureau of American Ethnology,*
*Washington, D. C.,*
*U. S. A.*



PORTRAITS



ES CULTEE.

PORTRAITS OF CHARLES CULTEE.

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

# CHINOOK TEXTS

BY

FRANZ BOAS

WASHINGTON
GOVERNMENT PRINTING OFFICE
1894

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# CHINOOK TEXTS

Told by
CHARLES CULTEE
Recorded and translated by
FRANZ BOAS

## INTRODUCTION.

### HISTORICAL ACCOUNT.

The following texts were collected in the summers of 1890 and 1891. While studying the Salishan languages of Washington and Oregon I learned that the dialects of the lower Chinook were on the verge of disappearing, and that only a few individuals survived who remembered the languages of the once powerful tribes of the Clatsop and Chinook. This fact determined me to make an effort to collect what little remained of these languages.

I first went to Clatsop, where a small band of Indians are located near Seaside, Clatsop county, Oregon. Although a number of them belonged to the Clatsop tribe, they had all adopted the Nehelim language, a dialect of the Salishan Tillamook. This change of language was brought about by frequent intermarriages with the Nehelim. I found one middle-aged man and two old women who still remembered the Clatsop language, but it was impossible to obtain more than a vocabulary and a few sentences. The man had forgotten a great part of the language, while the women were not able to grasp what I wanted; they claimed to have forgotten their myths and traditions, and could not or would not give me any connected texts. One old Clatsop woman, who had been married to a Mr. Smith, was too sick to be seen, and died soon after my visit. The few remaining Clatsop had totally forgotten the history of their tribe, and even maintained that no allied dialect was spoken north of Columbia river and on Shoalwater bay. They assured me that the whole country was occupied by the Chehalis, another Salishan tribe. They told me, however, that a few of their relatives, who still continued to speak Clatsop, lived on Shoalwater bay among the Chehalis.

I went to search for this remnant of the Clatsop and Chinook peoples, and found them located at Bay Center, Pacific county, Washington. They proved to be the last survivors of the Chinook, who at one time occupied the greater part of Shoalwater bay and the northern bank of Columbia river as far as Greys Harbor. The tribe has adopted the Chehalis language in the same way in which the Clatsop have adopted the Nehelim. The only individuals who spoke Chinook were Charles Cultee and Catherine. While I was unable to obtain anything from the latter, Cultee (or more properly Q¡ᴇltē′) proved to be a veritable storehouse of information. His mother's mother was a Katlamat, and his mother's father a Quilā′pax; his father's mother was a Clatsop, and his father's father a Tinneh of the interior. His wife is a Chehalis, and at present he speaks Chehalis almost exclusively, this being also the language of his children. He has lived for a long time in Katlamat, on the southern bank of Columbia river, his mother's town, and for this reason speaks the Katlamat dialect as well as the Chinook dialect. He uses the former dialect in conversing with Samson, a Katlamat Indian, who is also located at Bay Center. Until a few years ago he spoke Chinook with one of his relatives, while he uses it now only rarely when conversing with Catherine, who lives a few miles from Bay Center. Possibly this Chinook is to a certain extent mixed with Katlamat expressions, but from a close study of the material I conclude that it is on the whole pure and trustworthy.

I have obtained from Cultee a series of Katlamat texts also, which appear to me not quite so good as the Chinook texts, but nevertheless give a good insight into the differences of the two dialects. It may be possible to obtain material in this dialect from other sources.

My work of translating and explaining the texts was greatly facilitated by Cultee's remarkable intelligence. After he had once grasped what I wanted, he explained to me the grammatical structure of the sentences by means of examples, and elucidated the sense of difficult periods. This work was the more difficult as we conversed only by means of the Chinook jargon.

The following pages contain nothing but the texts and translations. The grammar and dictionary of the language will contain a comparison of all the dialects of the Chinookan stock. I have translated the first text almost verbatim, while in the later texts I endeavored only to render the sense accurately, for which reason short sentences have been inserted, others omitted. Still, the form of the Chinook sentences has been preserved as nearly as possible.

### ALPHABET.

| | |
|---|---|
| a, e, i, o, u | have their continental sounds (short). |
| ā, ē, ī, ō, ū | long vowels. |
| A, E. I, O, U | obscure vowels. |
| ᵃ, ᵉ, ⁱ, ᵒ, ᵘ | vowels not articulated but indicated by position of the mouth. |
| ä | in German *Bär*. |
| â | aw in law. |
| ô | o in German *voll*. |
| ê | e in bell. |
| – | separates vowels which do not form diphthongs. |
| ai | i in island. |
| au | ow in how. |
| l | as in English. |
| ll | very long, slightly palatized by allowing a greater portion of the back of the tongue to touch the palate. |
| ⅂ | posterior palatal l; the tip of the tongue touches the alveoli of the lower jaw, the back of the tongue is pressed against the hard palate, sonans. |
| L | the same, short and exploded (surd; Lepsius's t̲). |
| L¡ | the same with very great stress of explosion. |
| q | velar k. |
| k | English k. |
| k· | palatized k (Lepsius's k′), almost ky. |
| kX | might be better defined as a posterior palatal k, between k and k·. |
| x | ch in German *Bach*. |
| X | x pronounced at posterior border of hard palate. |
| x· | palatal x as in German *ich*. |
| s, c | are evidently the same sound and might be written s· or c·, both being palatized; c (English sh) is pronounced with open teeth, the tongue almost touching the palate immediately behind the alveoli; s is modified in the same manner. |
| d, t<br>b, p<br>g, k | as in English, but surd and sonant are difficult to distinguish. |
| h | as in English. |
| y | as in year. |
| w | as in English. |
| m | is pronounced with semiclausure of the nose and with very slight compression of the lips; it partakes, therefore, of the character of b and w. |
| n | is pronounced with semiclausure of the nose; it partakes, therefore, of the character of d. |

| | |
|---|---|
| ¡ | designates increased stress of articulation. |
| ! | designates increased stress of articulation due to the elision of q. |
| ε | is a very deep laryngeal intonation, due to the elision of q. |
| 2, 4 | designate excessive length of vowels, representing approximately the double and fourfold mora. |

Words ending with a short vowel must be contracted with the first vowel of the next word. When a word ends with a long vowel and the next begins with a vowel, a euphonic -y- is inserted. The last consonant of a word is united with the first vowel of the next word to one syllable.

# TK¡ANĀ′MUKC.

## MYTHS.

### 1. CIKᴛA ICTA′KXANAM.

CIKᴛA THEIR MYTH.

Lqui′numiks ʟxēlā′-itx ʟā′wuX āēXa′t ʟo-ᵋō′kuil neq¡’ēlā′wilX.
Five there were, their younger sister one a woman menstruating the first time.

Atcunkō′mit icā′yim. Ē̆Xt iqē′tak nikct Lap aʟᴇ′kxax. Ā′yō
He carried her away the grizzly bear. One year not find he did it. He went

iʟā′xk’un. Atcō′xtkinᴇba ʟiā′wuX. Ā′yo mank kulā′i. Lap
its elder brother. He went to search for her his younger sister. He went a little far. Find

ā′tcax ōni′ctXuic. Itcā′maᵋ atciā′lax; atcupō′nit. Ā′yō4; kulā′2i
he did her a pheasant. Hitting her he did her with it; he hung her up. He went; far

ā′yō. Lap atci′tax t!ō′ᴛ. Atcixā′laqᴛ. A′lta ʟōc ʟq¡’ēyō′qxut k¡a
he went. Find he did them a house. He opened the door. Now there was an old man and

ʟēXā′t ʟg’ā′cgc. Ayū′p!ōm. Aʟxā′latck ʟg’ā′cgc. Takᴇ aʟsō′pᴇna
one child. He entered. It rose the child. Then it jumped up

ʟg’ā′cgc. “O′quaqct, tā′ta,” takᴇ ʟᴇ′k·im. Takᴇ atcʟō′skam, takᴇ
the child. “Louse me, uncle,” then it said. Then he took it, then

atcʟgē′qsta. Takᴇ Lap ā′tcaq ō′ʟaqst. Takᴇ ʟ¡k·!ōp ā′tcax.
he loused it. Then find he did her its louse. Then squeeze he did her.

Takᴇ ātcā′yaqc gō iā′tuk. Takᴇ ʟ¡q¡ōp ā′tcax iā′tuk. Takᴇ
Then he bit him at his neck. Then cut he did him his neck. Then

acgiō′ʟata k¡a ʟiā′mama. Takᴇ acgiō′pcut mā′ʟxôlē. A′lta k·¡’ē
they two hauled him and his father. Then they two hid him inland. Now nothing

cmôkct cᵋā′kil ckulā′pamam tā′lalX.
two women they two went digging them gamass.

A′lta ʟᴇla′ktikcka txē′lā-it. Takᴇ nē′ktcuktē. A′lta wext ē′Xat
Now four only remained. Then it got day. Now more one

ā′yō. Ā′yō 4. Takᴇ weXt Lap ā′tcax ōni′ctXuic. Takᴇ itcā′maᵋ
he went. He went. Then again find he did her a pheasant. Then hitting her

atciā′lax. Takᴇ atcupō′nit weXt iā′xkatē. Takᴇ ā′yō, kulā′i ā′yo
he did her. Then he hung her up again there. Then he went, far he went

weXt. Takᴇ Lap atci′tax t¡’ōʟ. Takᴇ atcixā′laqᴛē. A′lta ʟōc
again. Then find he did them a house. Then he opened the door. Now there was

ʟq¡’ēyō′qxut k¡a ʟg’ā′cgc. Takᴇ ayū′p!ōm. “Tā′ta, ō′quaqct!”
an old man and a child. Then he entered. “Uncle, louse me!”

Takᴇ Lap ā′tcax ō′yuqct. Takᴇ ʟ¡k¡’ōp ā′tcax ō′yuqct. Takᴇ
Then find he did her his louse. Then squeeze he did her his louse. Then

atcā′yaqc gō iā′tuk; takᴇ ʟ¡q¡ōp nē′xax iā′tuk. Takᴇ acgiō′ʟata
he bit him at his neck; then cut was his neck. Then they two hauled him

k¡a ʟiā′mama. Takᴇ acgiō′pcut gō mā′ʟxôlē. Takᴇ nā′k·ēm:
and his father. Then they two hid him at inland. Then she said:

“Tca txgō′ya! ʟgūʟē′lXᴇmk gō tᴇ′lxaoqʟ aʟtē′mam.” Takᴇ
“Come, let us two go! A person at our house has arrived.” Then

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 1 | agō′lXam | ʟgā′naa: | "Āʟqē | tcax." | Lē′le | ka | aci′xkō | k¡a |
| | she spoke to her | her mother: | "Later on | come." | A long time | then | they two went home | and |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 2 | ʟgā′naa. | A′lta | akʟiʟā′kux | ʟᵋā′owilkt | gō | wē′wuʟē. | A′lta |
| | her mother. | Now | she smelled it | blood | in | interior of house. | Then |

| | | | | |
|---|---|---|---|---|
| 3 | naXᴇ′ʟXa. | A′lta | ōᵋō′lᴇptckiX | agacgᴇ′ltcim. |
| | she became angry. | Now | [with] firebrand | she hit them two. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 4 | A′lta | ʟō′nikcka | ʟxē′lā-it. | Takᴇ | nē′ktcuktē. | "NiXua | nai′ka |
| | Now | three only | remained. | Then | it got day. | "Well! | I |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 5 | weXt | nō′ya!" | Takᴇ | ā′yō4, | kulā′i | ā′yō. | Takᴇ | weXt | ʟap | ā′tcax |
| | also | I shall go!" | Then | he went, | far | he went. | Then | again | find | he did her |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 6 | ōni′ctXuic. | Takᴇ | itcā′maᵋ | atciā′lax. | Atcupō′nit | weXt | ia′xka. |
| | a pheasant. | Then | hitting her | he did her with it. | He hung her up | also | he. |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 7 | Takᴇ | weXt | ā′yō, | kulā′2i | ā′yō. | Takᴇ | ʟap | atci′tax | t!′ōʟ. | Takᴇ |
| | Then | also | he went, | far | he went. | Then | find | he did them | a house. | Then |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 8 | atcixā′laqᴛ; | ʟōc | ʟq¡′ēyō′qxut | k¡a | ʟg′ā′cgc. | Takᴇ | ayū′p!ōm. |
| | he opened the door; | there was | an old man | and | a child. | Then | he entered. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 9 | · · · [as above] · · · | Takᴇ | nā′k·im | kaX | ōk′ō′sks: | "Tca | txgō′ya! |
| | · · · [as above] · · · | Then | she said | that | girl: | "Come | let us two go! |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 10 | Aʟtē′mam | ʟgōʟē′lXᴇmk | gō | tᴇ′lxaôqʟ." | Takᴇ | agō′lXam | ʟgā′naa: |
| | It arrived | a person | at | our house." | Then | she spoke to her | her mother; |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 11 | "Ā′ʟqē, | tcax! | ā′ʟqē, | tcax!" | Takᴇ | agō′lXam: | "Nēkct na | ʟᴇmā′icX?" |
| | "Later on, | come! | Later on, | come!" | Then | she spoke to her: | "Not [interrogative particle] | thy relative?" |

| | | | | | | |
|---|---|---|---|---|---|---|
| 12 | Takᴇ | agō′lXam: | "ʟqui′numiks | ʟᴇmē′tata-iks." | Takᴇ | aci′xkō |
| | Then | she spoke to her: | "Five | thy uncles." | Then | they two went home |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 13 | k¡a | ʟgā′naa. | Takᴇ | naXᴇ′ʟXa; | takᴇ | akcō′tᴇna | ʟgā′mama |
| | and | her mother. | Then | she became angry; | then | she struck them two | her father |

| | | |
|---|---|---|
| 14 | k¡a | ʟgā′wuX. |
| | and | her younger brother. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| A′lta | weXt | nē′ktcuktē. | A′lta | weXt | ē′Xat | niXᴇ′ltXuitck. | Atc- |
| Now | again | it got day. | Now | again | one | he made himself ready. | He |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 16 | to′ckam | tiā′xalaitanᴇma. | Takᴇ | ā′yō | weXt. | Kulā′i | ā′yō4, ā′yō. | Takᴇ |
| | took them | his arrows. | Then | he went | also. | Far | he went, he went. | Then |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 17 | ʟap | ā′tcax | ōni′ctXuic. | Takᴇ | itcā′maᵋ | atciā′lax. | Takᴇ | atcupō′nit |
| | find | he did her | a pheasant. | Then | hitting her | he did her with one. | Then | he hung her up |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 18 | iā′xkatē | weXt. | Takᴇ | ā′yō | weXt. | Kulā′4i | ā′yō. | Takᴇ | ʟap | atci′tax |
| | there | also. | Then | he went | also. | Far | he went. | Then | find | he did them |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 19 | t!′ōʟ. | Takᴇ | atcixā′laqᴛē. | ʟōc | ʟq¡′ēyō′qxut | k¡a | ʟg′ācgc. | Takᴇ |
| | a house. | Then | he opened the door. | There was | an old man | and | a child. | Then |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 20 | ayū′p!ōm. | Takᴇ | aʟxā′latck | ʟg′ā′cgc. | Takᴇ | aʟksō′pᴇna: | "Ō′quaqct |
| | he entered. | Then | it rose | the child. | Then | it jumped up: | "Louse me, |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 21 | tā′ta!" | Takᴇ | akʟgᴇ′kXiks. | Takᴇ | ʟap | aqā′x | ō′ʟaqst. | Takᴇ |
| | uncle!" | Then | he loused him. | Then | found | it was | its louse. | Then |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 22 | ʟ¡k¡ōp | ā′qāx. | Takᴇ | atcā′yaqc | ʟiā′tata | gō | iā′tuk. | Takᴇ | ʟ¡q¡′ōp |
| | squeezed | it was. | Then | he bit him | his uncle | at | his neck. | Then | cut |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 23 | atcē′xax | iā′tuk. | Takᴇ | acgiō′ʟata | mā′ʟxôlē; | acgiō′pcut. | Takᴇ |
| | he did it | his neck. | Then | they two hauled him | inland; | they two hid him. | Then |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 24 | nā′k·im | qaX | ōk′ō′sks: | "Ai′aq, | ai′aq, | txgō′ya!" | Takᴇ: | "Aʟtē′mam |
| | she said | that | girl: | "Quick, | quick, | let us two go!" | Then: | "It came |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 25 | ʟgōʟē′lXᴇmk | gō | tᴇ′lxaôkʟ." | Takᴇ | agō′lXam | ʟgā′naa: | "Ā′ʟqē, |
| | a person | to | our house." | Then | she said to her | her mother: | "Later on |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 26 | ā′ʟqē." | Takᴇ | aci′xko; | takᴇ | acixā′laqᴛē. | A′lta | iʟā′kux | ʟᵋā′owilkt. |
| | later on." | Then | they two went home; | then | they two opened the door. | Then | its smell | blood. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 27 | A′lta | naXᴇ′ʟXa. | A′lta | akcō′tena | ʟgā′mama | k¡a | ʟgā′wuX. |
| | Now | she became angry. | Now | she struck them two | her father | and | her younger brother. |

A′lta smôkst cxēlā′-itX. Nē′ktcuktē. · · · [as before] · · ·
Now two remained. It got day. · · · [as before] · · ·

A′lta ēXā′tka ayukō′ētiXt. A′lta nigE′tsax, nigE′tsax, nigE′tsax
Now one only he was left. Now he cried, he cried, he cried

ka′nauwē ō′pull. Q¡oā′p iktcō′ktīya, takE ayaō′ptit. TakE
all night. Nearly it was going to get day, then he fell asleep. Then

niXgē′qauwakō: "Manix Lap mā′xō ōni′ctXuic, nē′kct itcā′maᶜ
he dreamt: "When find you will do her a pheasant, not hitting her

mialā′xō. Ēqctxē′Lau atcungō′mit LEmciā′wuX k¡a ia′xka
you will do her with him A monster he carried her away your younger sister and he

atctōtē′na ka′nauwē LEmē′xk′uniks. Manix mō′ya, Lap mtā′xō
he killed them all your elder brothers. When you will go, find you will do them

t!′ōL. Nēkct ai′aq amō′p!′a! Manix mōikElā′ya amô′kctikc
a house. Not quick enter! When you will see them two persons

ōxo-ēlā′-itX, amō′La-it gō-y-iqē′p!al!" A′lta nē′ktcukte. NixE′l′ōkō.
being there stay at the doorway!" Now it got day. He awoke.

Ō, a′lta weXt nigE′tsax. TakE atctō′ckam tiā′xalaitan, takE ā′yō.
Oh, now more he cried. Then he took them his arrows, then he went.

Āyō4, kulā′i ā′yō. TakE Lap ā′tcax ōni′ctXuic. Nēkct itcā′maᶜ
He went, far he went. Then find he did her a pheasant. Not hitting her

atciā′lax. A′lta ā′yō, ā′yō, ā′yō, kulā′i ā′yō. Lap atci′tax
he did her with one. Now he went, he went, he went, far he went. Find he did them

t!′ōL. TakE atcixā′lakTē. A′lta Lōc Lq¡′ēyō′qxut k¡a Lg′ā′cgc.
a house. Then he opened the door. Then there was an old man and a child.

TakE ayō′La-it gō-y-iqē′p!al. Lē′2lē takE ayō′La-it gō-y-iqē′p!al.
Then he stayed in the doorway. Long then he stayed in the doorway.

TakE nā′k·ēm ōk′ō′sks; takE agō′lXam Lgā′naa: "Ai′aq, ai′aq,
Then she spoke the girl; then she said to her to her mother: "Quick, quick,

tXgō′ya. TakE aLtē′mam LgōLē′lXEmk gō tE′lxaôkL." TakE
we two go home. Then it came a person to our house." Then

agō′lXam Lgā′naa: "Tcā tXE′Xatgō!" TakE aci′xkō.
she said to her her mother: "Come, let us turn back!" Then they two went home.

TakE acxkō′mam, takE ackixā′lakLē. A′lta LgōLē′lEXEmk
Then they two reached their house, then they two opened the door. Now a person

Lōc. TakE ā′ctop!. A′lta naXE′LXa kaX ōk′ō′sks. A′lta
there was. Then they two entered. Now she grew angry that girl. Now

nō′ponEm. A′lta ayaxalgu′Litck Liā′wuX: "Ka′nauwē LtXa′xk′unikc
it grew dark. Now he told her his younger sister: "All our two selves' elder brothers

aLE′tē." A′lta naxalgu′Litck gō ōgō′xō: "LEmē′tata-ikc
they came." Now she told her to her daughter: "Your uncles

ka′nauwē aLE′tē." "Mai′k·a meni′luat." "Qa′da kcā′xo?
all they came." "You you disbelieved me." "How they two shall be done?

Txcōte′nana?" "Ā, tgt¡′ō′kti qcLXawā′ya!" A′lta: "Tgt¡ō′kti
Shall we kill them two?" "Ah! good they two are killed!" Now: "Good

nLgElō′ya Lkckuī′!" TakE atcLi′tkLam Lkckuī′ gō wē′wuLē.
I go to get it pitchwood!" Then he went and carried it pitchwood to interior of house.

TakE nē′k·im ēq¡′ēyō′qxut: "I′kta miLgElā′xō LaLkckuī′?" "A′Lqē
Then he said the old man: "What will you do with it its pitchwood?" "Later on

tcā′xElkTē LElxElgē′Lxaē." A′lta aLxē′la-it. Lē′lē aLxē′la-it. A′lta
winter we make fire with it." Now they stayed. Long they stayed. Now

nixē′llkulīl lē′lē. Q¡oā′p iktcō′ktiya, ka ayaō′ptit. A′lta
he spoke much to him a long time. Nearly it was going to get day, then he fell asleep. Now

atcō′lXam Liā′wuX: "Mxā′latck! Ai′āq a′lta cilxElgē′Lxaē!"
he said to her to his younger sister: "Rise! Quick now we will burn them two!"

A′lta naxā′latck Liā′wuX, a′lta nō′pa. A′lta naxā′latck ōgō′Xō,
Now she rose his younger sister, now she went out. Now she rose her daughter,

a′lta nō′pa. A′lta tuwā′x atci′Lax Lkckuī′. A′lta ayō′pa. A′lta
now she went out. Now light he did it the pitchwood. Now he went out. Now

nō xō′LXa qō′ta t!ō′L. TakE nē′k·im: “He! ē′qxiX! Mxā′latck
it [they] burnt those house. Then he said: “Heh! brother-in-law! Rise

ē′qxiX! lxLXa!” A′lta nixā′latck ēq¡’ēyō′qxut, a′lta ixpō′tē. A′lta
brother-in-law! We burn!” Now he rose the old one, now it was locked. Now

aci′xLXa, iā′Xa k¡a ia′xka.
they two burnt, his son and he.

A′lta akLō′Xtkin Lgā′tata-iks. A′lta Lap agE′Lax gō mā′Lxôle,
Now she searched for them her uncles. Now find she did them at inland,

a′lta agE′LukT gō Ltcuqº. A′lta a′xka pō′pō agE′Lax gō Ltcuqº.
now she carried them to water. Now she blew she did them on the water.

A′lta ka′nauwē aLxulā′yutck. A′lta aLi′xkō; kulā′i ā′Lō. Lap
Now all they rose. Now they went home; far they went. Find

aLgā′yax ikak¡’ō′LitX. A′lta ia′xkati aLx’ō′yut gō qīX ikak¡’ō′LitX.
they did him lake. Now there they bathed in that lake.

A′lta nakL¡’ē′mEn kaX ōᵋō′kuil: “TcuX t’ayā′ na qiā′ nkL¡’ē′mEn?”
Now she dived that woman: “Ha! good [interrogative particle] if I dive?”

“Ā, t’ayā′ qiā′ mkL¡’ē′mEn.” “Nikō′sᵋuit x·iau ikak¡’ō′LitX?” “Ā,
“Ah, good if you dive.” Does it fit me in water this lake?” “Yes,

mkō′sᵋuit.” WeXt nakL¡ē′mEn. “TcuX t’ayā′ na qiā nkL¡ē′mEn?”
it fits you in water.” Again she dived. “Ha! good [interrogative particle] if I dive?”

“Ā, t’ayā′ qiā′ mkL¡ ē′mEn.” “Niko′sᵋuit x·iau ikak¡’ō′LitX?” “Ā,
“Ah, good if you dive.” “Does it fit me in water this lake?” “Ah,

mkō′sᵋuit.” A′lta weXt nakL¡’ē′mEn. Lō′ni nakL¡’ē′mEn; a′lta
it fits you in water.” Now again she dived. Three times she dived; now

ī′tcaqcō ayaxā′lax. “TcuX nikō′sᵋuit ikak¡’ō′LitX?” “Ā, k·!ē niket
her hair began to grow on her. “Ha! does it fit me in water the lake?” “Ah! no! not

mkō′sᵋuit.” “Ē, qa′daqa niket ā′nqate anicgEnō′lXam?” A′lta
it fits you in water.” “Eh, why not before you spoke to me?” Now

qui′numē nakL¡’ē′mEn, a′lta kwā′nisum nō′ya. A′lta aLE′kXukT
five times she dived, now for always she went. Now they carried her

ā′mkXa ōLā′LatXEn. A′lta aLXkō′mam gō tE′LaqL. A′lta aLxē′la-it.
only her their niece. Now they arrived at their house at their house. Now they stayed.

A′lta ēwā′ qē′xtcē aqaLxamElā′lEmX. K·¡ē, nēket aLgō′tx. Ā′2lta
Now thus intending they went repeatedly to buy her. No, not they gave her away. Now

LēXat Lkā′nax aLgōmEl. A′lta ia′xkati nō′La-it.
one chief he bought her. Now there she stayed.

A′lta ka′nauwē LᵋaLā′ma iq¡ē′sqēs niket it¡’ō′kti ā′yamxtc, qēwa
Now all days blue jay not good his heart, because

niket qā′ntsix hē′hē nā′xax. A′lta lē′lē, ka nā′k·im: “Â, takE tEll
never laugh she did. Now a long time, then she said: “Ah, then tired

nē′xax ē′tcamxtc. TgEt¡’ō′kti mō′ ya kulā′i; a′lta hē′hē nxā′xō.”
gets my heart. Good you go far; now laugh I shall do.”

“K·¡ä, k·¡ä, niket hē′hē mxā′xō.” Lē2lē weXt kawit nā′k·im: “Â,
“No, no, not laugh you shall do.” A long time again and more she said: “Oh,

takE tEll nē′xax ē′tcamxtc.” TakE atcō′lXam itcā′k·ikala:
then tired gets my heart.” Then he spoke to her her husband:

“GEt¡’ō′kti a′lta hē′hē mxā′xō.” A′lta agiō′lXam: “GEt¡’ō′kti a′lta
“Good now laugh you do.” Now she spoke to him: “Good now

hē′hē nxā′xō. TakE tEll atcā′yax ē′tcamxtc iq¡ē′sqēs. Mō′ya
laugh I shall do. Then tired he makes him my heart blue-jay. Go

| mā′2ʟxôlē | gō. | Mᴇci′n′ūyā′yai; | tᴇmē′utiks | mᴇtōckā′mai!" | Ai′aq |
|---|---|---|---|---|---|
| inland | there. | Lie down on knees and elbows; | your ears | hold them!" | Quick |

| kawē′X | nax′ō′tam. | Akʟō′skam | ʟqē′tcamētē. | A′lta | aʟaxa′ltciam; |
|---|---|---|---|---|---|
| early | she went to bathe. | She took it | a comb. | Now | she combed herself; |

| a′lta | nō′pa. | A′lta | nā′k·im: | "Qaxē′4 | mōc, | iq¡ē′sqēs; | ā′uʟᴇʟ | a′lta |
|---|---|---|---|---|---|---|---|---|
| now | she went out. | Now | she said: | "Where | are you, | blue-jay; | well | now |

| hē′hē | nxā′xō. | Hahahē! | iq¡ē′sq¡ēs." | A′lta | aktā′wilᵋ | kaṇauwē′4 |
|---|---|---|---|---|---|---|
| laugh | I shall do. | Hahahē! | blue-jay." | Now | she ate them | all |

| tê′lXim, | tiā′lᴇXam | itcā′k·ik'a. | A′lta | gō-y-ōᵋ | ō′ʟax, | a′lta | ʟ¡'pākᵋ |
|---|---|---|---|---|---|---|---|
| people, | his people | her husband's. | Now | there | the sun, | now | recovered |

| nā′xax, | a′lta | nagᴇ′m'aa. | Aktō′m'a | ka′nauwē4 | tgā′Xamōkuk. | A′lta |
|---|---|---|---|---|---|---|
| she got, | now | she vomited. | She vomited them | all | their bones. | Now |

| agiō′Xtkinᴇma | itcā′k·ika. | A′lta | k·¡ē, | niket | ʟap | agā′yax. | A′lta |
|---|---|---|---|---|---|---|---|
| she searched for him | her husband. | Now | nothing, | not | find | she did him. | Now |

| agiō′Xtkin | gō | qōtac | tê′lXim | tgā′Xamōkuk. | A′lta | ʟap | agā′yax, |
|---|---|---|---|---|---|---|---|
| she searched for him | at | those | people | their bones. | Now | find | she did him, |

| yukpᴇ′t | k·¡ē | tiā′ᵋōwit. | A′lta | agē′lgitk | gō | iqō′mxōm. | A′lta | nakʟā′yū |
|---|---|---|---|---|---|---|---|---|
| up to here | nothing | his legs. | Now | she put him into | in | a basket. | Now | she moved |

| mank | kulā′i. | A′lta | t¡'ōʟ | agᴇ′tax. | A′lta | ia′xkati | nō′ʟa-it. |
|---|---|---|---|---|---|---|---|
| a little | far. | Now | a house | she made them. | Now | there | she stayed. |

| A′lta | lē′lē | ē′tcatc¡a | ayaxā′lax. | A′lta | nakxa′tō. | Aktaxu′tō |
|---|---|---|---|---|---|---|
| Now | a long time, | her sickness | was on her. | Now | she gave birth. | She gave birth to them |

| amô′kstiks | tkā′la-uks. | A′lta | tᴇqoā′-iʟa | nō′xôx | tga′a. | A′lta |
|---|---|---|---|---|---|---|
| two | males. | Now | large | they got | her children. | Now |

| akeō′lXam: | "Nēket | yau′a | mtō′iX! | Iā′ma | yau′ā2 | mai′ēmē | mto′iX!" |
|---|---|---|---|---|---|---|---|
| she said to them two: | "Not | there | you two go! | Only | there | down river | you two go!" |

| A′lta | nau′itka. | Ctā′qoa-iʟ | aci′xôx. | A′lta | atciō′lXam | ʟiā′wuX: |
|---|---|---|---|---|---|---|
| Now | indeed. | Large [dual] | they two got. | Now | he said to him | to his younger brother: |

| "Tgt¡'ō′kti | qōi | atgō′iX | yau′a!" | A′lta | aē′Xt | oᵋō′ʟax, | a′lta | a′cto. |
|---|---|---|---|---|---|---|---|---|
| "Good | will | we two go | there!" | Now | one | day, | now | they two went. |

| Ā′4lta | ʟap | acgᴇ′tax | tê′lXim | tgā′Xamōkuk | qa | nō′Xuc. | "Ō, | ai′aq |
|---|---|---|---|---|---|---|---|---|
| Now | find | they did them | people | their bones | where | they were on ground. | "Oh, | quick |

| mᴇ′tē, | txkō′ya!" | Acxkō′mam | gō | t¡'ōʟ. | A′lta | atciōlXam | ʟiā′wuX: |
|---|---|---|---|---|---|---|---|
| come, | let us two go home!" | They reached their house | at | house. | Now | he spoke to him | to his younger brother: |

| "O, | ʟgā′xauyamtiks | qō′tac | tê′lXim. | Qa′daʟx | nuxō′ʟa-it?" |
|---|---|---|---|---|---|
| "Oh! | the poor ones | those | people. | How may be | they died?" |

| A′lta | cta′qoa-iʟ | aci′xôx. | A′lta | acx'ō′yut; | a′lta | lax | aci′xax |
|---|---|---|---|---|---|---|---|
| Now | large [dual] | they two got. | Now | they two bathed; | now | miss | they two did it |

| ʟqētcamē′te. | "Ō, | ā′u! | ʟō′nas | gō | ʟqētcamē′tē | ʟkēx | gō | qiX |
|---|---|---|---|---|---|---|---|---|
| a comb. | "Oh, | my younger brother! | perhaps | there | a comb | it is | in | that |

| iqō′mxōm." | "Ō, | ai′aq | ʟaq° | tgiā′xō | qiX | iqō′mxōm." | A′lta | ʟaq° |
|---|---|---|---|---|---|---|---|---|
| basket." | "Oh, | quick | take out | we will do him | that | basket." | Now | take out |

| acgāyax | x·ix· | iqō′mxōm. | ʟaq° | aʟgi′ctax | ʟēXt | ʟqoa′q. | A′lta |
|---|---|---|---|---|---|---|---|
| they did him | that | basket. | Take out | they did it | one | mountain goat blanket. | Now |

| ʟgōʟē′lᴇXᴇmk | ʟap | aʟgᴇ′ctax | gō | x·ix· | iqō′mxōm. | "O2 | cgᴇ′Xa! | O |
|---|---|---|---|---|---|---|---|---|
| a person | find | they two did it | in | this | basket. | "O | my two children! | O |

| cgᴇ′Xa! | ʟᴇmtā′naa | itcā′q¡'atxal. | Mtgᴇnā′gamit | a′lta | nci′tkum |
|---|---|---|---|---|---|
| my two children! | Your mother | her badness. | You two see me | now | I am half |

| k·¡ē. | Ai′aq, | ai′aq, | mtgEnupō′nit! | Ā′Lqī | Ltē′mama | LEmtā′naa, |
|---|---|---|---|---|---|---|
| nothing. | Quick, | quick, | you two hang me up! | Later on | she will come | your two selves' mother, |

| gElxawi′lᵋaya." |
|---|
| she will eat us." |

| A′lta | acgiō′ckam | Lcta′mama, | a′lta | ackupōnit. | Pō′lakli |
|---|---|---|---|---|---|
| Now | they two took him | their two selves' father, | now | they two hung him up. | At dark |

| naxatkō′ma | Lctā′naa. | A′lta | cgā′Xa | aciXE′LXa. | A′lta |
|---|---|---|---|---|---|
| she came home | their mother. | Now | her two children | they two were angry. | Now |

| cq¡’ōā′lipX | aci′xax | cgā′Xa. | A′lta | acgiōlXam | Lcta′mama: |
|---|---|---|---|---|---|
| two youths | they two got | her two children. | Now | they two said to him | to their two selves' father: |

| "TgEt¡’ō′kti | iō′LEma | qEmā′xō." | A′lta | nē′k·im: | "Â | tgEt¡’ōkti!" |
|---|---|---|---|---|---|---|
| "Good | curing by supernatural means | we do you." | Now | he said: | "Ah, | good!" |

| A′lta | acgiō′skam | Lctā′mama, | acgā′yukᴛ | gō | Ltcuq°. | A′lta |
|---|---|---|---|---|---|---|
| Now | they two took him | their father, | they two carried him | to | the water. | Now |

| L¡’Eli′p | acgā′yax. | A′lta | acgō′skam | Lctā′naa. | Lkē′wucX |
|---|---|---|---|---|---|
| under water | they two did him. | Now | they two took her | their two selves' mother. | A dog |

| aci′kxax. |
|---|
| they two made her. |

| A′lta | ā′ctō2. | Āctō′4, | kulā′i | ā′ctō. | A′lta | actiga′ōm |
|---|---|---|---|---|---|---|
| Now | they two went. | They two went, | far | they two went. | Now | they two reached him |

| iqēlō′q | gō | ikak¡’ō′LitX. | Cmôkct | cā′yaqtq | qiX | iqēlō′q. | "TgEt¡’ō′kti |
|---|---|---|---|---|---|---|---|
| a swan | in | a lake. | Two | his two heads | that | swan. | "Good |

| iā′maᵋ | nila′xō | x·ix· | iqēlō′q." | "Â, | nikct | iā′maᵋ | mlā′xō. |
|---|---|---|---|---|---|---|---|
| shooting him | I do him with one | that | swan." | "Oh! | not | shooting him | you do him with one. |

| Ō′xuit | tqctxēLā′wuks | gō | x·ix· | ikak¡’ō′LitX." | A′lta | atcto′skam |
|---|---|---|---|---|---|---|
| Many | monsters | in | this | lake." | Now | he took them |

| tiā′xalaitan, | a′lta | iā′maᵋ | atcē′lax. | "TgEt¡’ō′kti | nukuē′Xa |
|---|---|---|---|---|---|
| his arrows, | now | shooting him | he did him with one. | "Good | I swim |

| niugō′lEmama." | A′lta | atci′Lxaluketgō | Liā′ok. | A′lta | ayō′kuēXa, |
|---|---|---|---|---|---|
| I shall go to take him." | Now | he threw it off | his blanket. | Now | he swam, |

| a′lta | atciu′skam | qix· | iqēlō′q. | A′lta | L¡Ela′p | ā′yō. | A′lta | nigE′tcax |
|---|---|---|---|---|---|---|---|---|
| now | he took him | that | swan. | Now | under water | he went. | Now | he cried |

| iā′xk’un. | A′lta | lō′Elō | atci′Lax | Lqā′nakc. | A′lta | na-ixE′lgiLx. |
|---|---|---|---|---|---|---|
| his elder brother. | Now | pile up | he did them | stones. | Now | he made a fire. |

| A′lta | aLē′XEltuq. | Ā′lta | aLo′s-ko-it | Lqā′nakc. | A′lta | atciō′tcXEm |
|---|---|---|---|---|---|---|
| Now | he heated them. | Now | they got hot | the stones. | Now | he made it boil |

| ikak¡’ō′LitX. | A′lta | q¡’E′cq¡Ec | nē′xax | ikak¡’ō′LitX. | A′lta | atciō′lXam: |
|---|---|---|---|---|---|---|
| the lake. | Now | dry | he got | the lake. | Now | he said to him: |

| "Adē′! | ō′xuit | tqctxēLā′wuks!" | A′lta | atcō′ckam | ōyā′qēwiqē. | A′lta |
|---|---|---|---|---|---|---|
| "Adē′! | many | monsters!" | Now | he took her | his knife. | Now |

| LE′xLEx | atci′tax | tgā′wanaks. | Ā′2lta | ka′nauwē | LEx | atci′tax |
|---|---|---|---|---|---|---|
| cut | he did them | their bellies. | Now | all | cut | he did them |

| tgā′wanaks. | A′lta | atciō′lXam: | "Ō2, | qxā′oqaLx | Lap | niā′xō |
|---|---|---|---|---|---|---|
| their bellies. | Now | he said to him: | "Oh, | I cannot may be | find | I shall do him |

| Lgā′wuX." | A′lta | nigE′tcax. | Ō2, | a′lta | ēXtka | ianu′kstX | iqctxē′Lau. |
|---|---|---|---|---|---|---|---|
| my younger brother." | Now | he cried. | Oh, | now | one only | small | monster. |

| A′lta | LEx | atcā′yax | iā′wan | ianu′kstX | iqctxē′Lau. | A′lta | Lap | atcā′yax |
|---|---|---|---|---|---|---|---|---|
| Now | cut | he did him | his belly | small | monster. | Now | find | he did him |

| Liā′wuX. | Atciā′ktcan | iā′qēloq. | A′lta | atcā′yukᴛ | Liā′wuX |
|---|---|---|---|---|---|
| his younger brother. | He held him in hand | his swan. | Now | he carried him | his younger brother |

| gō | Ltcuq°. | A′lta | pō′pō | atcā′yax | Liā′wuX. | A′lta | nixā′latck |
|---|---|---|---|---|---|---|---|
| to | water. | Now | blow | he did him | his younger brother. | Now | he rose |

| Liā′wuX: | "Ō, | ayāmō′lXam | nikct | mukuē′Xa! | Qamāwu′lᵋaya!" |
|---|---|---|---|---|---|
| his younger brother: | "Oh! | I said to you | not | swim! | You will be swallowed!" |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| A′lta | weXt | a′ctō. | A′2cto, | kulā′i | a′ctō. | A′lta | Lap | aLgE′ctax |
| Now | again | they two went. | They two went, | far | they two went. | Now | find | they two did it |

| | | | | | | |
|---|---|---|---|---|---|---|
| LgōLē′lEXEmk. | ALgiō′ktcan | i′Lasiki. | A′lta | aLā′owil. | "Ō, | i′kta |
| a person. | He held him | his paddle. | Now | he danced. | "Oh, | what |

| | | | | | | |
|---|---|---|---|---|---|---|
| mxē′lxalō?" | "Ō2, | tEmē′n′a | ntā′owil." | "NiXua | mE′te! | Ōmē′tso-itk |
| are you going to do?" | "Oh, | flounders | I catch." | "Well, | come! | Your dipnet |

| | | | | | | |
|---|---|---|---|---|---|---|
| na-y- | akē′x?" | "Ōgui′tsō-itk | akē′x." | "NiXua | ā′tkᵘʇa! | Ai′aq |
| [interrogative particle] | there is?" | "My dipnet | there is." | "Well! | carry her here! | Quick, |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| mE′tXuit | iō′-kuk! | NiXua | gE′cgEc | mtā′xō | x·itik | tEmē′n′a! | Iō′kuk |
| stand | here! | Well, | drive | do them | those | flounders! | Here |

| | | | | | | |
|---|---|---|---|---|---|---|
| mE′tXuit! | L¡Ela′p | ā′xa-y | ōmē′tsō-itk." | A′lta | L¡Eli′p | ā′tcax. |
| stand! | Under water | do her | thy dipnet." | Now | under water | he did her. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Lē′lē | L¡Eli′p | ā′tcax. | "NiXua | ā′latck!" | Ō4, | q¡oa′p | pāL |
| Long | under water | he did her. | "Well, | lift her!" | Oh, | nearly | full |

| | | | | | | |
|---|---|---|---|---|---|---|
| ōyā′tsō-itk. | "Ō, | ē′ka | ōguē′ | kuā′nEsum | qtūpiā′Lxaē | tEmē′n′a." |
| his dipnet. | "Oh, | thus | thus | always | they will be caught | flounders." |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| A′lta | weXt | a′ctō. | Kulā′i | a′cto. | Lap | aLgE′stax | LgōLē′lEXEmk. |
| Now | again | they two went. | Far | they two went. | Find | they two did it | a person. |

| | | | | | | |
|---|---|---|---|---|---|---|
| Wa2ā′2! | Wa2ā2! | Lxā′xo-il. | "I′kta | atcuwa! | ēmxē′lXalEm?" | "Ō, |
| Waā! | Waā! | it always did. | "What | [exclamation] | are you doing? | "Oh, |

| | | | | | | |
|---|---|---|---|---|---|---|
| iLa′maᵋ | niLi′Lxo-il | x·ictik | c′ē′Lxatct." | "Ō2, | tgEt¡′ō′kti | cka |
| shooting it, | I always do it | those two | rain [dual]." | "Oh, | good | and |

| | | | | | | |
|---|---|---|---|---|---|---|
| mE′La-it!" | A′lta | aqtō′skam | tā′yaqL; | aqōXō′kXuē. | A′lta | aqE′tax |
| you stay!" | Now | it was taken | his house; | it was thrown away. | Now | they were made |

| | | | | | | |
|---|---|---|---|---|---|---|
| tā′yaqL; | t′ayā′ | aqtē′lax. | Aqiō′lXam: | "NiXua | mE′La-it!" | A′lta |
| his house, | good | they were made for him. | He was told: | "Well, | stay!" | Now |

| | | |
|---|---|---|
| nikct | qctomā′qta | c′ē′Lxatct." |
| not | they two will be killed | rain [dual]." |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| A′lta | weXt | a′ctō. | Kulā′i | a′ctō. | A′lta | Lap | acgā′yax | ilē′ē. | A′lta |
| Now | again | they two went. | Far | they two went. | Now | find | they two did him | a country. | Now |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| acx′ō′yut. | A′lta | gōyē′2 | atcE′tax | tiā′pōtē. | A′lta | ō2xuit | tē′lXEm |
| they two bathed. | Now | thus | he did them | his arms. | Now | many | people |

| | | | | | | |
|---|---|---|---|---|---|---|
| x·itikc. | A′lta | pō | atcE′tax. | Ō2 | nōXō-ina′Xit | tē′lXEm. |
| these. | Now | blow | he did them. | Oh, | they stood up | people. |

| | | | | | | |
|---|---|---|---|---|---|---|
| A′lta | ā′citē2; | actē′mam | Kwi′naiūL. | "Ō2, | tgEt¡′ō′kti | iā′xkayuk |
| Now | they two came; | they came to | Quinaielt. | "Oh, | good | here |

| | |
|---|---|
| o′tsōyēha | qōpiāLxa." |
| blue-back salmon | she will be caught." |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| A′lta | weXt | a′cto. | Kulā′2i | a′cto. | Lap | aLgE′ctax | LgōLēlEXEmk. |
| Now | again | they two went. | Far | they two went. | Find | they two did it | a person. |

| | | | | | | |
|---|---|---|---|---|---|---|
| "XLōkulā′ya | Lqēwē′qē, | manix | ctē′mama | qō′cta | tē′lXEM | t′ayā′ |
| "I shall sharpen them | knives, | when | they two will come, | those | people | good |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| kcktaxō′-il, | a′lta | x·iLē′k | Lqēwē′qē | ncgEltcē′ma." | Ā, | a′lta | actigā′om. |
| the two always making them, | now | these | knives | I shall strike them two." | Ah, | now | they two met him. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| "Ō2, | i′kta | miā′xo-il, | iq¡ēyō′qxut?" | "Ā2, | ctāxka | qō′cta | tē′lXEm |
| "Oh, | what | are you doing him always, | old man?" | "Ah, | they two | those two | people |

| | | | | | | |
|---|---|---|---|---|---|---|
| t′ayā′ | kcktā′xo-il | ncgEltcē′ma." | "Ni′Xua, | ā′tkʇa!" | TakE | ā′tcutX. |
| good | the two always making them | I shall strike them two." | "Well, | carry her here!" | Then | he gave her away. |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| "WeXt | aēXt | ā′tkʇa!" | TakE | ā′tcutX | weXt. | "NiXua | lā′Xᵒ | mE′xax!" |
| "Again | one | carry her here!" | Then | he gave her away | again. | "Well | head sideways | do!" |

| LāX° | nē′xax; | aqa-ēlgā′mit | a′ēXt. | "Ni′Xua | weXt | lāX° | mE′xax!" |
|---|---|---|---|---|---|---|---|
| Head sideways | he did; | she was fastened to him | one. | "Well, | again | head sideways | do!" |

| LāX° | nē′xax, | weXt | ēXt | aqēlgā′mit. | Gō | Lā′yaqtEq | mô′ksti |
|---|---|---|---|---|---|---|---|
| Head sideways | he did, | again | one | was fastened to him. | At | his head | twice |

| aqtilgā′mit; | gō | iā′putc | ēXt | aqilgā′mit. | "Ni′Xua | sE′pEna!" |
|---|---|---|---|---|---|---|
| they were fastened to him; | at | his backside | one | was fastened to him. | "Well | jump!" |

| aqiō′lXam; | atcō′pEna. | Aqiō′lXam: | "NiXua | mēxē′Lxēgo! | Ēmā′cEn |
|---|---|---|---|---|---|
| was said to him; | he jumped. | It was said to him: | "Well, | turn round! | Deer |

| ēmē′xal. | Nēkct | qa′ntsiX | mtōtē′nax | tê′lXEm." |
|---|---|---|---|---|
| thy name. | Never | | you will kill them repeatedly | people." |

| A′ctō, | actiga′ōm | Uq¡’ō′nExōn. | "I′kta | mxē′lXalEm?" | "Ō, |
|---|---|---|---|---|---|
| They two went, | they two reached her | Uq¡’ō′nExōn. | "What | are you doing?" | "Oh, |

| nExEmō′sXEm." | TakE | akLō′skam | Lē′Xat | Lk’ā′ckc | gō | Lā′pōtitk. |
|---|---|---|---|---|---|---|
| I play." | Then | she took it | one | child | at | its forearm. |

| TakE | agE′Lxaluketgō | iau′a | kē′kXulē. | "Ai′aq | tcu′qoa | cXE′lkayuwa |
|---|---|---|---|---|---|---|
| Then | she threw it away | there | below. | "Quick | let them | they two will fight together |

| ctxā′xamuks." | TakE | nā′k·ēm | Uq¡’ō′nExōn: | "Ō | aqctxē′Lau |
|---|---|---|---|---|---|
| our two selves' two dogs." | Then | she said | Uq¡’ō′nExōn: | "Oh, | a monster |

| ōstā′xamukc. | Ā′lta | itcā′kXikala | iā′lXam | aqiā′wul$^{\varepsilon}$, | taua′lta |
|---|---|---|---|---|---|
| their two selves' bitch. | Even | her husband | his town | she ate him, | else |

| aqā′wa$^{\varepsilon}$uX | ōgu′xamukc." | "Qa′da | itcā′xal | omē′xamukc?" | "Ō, | itcā′xal |
|---|---|---|---|---|---|---|
| she will eat her | my bitch." | "How | her name | your bitch?" | "Oh, | her name |

| tqtqakc | itcā′LxalEmax. | Qa′da | itcā′xal | ōmtā′xamukc?" | "Ō, | itcā′xal |
|---|---|---|---|---|---|---|
| heads | eater. | How | her name | your two selves' bitch?" | "Oh, | her name |

| ōguē′lEXtcut | itcā′LxalEmax." | A′lta | acXE′lkayū | takE. |
|---|---|---|---|---|
| flint | eater." | Now | they two fought together | then. |

| A′lta | Lq¡’ōp | aqēā′xax | itcā′tuk | Uq¡’ō′nExōn | ōgō′xōmukc. | TakE |
|---|---|---|---|---|---|---|
| Now | cut | it was done | her neck | Uq¡’ō′nExōn | her bitch. | Then |

| atcō′lxam | qiX | ē′Xat: | "Tca | a′lta | mEnxaluketgō′ya." | TakE |
|---|---|---|---|---|---|---|
| he said to her | that | one: | | "Now | you will throw me down." | Then |

| atctō′lXam | tqā′sōsiniks: | "Manix | gEnExaluketgō′ya | a′lta | mcgē′ma: |
|---|---|---|---|---|---|
| he said to them | the boys: | "When | she throws me down | now | you will say so: |

| 'MXata′kōmX | wēlX!' | Mcgē′ma." | A′lta | agiō′skam, | a′lta |
|---|---|---|---|---|---|
| 'Return to | land!' | You will say so." | Now | she took him, | now |

| agā′xēnayuX | ōguē′lEXtcutk. | A′lta | agiō′skam | gō | tiā′pōtitk. |
|---|---|---|---|---|---|
| she [they] stood upright | flint-pieces [f.]. | Now | she took him | at | his forearms. |

| Qui′numī | gō′yē | agā′yax. | TakE | agē′xaluketgō. | TakE | agtō′lXam |
|---|---|---|---|---|---|---|
| Five times | thus | she did to him. | Then | she threw him down. | Then | she said to them |

| tqā′sōsiniks: | "Mxiq¡’EmLEmā′ōX | wēlX!" | TakE | atctō′lXam |
|---|---|---|---|---|
| to the boys: | "Go and stay always away | [in] land!" | Then | he said to them |

| tqā′sōsiniks: | "MXatā′kōmX | wēlX! | mci′k·im! | mci′k·im!" | "Nā |
|---|---|---|---|---|---|
| to the boys: | "Return to | land! | say! | say!" | "Nā! |

| xiXō′Lac, | a′lta | Lō′itt | LEmcā′mama-ikc!" | TakE | ā′yō | gēkXulā′ |
|---|---|---|---|---|---|---|
| these people, | now | they come | your fathers!" | Then | he went | down |

| ayuqunā′ititam. | Nixā′latck | ka′nauwē, | näkct | LEk$^{u}$ | nä′xax. | A′lta |
|---|---|---|---|---|---|---|
| he went and lay. | He rose | whole, | not | broken | he got. | Now |

| Lap | atci′tax | tqā′cōciniks. |
|---|---|---|
| find | he did them | the boys. |

| Ō, | pāL | gē′kXulē. | A′lta | atcLō′skam | Ltcuq°. | A′lta | pō′pō | atci′tax |
|---|---|---|---|---|---|---|---|---|
| O, | full | below. | Now | he took it | water. | Now | blow | he did them |

| ka′nauwē. | A′lta | nōxo-ina′Xit | ka′nauwē | a′lta. | TakE | atctō′lXam: |
|---|---|---|---|---|---|---|
| all. | Now | they stood up | all | now. | Then | he said to them: |

| "TgEt¡’ō′kti | mcgiEkEnā′-oi." | A′lta | aLkLō′skam | Lqā′nakc. | A′lta |
|---|---|---|---|---|---|
| "Good | you watch her." | Now | they took them | stones. | Now |

ayōē′wilX. Ayō′yam k<sup>u</sup>cā′xalē. A′lta atcō′lXam Uq¡′ō′nᴇxōn: "Ō—, 1
he went up. He arrived above. Now he said to her to Uq¡′ō′nᴇxōn′: "Oh,

gā′ʟak, daʟ¡ nēkct ōXō′ʟa-it tikc tê′lXᴇm, ēka mtāx. Nxē′lutcX 2
aunt, look! not they are dead those people, thus you did them. I saw them

gō gē′kXulē, ē′ka a′lta lē′lē gē′kXulē nkäx. OXuiwā′yul 3
at below, thus now long below I was. They dance

ka′nauwē, ōkulā′lam; ēʟukuma ōxusgā′liʟ; iqā′lᴇxal ōxusgā′liʟ. 4
all, they sing; itlukum they play; disks they play.

Tca, a′lta mai′ka yamxaluketgō′ya!" A′lta atcā′xēna ia′koa 5
Well, now you I throw you down!" Now he placed them upright [f.] there

ōyā′kXilXtcutk. A′lta atcō′skam gō ʟᴇ′kxakcō. A′lta qui′nᴇmī 6
his flint-pieces. Now he took her at her hair. Now five times

gō′yē ā′tcax. A′lta ʟax<sup>a</sup> nē′xax itcā′wan. A′lta atcā′xaluketgō. 7
thus he did her. Now break did her belly. Now he threw her down.

A′lta nuqunā′-ititam gē′kXulē. A′lta atkʟō′skam ʟqā′naqc. 8
Now she went and lay below. Now they took them stones.

A′lta ʟᴇmᴇ′nʟᴇmᴇn ā′qxax. A′lta aqiXᴇ′kXuē ē′tc′aʟᵋa 9
Now in small pieces she was done. Now it was thrown away her flesh

ka′nauwē qā. Aqē′xaluketgō itcā′ᵋowit iaua′ Naᵋē′lim; aqē′xaluketgō 10
every where. It was thrown away her leg here [to] Nehelim; it was thrown away

ʟᴇ′kxakcō, aqōXō′kXuē tqā′lēwanᴇma iaua′ k<sup>u</sup>cāla′. 11
her hair, they were thrown away her ribs there up river.

## *Translation.*

There were five brothers who had one younger sister. When she was grown up the grizzly bear carried her away. One year her brothers did not find her. Then her elder brother went to search for his younger sister. He went some distance and met a pheasant (?). He shot it and hung it on to the branch of a tree. He went on and found a house. He opened the door and saw an old man and a boy inside. He entered. Then the child jumped up and said: "Louse me, uncle!" He took the child and loused it. He found a louse and squeezed it. Immediately the old man bit his neck and cut off his head. Then the old man and the boy carried his body into the woods and hid it. The bear's wife and his daughter had gone digging gamass (camass) at that time.

Now four [brothers] only remained. One day the next eldest went. He also found a pheasant. He shot it and hung it on to the branch of a tree. He went a long distance and found a house. He opened the door and saw an old man and a boy inside. Then he entered. The boy jumped up and said: "Uncle, louse me!" He did so and found a louse. He squeezed it; then the old man bit his neck and cut off his head. Then the old man and the boy carried his body into the woods and hid it. The two women had again gone digging gamass. Then the daughter said to her mother: "Come, let us go home; somebody arrived at our house." The mother replied: "Wait a while." After some time the two women went home. Then the girl smelled blood in the house and knew at once what had happened. She grew angry and struck her father and her brother with a firebrand.

Now three [brothers] only remained. One day the next brother said: "I will go next." He went a long distance and he also found a pheasant. He shot it and hung it on to the branch of a tree. He went on and found a house. He opened the door and found an old man and a boy inside. He entered and shared the fate of his brothers. Then the girl said: "Come, let us go home; somebody arrived at our house." Her mother replied: "Wait a while." Then she said to her: "Have you no relatives?" She replied: "You have five uncles." Then the two women went home. She became angry and struck her father and her brother.

Now it became day and one more made himself ready. He took his arrows and he also went. He went a long distance; then he found a pheasant. He shot it and hung it on to the branch of a tree. He went on and found a house. Then he opened the door and saw an old man and a boy inside. He entered. The boy jumped and said: "Louse me, uncle." He did so and found a louse. He squeezed it. Then the old man bit his neck and cut off his head. Then they carried the body inland and hid it. The girl [who was digging gamass with her mother] said: "Come, let us go home; somebody arrived at our house." But her mother replied: "Wait a while." Then they went home. They opened the door and she smelled the blood. She became angry and struck her father and her brother.

Now one only remained. He cried the whole night. When it became nearly daylight he fell asleep. He dreamt: "When you will go you will meet a pheasant. Do not shoot it. A monster carried away your younger sister and killed all your elder brothers. When you will go you will find a house. Do not enter at once. When you see two persons in there stay at the door." Now it became day. He awoke and continued to cry. Then he took his arrows and went. He went a long distance and saw a pheasant. He did not shoot it. He went on and found a house. He opened the door. There was an old man and a boy inside. Then he stayed at the door. He remained there a long time. Then the girl spoke and said to her mother: "Come, let us go home; somebody arrived at our house." Her mother replied: "Let us turn back!" Then they went home. They reached their house and opened the door. Now there was a person. They entered. Then the girl grew angry. In the evening the man said to his younger sister: "All our brothers came here;" and she told her daughter: "All your uncles came here." [The daughter replied:] "You did not believe me." [Her uncle asked:] "What shall we do with the old man and the boy? Shall we kill them? [She replied:] "Yes; they shall die." Then the man said: "I will go and get pitchwood." He went and brought pitchwood into the house. Then the old man said: "What do you intend to do with that pitchwood?" "We shall use it to make fire in winter." Now they remained there a long time. [One night] he spoke to the old man a long time. When it became nearly day [the old man] fell asleep. Then he said to his sister: "Arise! now we will burn them." She arose and left the house. Her daughter also arose and went out. Then he set fire to the pitchwood. He went out. Now the house began to burn The old man said: "Heh! brother-in-law! Rise! We are going to be burnt." He arose and found that the door was locked. Now he himself and his son were burnt.

Then she searched for her uncles. She found them in the woods and carried them to the water. She blew some water on the bodies. Then they all arose. They went home. They went a long distance and came to a lake. They bathed in the lake. Now the woman [their sister] dived and said: "Shall I dive?" The brothers replied: "Yes, dive!" "Do I look pretty in this lake?" "Yes, you look pretty in the lake." She dived again. "Shall I dive?" "Yes, dive." "Do I look pretty in this lake?" "Yes, you look pretty in the lake." Then she dived again. After she had dived three times hair began to grow on her. She said again: "Do I look pretty in this lake?" "Oh, no! you do not look pretty in this lake." "Eh, why did you not tell me before?" Now she had dived five times, and she remained always in the lake and became a monster. They took only their niece along. They arrived at their house and stayed there. Now all the people wanted to marry the girl, but the brothers did not give her away. Finally a chief married her and she remained with him.

Now, Blue-jay was discontented because she never laughed. After a time she said [to her husband]: "I am getting tired. Go far away, then I shall laugh." "No, no, don't laugh!" After some time she said again: "I am getting tired." Then her husband replied: "Well, then laugh now." She said: "I will laugh because Blue-jay makes me tired. Go into the woods! Lie down on your knees and elbows and close your ears." Then early in the morning she went to bathe. She took a comb and combed herself. Then she went out. Now she said: "Where are you, Blue-jay? Now I shall laugh. Hahaheh! Blue-jay!" Then she devoured all her husband's people. In the afternoon she came to herself and vomited all the bones. She searched for her husband but did not find him. Then she searched for him among the bones of all these people. She found him, but his legs up to the knees were gone. Then she put him into a basket and moved a short distance. She made a house and lived there. After some time she fell sick and gave birth to two boys. When her children became older she said to them: "Do not go there up the river; you must go only down the river." They obeyed. When they became older the elder one said to his brother: "Let us go there [up the river]." One day they went and found the ground strewn with bones of people. "Oh, come, let us go home!" They reached their home and the elder one said: "These poor people! How may they have died?" Now they grew up. One day they bathed; now they missed a comb. The elder one said: "O, brother! Perhaps we shall find a comb in that basket." "Let us take down that basket." Now they took down the basket and took out a mountain-goat blanket. Now they found a person in that basket. [The person said:] "O my children! Your mother is bad. You see me. I am only half now! Quick! Hang me up again, else your mother will come and devour us!" They took their father and hung him up again. In the evening their mother came back. Now the boys were angry. They became young men; then they said to their father: "We will cure you." "Well," he replied. Now they took him and carried him to the river. They put him under water. Then they took their mother and transformed her into a dog.

Now the two young men [who were now called Cikꞁa] traveled on. They came to a lake in which they saw a swan with two heads. "I will shoot that swan." "Oh, don't shoot it. Many monsters are in that lake." He, however, took his arrows and shot the swan. "I will swim across the lake and get it." He threw off his blanket, swam, and took hold of the swan. Then he disappeared under water. His elder brother cried. He picked up stones and made a fire in which he heated the stones. When they were hot he threw them into the lake and made it boil. Then the lake became dry. Then he said: "Oh, how many monsters there are!" Then he took his knife and opened their bellies. When he opened them all he said: "Oh, I cannot find my brother." He cried. Now only one small monster remained. He cut its belly and found his brother who held the swan in his hand. He carried him to the water and blew on him. Then he arose: "Oh, I told you not to swim! [I thought] you would be swallowed!"

They went on. They met a person who held his paddle in his hand and danced. "What are you doing there?" "I catch flounders." [The flounders jumped into his canoe while he was dancing.] "Come here; have you no dipnet?" "I have one." "Bring it here! Step near! Drive the flounders. Stand here! Put your dipnet into the water!" He did so and held the net under water a very long time. "Now lift it." It was nearly full. "Thus people shall always catch flounders."

Now they went on. They met a person who always made waā′waā′! "What are you doing?" "I shoot the rain." "Stay here!" Now they took his house, threw it away, and made a good house for him.[1] They said: "Stay here; henceforth people will not shoot the rain."

Then they went on. They found a country. There they bathed. Then they rubbed their arms and made people [of the dirt that they rubbed from their skin]. They blew upon them and they arose.

Now they came to Quinaielt. "Here people shall catch blue-back salmon."

They went on and found a person. [He said:] "I will sharpen my knives. When these people come who make everything good I shall kill them with these knives." Now they met him. "What are you doing, old man?" they said. "I shall kill those who make everything good." "Give me your knife." He gave it. "Give me the other one." He gave it also. "Now put your head sideways." He put his head sideways. Now they fastened one knife to one side of his head. "Put your head to the other side." He did so, and they fastened the other knife to the other side. They fastened two to his head and one to his backside. "Now jump!" they said to him, and he jumped. "Turn round! You shall be called deer. You will not kill man!"

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[1] His house had no roof, and he protected himself by shooting at the rain.

They went on and came to Uq¡ō′nexōn. "What are you doing?" they said. "I play." Then she took a child at its forearm and threw it into the depth. "Let our dogs fight together," said the two men. She replied: "Oh, their bitch is a monster. She devoured even her husband's people. She will certainly kill my bitch." "What is the name of your bitch," they said. "Her name is Head-eater. What is the name of your bitch?" "Her name is Flint-eater." Now the two dogs fought together and Cikla's bitch cut off the head of Uq¡'ō′nexōn's bitch. Then one of the young men said to her: "Now throw me down the precipice." He had said to the boys [down below]: "When she throws me down you must say 'Return to the land.'" She took him. Flint pieces stood upright [at the foot of the precipice]. She took him at his forearms. She swung him around five times; then she threw him down. She said to the boys: "Say 'Stay always away from the land.'" He, however, said to the boys: "Say 'Return to the land.'" [When throwing him down Uq¡'ō′nexōn said:] "Now come these two people, your fathers!" He fell down and lay there [at the foot of the precipice]. He arose whole. He was not hurt. He saw that down below there was a multitude of boys. He took water and blew it on all of them. Then they all arose. He said: "Watch her [when she comes down]." They took stones. He went up and arrived on the top of the rock. Then he said to Uq¡'ō′nexōn: "O, aunt, look! These people whom you threw down are not dead. I saw them down there. I was there a while. They dance and sing; they play itlukum and disks. Now I shall throw you down." Now he placed his pieces of flint upright. He took her at her hair and swung her around five times. Her belly burst. Now he threw her down. She fell and lay there. Then the boys pelted her with stones and cut her to pieces. Her body was scattered in all directions. Her legs were thrown to Nehelim, her hair was thrown inland, her ribs were thrown up the river [therefore the Nehelim have strong legs, the Cowlitz have long hair, and the tribes of the upper river have bandy legs].

## 2. ŌKULĀ′M ITCĀ′KXANAM.

### OKULĀ′M HER MYTH.

Txēlā′ itX Lquinumiks. WāX aLEᵋē′taqT Lā′wuX. ALxō′kumak·¡′-
There were five men. Every morning they left him their younger brother. They always

auwākuX; imō′lekuma aLkiā′wul. Pā2L tE′LaqL L!ōlē′ma, pāL
went hunting; elks they [hunted] always made. Full their house meats, full

ō′pXil tE′LaqL. Ta′kE ā′yamxtc lāx° nē′xax Lā′wuX. TakE
grease their house. Then his heart lonesome he got their younger brother. Then

nē′k·im: "Anā′! Lō′yam ta′yax nēkct giLā′qctit k¡a Lgōxoē′lax
he said: "Ana′! he arrive oh! that not the one satiated and he eats them

tik L!ōlē′ma." A′lta la′kti ayā′qxoya nē′k·im; kā iō′c ka cix
these meats." Now four times his sleeps he said; where he is then noise of rattles

nē′xau gō iqē′pal. A′lta Lāx aLi′xax LgōLē′lEXEmk. A′lta môkst
got at doorway. Now visible it got a person. Now two

imō′lEkuma iLā′uk iyā′ck·¡upXEla. K·¡au′k·¡au ai′kawit ōᵋnā′LaLa.
elks his blanket his curried elkskins. Tied was to it hoofs.

A′lta aLō′p!am LgōLē′lEXEmk. ALō′La-it. "Ō qāc! ō′lō gEna′xt."
Now he entered the person. He remained. "Oh, grandson! hungry I am."

Ayō′tXuit. TakE atcLE′lᵋēm L!ōlē′ma; nēkct pāt ō′Xuit
He stood up. Then he gave it to him to eat meat; not very much

L!ōlē′ma; ō′pXil atcLE′lᵋēm. Ayō′La-it. Nē′kXikct, ā′nqatē k·¡ē
meat; grease he gave it to him to eat. He remained. He looked, long ago nothing

qō′ta ktcLE′lᵋēm. WeXt atcLE′lᵋēm, a′lta mank ō′Xuit. WeXt
that what he had given him to eat. Again he gave him to eat, now a little much. Again

nē′kXikct, ā′nqatē k·¡ē; weXt aLktā′wilᵋ. AtcLElᵋē′mEniL aēXt
he looked, long ago nothing; again he ate it all. He gave him to eat often one

ōᵋō′Lax. A′lta tsō′yustē nē′xauē. A′lta aLXkō′mam Liā′xkunikc.
day. Now evening it got. Now they got home his elder brothers.

A′lta aLktō′kTam ōxōkuē′wall L!ōlē′ma. A′lta aLgio′lXam
Now they carried them home fresh meats. Now they said to him

LTā′wux: "Qa′da amE′k·im? Qa′daqa L’Elxgā′tōm Lqctxē′Lau?"
their younger brother: "How did you say? Whence it came to us the monster?"

"Ā-y-itcāmxtc lāx° nē′xax k¡a anE′k·im nikct tayax giLā′qctit
"Ah! my heart lonesome it got and I said not oh! that the one satiated

Lō′yamt, k¡a Lgōxoē′lax L!ōlē′ma. AnE′k·im." "Ō mE′L¡ala,
he would arrive, and he would eat them meats. I said." "Oh, you fool,

LkElxuwi′lᵋaya Lqctxē′Lau!" A′lta aLklᵋēmEniL cka wāx nē′ktcuktē.
he will eat us the monster!" Now they gave him always to eat and next morning it got day.

A′lta aLkl’ē′mEniL cka nō′pōnEm. TakE nōxō′tctXum L¡ōlē′ma.
Now they gave him always to eat and it got dark. Then they were at an end the meats.

TakE nē′k·im LTā′wuX: "Ē′kta LX Lgiā′xō Lntcā′xgacgac?
Then he said their younger brother: "What may he [will] eat it our grandfather?

A′lta iā′mkXa ē′ᵋcō′ma." "Ē′kta LX niā′xo qā′cōma. A′lta iā′mkXa
Now only skins." "What may I shall eat it grandchildren! Now only

ēᵋcō′ma ka mī′ca." "Qa′daXī aʟᴇ′k·im?" "'A′lta iā′mkXa ē′ᵋcōma
skins and you." "How he said?" "'Now only skins

ka mī′ca,' aʟᴇ′k·im." "NiXua weXt ʟᴇlXam!" "Ē′kta ʟx
and you,' he said." "Well again speak to him!" "What may

Lgiā′xō Lntcā′xgacgac" [etc., as above five times].
he will eat it our grandfather" [etc., as above five times].

A′lta aʟkʟxtcā′maa. Aʟgiō′tcXᴇm ēᵋcō′ma. Aʟgilᵋē′mᴇniʟ
Now they understood him. They boiled them the skins. They gave them always to him to eat

ēᵋcō′ma. Lē2 nō′pōnᴇm. A′lta ʟxoa′p aʟgā′yax ilē′ē. Aʟgiō′lᴇXtcum
skins. Some time it got dark. Now dig they did it ground. They sharpened it

itcxā′ma. A′lta aʟgē′xēna gō qigō akʟ′ā′yuit. A′lta ā′ʟō iau′a
arrowwood. Now they placed it upright at where they lay down to sleep. Now they went there

Xigō naʟxoa′p aʟgā′yax ilē′ē. Qā′xē gō kulā′i ka ʟāx aʟxā′xō.
where hole they made it ground. Where at far and visible they became.

A′lta aʟaē′taqᴛ ōʟā′xēwicX qigō′ naʟxoa′p ilē′ē. Aʟgō′lXam
Now they left her their bitch where hole ground. They said to her

ōʟā′xēwicX: "Manix tcimuā′amtcxōkō, wō mxā′xoyē." Takᴇ
their bitch: "When he asks you, wō, do." Then

aʟa′xuwa.
they ran away.

A′lta q¡oa′p iktcō′ktiya takᴇ atcʟckpā′na. Takᴇ atilgā′yuXuit
Now nearly it will get day then he jumped at them. Then they stuck in him

qōta tᴇ′mᵋᴇcX gō iā′wan. Takᴇ ka′nauwē ʟa′qʟaq° atē′xax,
those sticks in his belly. Then all take out he did them,

ʟᴇ′kʟᴇkᵘ atci′tax. Takᴇ atcʟgᴇ′ta. ʟāxᵃ nē′xax. Takᴇ ʟap ā′tcax
break he did them. Then he pursued them. Visible he got. Then find he did her

ōʟā′xēwicX: "Qā′xēwa ā′ʟō ʟᴇmē′Xana-xē′mct?" Takᴇ wō nā′xax.
their bitch: "Whither went thy masters?" Then wō she did.

Takᴇ nē′xankō iā′xkēwa. NēXata′kō, nēkct ʟap ā′tcax ōʟā′ēXatk.
Then he ran there. He returned, not find he did them their tracks.

Takᴇ weXt atcō′lXam ōʟā′xēwicX: "Qā′xēwa ā′ʟō
Then again he said to her their bitch: "Whither they went

ʟᴇmē′Xanaxē′mct!" Takᴇ weXt wō nā′xax. Iā′xkēwa nē′xankō.
thy masters?" Then again wō she did. Then he ran.

Nākct ʟap ā′tcax ōʟā′ēXatk. ʟō′ni nē′xankō. Takᴇ ʟap ā′tcax
Not find he did them their tracks. Three times he ran. Then find he did them

ōʟā′ēXatk. Takᴇ atcʟgᴇ′ta. Atcʟgᴇ′ta, kulā′i atcʟgᴇ′ta. Takᴇ
their tracks. Then he pursued them. He pursued them, far he pursued them. Then

atciktā′ōm iʟā′xkun. Atciā′waᵋ. WeXt nē′xanko. WeXt ē′Xat
he reached him the eldest one. He killed him. Again he ran. Again one

atcikta′ōm. WeXt atciā′waᵋ. WeXt nē′xankō, wēXt ē′Xat atcikta′ōm.
he reached him. Again he killed him. Again he ran, again one he reached him.

ʟlā′ktiks atcʟō′tēna. A′lta iā′mkXa ʟā′wuX ayukō′ētiXt. A′lta
Four he killed them. Now only he the youngest one remained. Now

nē′qankō2. Takᴇ ayō′ʟxam. A′lta ʟap atci′ʟax ʟq¡′ēyō′qxut
he ran. Then he arrived at water. Now find he did him an old man

ʟxā′xp!′aōt. "Wāx nā′xa iau′a ēnatai; ēqctxē′ʟau tcᴇnā′wat.
he fished with dipnet. "Pour do me there to other side; the monster it pursues me.

Ai′aq, qā′qacqac." "Hōhū! qā′xēwaʟ amᴇnā′qacqac?" "Ai′aq,
Quick, grandfather." "Hōhū! where may be I your grandfather?" "Quick,

wax nā′xa, gā′tata!" "Ō, qā′xēwaʟ amᴇnā′tata?" "Wāx nā′xa
pour do me, uncle!" "Oh, where may be I your uncle?" "Pour do me

| kāpxō!” | “Hōhū′! | qā′xēwaL | amEnā′pxō?” | LE′kxēamit | Lkēx | Lᵋa′kil |
|---|---|---|---|---|---|---|
| elder brother!” | “Hōhū! | where may be | I your elder brother?” | In stern of canoe | there was | a woman |

| gō | qiX | ēq¡′ēyō′qxut. | PāL | tEpôqc | ī′LaLa. | “Â | wuska′ | wāx | nā′xa |
|---|---|---|---|---|---|---|---|---|---|
| at | that | old man. | Full | boils | her body. | “Â | [exclamation] | pour | do me |

| ē′qsiX!” | “Hō | qada | nikct | ā′nqatē | amEnō′lXam?” | A′lta | wax |
|---|---|---|---|---|---|---|---|
| father-in-law!” | “Hō | why | not | before | you said to me?” | Now | pour |

| atcā′yax | iau′a | ē′natai | IkEnuwakcō′m. | “Ai′aq | māya | gō | tE′kXuqL. |
|---|---|---|---|---|---|---|---|
| he did him | there | to other side | the thunderer. | “Quick | go | to | my house. |

| Iā′xkati | mō′p!′aya!” | TakE | ā′yup!, | ka | ma′nXi | aLE′Lxam | qōLa |
|---|---|---|---|---|---|---|---|
| There | enter!” | Then | he entered, | then | a little | it arrived at water | that |

| Lq¡ēyō′qxut. | “TcōXoa | amE′LᵋElkEl | iLā′anLa′wat, | qitq¡′ēyō′qxut?” |
|---|---|---|---|---|
| old man. | “Well! | did you see him | the one whom I pursue, | together old men?” |

| “Näkct | anE′LᵋElkEl.” | “Ai′aq, | wāx | nā′xa | iau′a | ē′natai! |
|---|---|---|---|---|---|---|
| “Not | I saw him.” | “Quick, | pour | do me | then | the other side! |

| LamgEmō′ktia | LgE′ciapōL.” | “Ē′kta | niLgElā′xō | Lciā′pōL?” |
|---|---|---|---|---|
| I shall pay it to you | my hat!” | “What | shall I do with it | a hat?” |

| “IamkEmō′ktia | ōgu′xolē.” | “Ē′kta | niagElā′Xo | ukō′lē?” | “IamgEmō′ktia |
|---|---|---|---|---|---|
| “I shall pay it to you | my cane.” | “What | shall I do with it | a cane?” | “I shall pay it to you |

| x·ig | itcā′ōk.” | “Ē′kta | nigElā′xō-y-iōk?” | “TcōXoa |
|---|---|---|---|---|
| this | my blanket.” | “What | shall I do with it a blanket?” | “Well, |

| camkEmō′ktiā | x·itik | cLā′nict.” | A′lta | atciē′lōt | cLā′nict. | A′lta | gō′yē |
|---|---|---|---|---|---|---|---|
| I pay it to you | this | twine.” | Now | he gave it to him | the twine. | Now | thus |

| atcā′yax | iā′ᵋauwit. | Wôk·¡ | atcā′yax | iā′ᵋauwit. | A′lta | atciō′lXam: |
|---|---|---|---|---|---|---|
| he did it | his leg. | Straight | he made it | his leg. | Now | he said to him: |

| “Nekct | mankō′tXumita | Xak | ōmē′Xolē.” | A′lta | nē′katē | iā′ᵋauwit. |
|---|---|---|---|---|---|---|
| ‘ Not | make stand on me | that | your cane.” | Now | he came walking across | his leg. |

| Kā′tsêk | qiX | ē′qxēl | ā′lta | atca-ikō′tXumit | uyā′Xolē | gō | iā′ᵋauwit. |
|---|---|---|---|---|---|---|---|
| Middle | that | creek | now | he made it stand on him | his cane | on | his leg. |

| TakE | atcE′xumq¡′ōya | iā′ᵋauwit. | A′lta | ayō′Xunē | ēqctxē′Lau | iau′a |
|---|---|---|---|---|---|---|
| Then | he bent it | his leg. | Now | he drifted | the monster | there |

| mā′ēmē. | ALō′Xunē | Liā′siapōL. | “Ō2kula′m | ēmē′xala! | Iā′xkēwa |
|---|---|---|---|---|---|
| down stream. | It drifted | his hat. | “Okulā′m [waves] | will be your name! | There |

| ikxalēLa-itx, | iā′xkēwa | qamEltci′mlētima. | Ma′nix | iā′q¡′atxal | ixElā′xō |
|---|---|---|---|---|---|
| storm, | there | you will be heard. | When | bad | it will get |

| igō′cax, | ka | LEmē′siapōL | qLtcE′mlētima. |
|---|---|---|---|
| the sky, | then | your hat | will be heard. |

| A′lta | aci′xkō | k¡a | uyā′xa | IkEnuwakcō′m. | Acxkō′mam, | a′lta |
|---|---|---|---|---|---|---|
| Now | they two went home | and | his daughter | the thunderer’s. | They two reached their house, | now |

| aLxē′la-it. | A′lta | nikct | tq¡′ēx | ā′tcax | uyā′k·ikala. | A′lta | Lōnas |
|---|---|---|---|---|---|---|---|
| they stayed. | Now | not | like | he did her | his wife. | Now | I do not know |

| qa′nsix | aLā′qxōya, | a′lta | kawē′X | naxā′latck. | Nāx′ō′tōm. | Qē′xtcē |
|---|---|---|---|---|---|---|
| how many | their sleeps, | now | early | she arose. | She went to bathe. | Intend |

| akLq¡′ā′x | Lctā′ok. | ALixania′kuX. | LēXt | Liā′ok, | LēXt | Lga′ok |
|---|---|---|---|---|---|---|
| she pulled it | their two’s blanket. | He rolled it around himself. | One | his blanket, | one | her blanket |

| ā′xka. | A′lta | qansi′X | nixā′latck, | a′lta | Lōc | Lᵋā′kil, | ō2, | t¡ō′kti |
|---|---|---|---|---|---|---|---|---|
| her. | Now | how often | he arose, | now | there was | a woman, | oh, | a pretty |

| Lᵋā′kil. | A′lta | asxē′la-it. | Nō′pōnEm. | A′lta | qē′xtcē | atcLq¡′ā′x |
|---|---|---|---|---|---|---|
| woman. | Now | they two stayed. | It got dark. | Now | intend | he pulled it |

| Lctā′ok. | A′lta | nēkct | akLē′lutx. | Agē′nk¡ēmenakō. | A′lta | lē′lē |
|---|---|---|---|---|---|---|
| their two’s blanket. | Now | not | she gave it to him. | She took revenge on him. | Now | a long time |

| t′ayā′ | atxē′la-it. | A′lta | tq¡ēx | agā′yax | itcā′k·ikala. |
|---|---|---|---|---|---|
| good | they stayed. | Now | like | she did him | her husband. |

| A′lta | qa′nsix | ē′kolē | nēkElō′ya | qiX | eq¡′ēyō′qxut. | Nē′k·im: |
|---|---|---|---|---|---|---|
| Now | how often | whale | he went to take | that | old man. | He said: |

"Nixēlō'tcxa ētciqsiX!" "Näkct, näkct, näkct qa'nsix 1
"I shall look at him my father-in-law." "No, no never

aqixē'lōtcxax." Kalā'lkuilē nē'xax. "Qā'toXui nixēlō'tcxa!" A'lta 2
he is looked at." Scold he did. "Must I look at him!" Now

ayō'La-it; atcixē'lōtcx, ska ma'nx·i ka atcē'εElkEl ēXt ē'kolē. 3
he stayed; he looked at him, and a little then he saw him one whale.

A'lta aya-i'La-it uyā'nXcin, ska ma'nx·i qē'xtcē atciō'latck, takE 4
Now he went into net his dipnet, and a little intend he lifted it, then

atsō'pEna x·iX ē'kolē, atcā'kpEnakō uyā'nXcin. Nē'kXikct 5
he jumped that whale, he jumped out of it his dipnet. He looked

iau'a mā'Lxolē. Nau'i-y-ī'gilgct nē'xax. ALōitXuā'yutcō Lqā'kxul. 6
there inland. At once lightning it got. It rained down hail.

WeXt ē'kun nē'tē ē'kolē. TakE weXt atciō'tipa. Take weXt 7
Again one more came whale. Then again he dipped him up. Then again

qē'xtcē atciō'latck. TakE weXt atcā'kpEnakō uyā'nXcin. A'lta 8
intend he lifted him. Then again he jumped out of it his dipnet. Now

niXE'LXa, a'lta Lqā'kxul aLi'xax. A'lta nē'xkō, nēXkō'mam. 9
he grew angry, now hail it did. Now he went home, he reached his home.

Nau'i atcā'xaluketgō uyā'nXcin. Atcō'pa iā'qsiX, atcō'skam 10
At once he threw it down his dipnet. He went out his son-in-law, he took it

uqō'LXatsX. A'lta ā'yō gō tqā'nakc. A'lta Lē'el ā'tcax 11
coal. Now he went to a rock. Now black he made it

ōyā'tspux. A'lta itcxā'x nē'xax, ikā'amtq nē'xax. Â2lta 12
his forehead. Now wind it got, southwest wind it got. Now

atctō'pēwē tā'yaqL iq¡'ēyō'qxut. Qē'xtcē atctūkolā'kux, ā'nqatē 13
he blew them away his house the old man's. Intend he fastened them on roof, long ago

atctupē'XoXoē. "Ō, āc, ē'XtkinEmam imē'k·ikal. Miōlā'ma 14
he had blown them away. "O, daughter, go and look for your husband. Tell him

wu'xē a'lta tcinxēlā'tcaya." A'lta nō'ya uyā'xa. Lap agā'yax 15
to-morrow now he shall look at me." Now she went his daughter. Find she did him

itcā'kXikala: "O, imē'qsiX tā'yaqL LE'kLEkᵘ nē'xax. Ixā'xo-il 16
her husband: "Oh, your father-in-law his house broken became. He said much

wu'xē a'lta mixēlā'tcxaya." A'lta atcLō'skam Ltcuq°, nixEmē'nakō. 17
to-morrow now you shall look at him." Now he took it water, he washed his face.

A'lta Lō nē'xauē. A'lta aci'xkō -y-uyā'kXikal. A'lta ackLukōlā'kō 18
Now calm it got. Now they two went home his wife. Now they two fastened boards on roof

tE'LaqL. "Wu'xē nai'ka-y-i'qsiX nō'Lxaiē. MEnxēlō'tcxaiē." 19
their house. "To-morrow I father-in-law! I shall go to water. You shall look at me."

Nē'ktcuktē, takE ā'yuLx ēiā'qsiX, ska ma'nx·i ka nē'tē ēXt 20
It got day, then he went to water his son-in-law, and a little then he came one

ē'kolē. TakE ayayi'La-it uyā'nXcin. A'lta atciō'latck. A'lta 21
whale. Then he went into net his dipnet. Now he lifted him. Now

atcē'xaluketgō mā'Lxôlē qiX ē'kolē. "Hōhō'! itci'qsiX, t'ā'qēa 22
he threw him down inland that whale. "Hōhō! my son-in-law, just as

nai'ka itci'qsiX." TakE nē'Xkō iā'qsiX. "Ē'ka nai'ka itci'qsiX 23
I my son-in-law." Then he went home his father-in-law. "Thus as I my son-in-law

ka ā'nqatē ngoLē'lEXEmk." 24
then long ago [when] I got a person."

A'lta agā'wan naxā'lax uyā'kXikal. Lē'lē ka nakxa'tō. Smôkst 25
Now pregnant she got his wife. Long then she gave birth. To two

aksaxu'tō. A'lta atciō'lXam iā'qsiX: "Ai'aq, ai'aq, Lgā'lEmam 26
she gave birth to two. Now he said to him his father-in-law: "Quick, quick, go to take them

Llēq¡'am; ka nitsEnō'kstX atgE'yēmōcXam." Ā'2yōptck 27
wolves; when I small they played with me." He went inland

1 atcugō′lᴇmam smô′kst cʟē′q¡’am. Atci′ctitkᵘᴛ smô′kst cʟē′q¡’am.
he went to take them two | two | wolves. | He carried them two here | two | wolves.

2 Aci′tkᵘʟ¡am gō tᴇ′ʟaqʟ, atcilXā′kXuē qiX iq¡’ēyō′qxut. A′lta
He carried them home | to | his house, | he threw them down before him | that | old man. | Now

3 acgiā′qcimᴇnīʟ, acgixk¡ayō′kux. “Atgᴇnxʟᴇ′lXta-it! ai′aq, ai′aq,
they two bit him much, | they two pulled him often. | “They forgot me! | quick, | quick,

4 cᴇ′kᵘᴛa!” Takᴇ atci′ctukᵘᴛ; weXt atcalō′kctxam. A′lta weXt
carry them two!” | Then | he carried them two; | again | he went and carried them two back. | Now | again

5 aʟxē′la-it. Iūʟqtē aʟxē′la-it. “Ai′aq, ai′aq, skā′lᴇmam s’i′tsxut
he stayed. | A long time | he stayed. | “Quick, | quick, | go and take them two | two black bears

6 sgᴇ′xēmusXᴇma.” Takᴇ ā′yū iā′qsiX. Takᴇ atci′kᴛam ēi′tsxut.
my two playfellows.” | Then | he went | his son-in-law. | Then | he carried him | the black bear.

7 Ā′yup!, atcilXā′kXuē. Takᴇ atciū′cgam ēq¡’ēyō′qxut qōcta
He entered, | he threw him down. | Then | he took him | the old man | those two

8 s’i′tsxut. A′lta tᴇ′qtᴇq asgā′yax iau′a, acgixa′luketgux, iau′a
two black bears. | Now | clap | they two did him | there, | they two threw him down, | there

9 acgixa′luketgux. “Ai′aq, ci′kᵘᴛa, ci′kᵘᴛa; a′lta ckinXᴇ′ʟᴇluX.”
they two threw him down. | “Quick, | carry them two, | carry them two; | now | they two do not know me.”

10 A′lta atcalō′kctxam iā′qsiX atci′ctukᵘʟ. NiXkō′mam iā′qsiX.
Now | he carried them two on his back | his son-in-law | he carried them two. | He arrived at his house | his son-in-law.

11 A′lta weXt aʟxē′la-it. A′lta atciō′lXam iā′qsiX: “Ai′aq,
Now | again | they stayed. | Now | he said to him | to his son-in-law: | “Quick,

12 ai′aq, skā′lᴇmam scā′yim.” A′lta a′yō iā′qsiX atcikō′lᴇmam
quick, | go and take them two | two grizzly bears.” | Now | he went | his son-in-law | he went and took them two

13 scā′yim. A′lta ā′yō iā′qsiX: “Ayamtgā′lemam!” A′lta
two grizzly bears. | Now | he went | his son-in-law: | “I come to fetch you two!” | Now

14 atci′ctukᴛ atcō′kᵘᴛam gō tᴇ′ʟaqʟ. Aia′skōp!. Takᴇ
he carried them two | he carried them to the house | to | his house. | He entered. | Then

15 atcilXā′kXuē iā′qsiX. Â! a′lta ackiō′pēqʟa iā′qsiX. Pāʟ ka′nauwē
he threw them down to | his father-in-law. | Â! | now | they two scratched him | his father-in-law. | Full | all

16 ā′yaʟᵋa ʟᵋā′owilkt. “Â, ci′kᵘᴛa i′qsiX! A′lta ckinxᴇ′ʟᴇlux.”
his body | blood. | “Â, | carry them two | son-in-law! | Now | they two do not know me.”

17 A′lta atci′ctukᴛ iā′qsiX atcaalō′ketqam. A′lta weXt aʟxē′la-it.
Now | he carried them two | his son-in-law | he carried them two on his back. | Now | again | he stayed.

18 Lē′lē ka weXt atciō′lXam iā′qsiX: “Ai′aq, skā′lᴇmam skoāyawa′.”
A long time | then | again | he said to him | his son-in-law: | “Quick, | go and take them two | two panthers!”

19 Takᴇ ā′yō iā′qsiX. Ayū′2ptck, takᴇ atcō′lXam: “Iamtkā′lᴇmam!”
Then | he went | his son-in-law. | He went inland, | then | he said to them two: | “I came to take you two!”

20 A′lta atci′ctōkᵘᴛ, atcō′kᵘᴛam gō tᴇ′ʟaqʟ. Atcixā′lakʟē, aya′skōp!.
Now | he carried them two | he carried them to house | to | his house. | He opened the door, | he entered.

21 Takᴇ atcilXā′kxue iā′qsiX. A′lta acgiōpē′qʟa. Pāʟ nē′xax
Then | he threw them down to | his father-in-law. | Now | they two scratched him. | Full | got

22 ʟᵋā′owilkt iā′qsiX ā′yaʟᵋa. “Â, ci′kᵘᴛa, ī′qsiX. A′lta ckinxᴇ′ʟᴇlux.”
blood | his father-in-law | his body. | “Â, | carry them two, | son-in-law. | Now | they two do not know me.”

23 A′lta atci′ctōkᵘᴛ iā′qsiX. Acalō′ketxam.
Now | he carried them two | his son-in law. | He carried them on his back.

“Tca, ē′qsiX! LEx txkcalā′xōma ō′mᵋEcX.” A′lta ā′cto
“Well, son-in-law! split we two will go and do it for us two a tree.” Now they two went

iā′qsiX. A′lta tsEx askcā′lax ō′mᵋEcX. TsEx acxā′lax ō′mᵋEcX
his son-in-law. Now split they two did it for them two a tree. Split they two did it a tree

aci′tkum. Atciō′lXam iā′qsiX: “Ni′Xua mxal’ā′yakō.
half. He said to him to his son-in-law: “Well, put yourself between them.

Ayi′La-it k¡a mxal’ā′yakuē!” TakE ayayi′La-it iā′qsiX.
Sit down in there and put yourself between them!” Then he sat down his son-in-law.

TakE atctā′wilx·t ctā′xatcaôx. TakE Lu′XLuX atci′tax ka′nauwē.
Then he pushed aside the two wedges. Then break he did them all.

Ayauwēā′yakuit iā′qsiX. TakE atciē′taqL, nēxkō. Iū′Lqtē
He enclosed him his son-in-law. Then he left him, he went home. Long

ā′yō. A′lta gō′yē atci′tax tiā′pōtē. TakE tsEx atcxā′lax
he went. Now thus he did them his arms. Then break he did it for him

kaX ō′mᵋEcX. TakE atcā′kxōnē ā′natai, ga-y-iō′yam gō
that tree. Then he carried it on his shoulder one side, then he arrived at

tE′LaqL, takE atcā′xkaluketgō. Gō2m nē′xau. TakE ayō′pa
their house, then he threw it down. Gum it made. Then he went out

iā′qsiX: “Ohō! ītci′qsiX, t’ā′qē nai′ka itci′qsiX.” A′lta
his father-in-law: “Oho! my son-in-law, just as I my son-in-law.” Now

aLxē′la-it. TakE ctā′qo-iL aci′xax ciā′xa.
they stayed. Then large [dual] they two became his two sons.

TakE atciō′lXam iā′qsiX: “Ai′aq ikō′lEmam ē′tcipk¡ala gō
Then he said to him to his son-in-law: “Quick, go and take it the hoops at

tiō′LEma ikē′x.” TakE ā′yō iā′qsiX; kulā′i ā′yō. TakE ayō′yam.
supernatural beings it is.” Then he went his son-in-law; far he went. Then he arrived.

A′lta gōyē′ tixLā′kōt tē′lXEm. A′lta kā′tsEk qExukskoā′liL
Now thus they stood in circle people. Now in middle it was rolled often to and fro

gō qō′tac tē′lXEm. A′lta ayō′La-it, tcxap nē′xax. NâpōnEm. TakE
at those people. Now he stayed, hesitating he was. It grew dark. Then

atcikpā′na; qxuL atcē′lax iā′pōtē. A′lta nē′xenakō atciunkō′mit.
he jumped at it; hang he did it on it his arm. Now he ran, he carried it away.

A′lta atigE′ta ka′nauwē; a′lta tk¡ēwaXE′ma atgE′tax. Qaxē′Ltxa
Now they pursued him all; now torches they made them. How

kulā′i aqigE′ta, takE′ naxa′nkikEna uyā′k·ikal. TakE akcō′lXam
far he was pursued, then she thought his wife. Then she said to them two

cgā′Xa: “Ai′aq, Lā′qLāq mtgE′Lax LEmtā′xqacqac.” A′lta
her two children: “Quick, strike you two do him your grandfather.” Now

acktō′cgam tE′mᵋEcX, a′lta Lā′qLāq acgE′ctax Lstā′xqacqac. A′lta
they two took them sticks, now strike they did him their grandfather. Now

aLxE!gē′Lxal Lctā′xqacqac. Alā′xti aLxa′wīyuc. A′lta actā′auwiLxt.
he cried their two's grandfather. Then he urinated. Now it rained.

TakE tcXE′ptcXEp nōxôx tiō′LEma tgā′k¡ēwaXEma. TakE
Then extinguished got the supernatural beings their torches. Then

nēXatgō′mam.
he came home.

A′lta weXt aLxēla-it iō′Lqte. A′lta weXt nē′k·im iq¡’ēyō′qxut:
Now again they stayed long. Now again he said the old man:

“Ai′aq, ai′aq, tkā′lEmam tiō′LEma tE′gaq¡pas.” A′lta nixa′ltXuitck.
“Quick, quick, go to take them the supernatural beings their targets.” Now he made himself ready.

A′lta ā′yō. A′yō2; ayō′yam gō tiō′LEma. A′lta wā′q¡pas
Now he went. He went; he arrived at supernatural beings. Now target

ugō'kXuiX. A'lta tcXᴇp nē'xax. Nâpōnᴇm ka atctō'cgam.
they played. Now hesitating he got. It got dark then he took them.

Nixa'tᴇnkō. A'lta atgētaa tiō'ʟᴇma. Wax atgᴇ'tax tgā'k¡ēwaXᴇma.
He came running. Now they pursued him the supernatural beings. Light they did them their torches.

A'lta nixatᴇ'nkō hēi2! A'lta aqē'tuwa. Qaxē'2 ka naxa'nkikᴇna-y-
Now he came running hēi! Now he was pursued. Sometime then she thought

ūyā'k·ikala. Akcō'lXam cgā'xa: "Ai'aq, ʟā'qʟaq mtᴇ'qxax
his wife. She said to them her two children: "Quick, strike you two do him

mtā'xqacqac. A'lta actō'cgam tᴇ'mᵋᴇcX. A'lta ʟā'qʟāq acgā'yax
your two selves' grandfather." Now they two took them sticks. Now strike they two did him

ʟctā'xqacqac. A'lta acixᴇlgē'ʟxala ʟctā'xqacqac. A'lta akcᴇlgē'cgam
their two selves' grandfather. Now they hurt him their [dual] grandfather. Now she helped them [dual]

ʟctā'naa. Ā'2lta nixa'wiyuc iq¡'ēyō'qxut. A'lta acta'auwilXt.
their [dual] mother. Now he urinated the old man. Now it rained.

TcXᴇ'ptcXᴇp nō'xôx tgā'k¡ēwaXᴇma tiō'ʟᴇma. A'lta
Extinguished they got their torches the supernatural beings. Now

nixatᴇnkō'mam. Atctᴇ'tkᵘɪa tᴇ'gaq¡pas.
he came home. He carried them the targets.

A'lta aʟxē'la-it iō'ʟqtē. Atcō'lXam uyā'k·ilala: "A'lta nō'ya.
Now he stayed long time. He said to her to his wife: "Now I shall go.

Nō'ya, kulā'i nō'ya." A'lta nixa'ltXuitck. Aktō'cgam tiā'ktēma.
I shall go, far I shall go." Now he made himself ready. He took them his ornaments.

Atixā'lax ka'nauwē2. Atctō'cgam tiā'xalaitan mô'kcti nauwē'k¡c.
He put them on himself all. He took them his arrows two [quivers] full.

A'lta ā'yō. A'yō2, kulā'i ā'yō. A'lta atcika'ōm ē'lXam, qui'num
Now he went. He went, far he went. Now he reached it. a town, five

ciā'xilxē ē'lXam. Ā'yūp! kē'mk·itē gō gitānō'kstX t!'ōʟ. A'lta
its blocks town. He entered the last at having smallness [pl.] house. Now

amô'kctiks ōxoᵉlā'itX tq¡'ēyō'qtiks. A'lta ā'yop! gō qōcta
two there were old ones. Now he entered at those [dual]

cq¡ēyō'qxut. "Ō, kulᴇ'ts tcʟXgō'mita iq¡ē'sqēs ʟkā'nax." Takᴇ
two old ones. "Oh, once more he will make him unhappy blue-jay a chief." Then

nēxa'nkikᴇna iq¡ē'sqēs: "ʟgōʟē'lᴇXᴇmk ʟtē'mam gō-y-ukō'lXul
he thought blue-jay: "A person he arrived at mice

tᴇ'ctaqʟ." Takᴇ ā'yō iq!ē'sqēs nigē'kctam. A'lta nau'itka
their [dual] house." Then he went blue-jay he went to see him. Now indeed!

ʟkā'nax ʟōc. Takᴇ nē'Xtakō iq¡ē'sqēs. Takᴇ atciō'lXam
a chief there was. Then he returned blue-jay. Then he said to him

iā'xak¡ᴇmāna iq¡ē'sqēs: "ʟkā'nax ʟtē'mam. ʟᴇmgē'tiam.
his chief blue-jay: "A chief came. He came to play with you.

Wā'q¡pas mtxcgā'ma." Takᴇ weXt nē'Xtakō iq¡ē'sqēs: "Ā
Target you two will play together." Then again he returned blue-jay: "Ah

tcimaXuē'mut ntcā'xak¡ᴇmana. Wā'q¡pas mtxcgā'ma." Takᴇ
he wishes to play with you our chief. Target you two will play together." Then

nē'k·im: "O." Nē'Xtakō iq¡ē'sqēs. "qiX ikā'nax nē'k·im:
he said: "Oh." He returned blue-jay. "That chief he said:

'O.'" Takᴇ weXt nē'Xtakō iq¡ē'sqēs: "Ai'aq, ai'aq, mō'ʟxa
'Oh!'" Then again he returned blue-jay: "Quick, quick, go to the beach

ʟgmā'xo-ilʟ kā'nax." Takᴇ atctō'cgam tiā'xalaitanᴇma iq¡ē'sqēs
he said often to you the chief." Then he took them his arrows blue-jay

| iā′xak¡Emana. | TakE | ā′yuLx | iq¡ē′sqēs | iā′xak¡Emana. | TakE | weXt |
|---|---|---|---|---|---|---|
| his chief. | Then | he went to the beach | blue-jay | his chief. | Then | again |

| nē′xankō | iq¡ē′sqēs: | "Ā | takE | ā′yuLx | ntcā′xak¡Emana." | TakE | ā′yuLx |
|---|---|---|---|---|---|---|---|
| he ran | blue-jay: | "Ah | then | he went to the beach | our chief." | Then | he went to the beach |

| qiX | ikā′nax. | A′lta | acxE′cgam | wāq¡pas. | A′lta | aqā′yuL | x·ix· | ē′Xat |
|---|---|---|---|---|---|---|---|---|
| that | chief. | Now | they two played together | target. | Now | it was won from him | that | one |

| ikā′nax. | Nē′k·iL | iq¡ē′sqēs | iā′xak¡Emana. | Aqtē′xoL | tiā′ktēma |
|---|---|---|---|---|---|
| chief. | He won | blue-jay | his chief. | They were won from him | his ornaments |

| ka′nauwē2. | Aqtē′xoL | tiā′xalaitanEma. | AqLē′xoL | Lā′yaqsō, | aqē′xoL |
|---|---|---|---|---|---|
| all. | They were won from him | his arrows. | It was won from him | his hair, | it was won from him |

| ā′yaqtq, | aqē′xoL | iā′potē, | kā′namòkst | tiā′pōtē | aqtē′xoL. | Aqtē′xoL |
|---|---|---|---|---|---|---|
| his head, | it was won from him | his arm, | both | his arms | were won from him. | They were won from him |

| tiā′ᵋwit | ka′namôkst. | A′lta | aqiXgō′mit. | Laq° | aqLē′xax | Lā′yaqsō. |
|---|---|---|---|---|---|---|
| his legs | both. | Now | he was made unhappy. | Cut off | it was done | his hair. |

| A′lta | aqiupō′nit | gō | tXut. | A′lta | pō′lakli | actō′iX | qō′cta | ckō′lXōl. |
|---|---|---|---|---|---|---|---|---|
| Now | he was hung | in | smoke. | Now | dark | they went [dual] always | those [dual] | mice [dual]. |

| AckLē′lōkᴛxax | Ltcuq. | Acgilᵋē′mamx | ka′nauwē-y- | ō′pol | ē′ka. |
|---|---|---|---|---|---|
| They two brought it to him | water. | They two gave him to eat | every | night | thus. |

| ĒXt | iqē′tāk | k¡ā′ya | nē′xax. | AcE′k·im | ciā′xa: | "Qōi |
|---|---|---|---|---|---|---|
| One | year | nothing | he got. | They two said | his two sons: | "Let us |

| atxōgiō′xtkinEmam | ī′txam." | A′lta | acxā′ltXuitck. | Acktō′cgam |
|---|---|---|---|---|
| we two go to look for him | our [dual] father." | Now | they two made themselves ready. | They two took them |

| tctā′ktēma. | Acktō′cgam | tE′ctaq¡pas. | Acktō′cgam | ctā′xalaitan. | A′lta |
|---|---|---|---|---|---|
| their [dual] ornaments. | They two took them | their targets. | They two took them | their [dual] arrows. | Now |

| ā′ctō. | Ā′ctō, | kulā′i | ā′ctō. | Lap | acgā′yax | ē′lXam. | Adē′2 | ia′aitcLx |
|---|---|---|---|---|---|---|---|---|
| they two went. | They two went, | far | they two went. | Find | they did it | a town. | Ah, | large |

| x·ik | ē′lXam. | "Lō′nas | yaXkō′k | Ltxā′mama | Lōc." | A′ctop! | gō | qō′gō |
|---|---|---|---|---|---|---|---|---|
| that | town. | "Perhaps | there | our [dual] father | is." | They two entered | at | that [pl.] |

| gitanō′kstX | t!′ōL. | A′lta | amô′kctiks | ōxoēlā′-itX | tq¡′ēyō′qtiks. |
|---|---|---|---|---|---|
| having smallness | house. | Now | two | there were | old ones. |

| "Anā′2 | qēXanā′Xēmct! | qā′xēwa | amtē′mam?" | "Ā, | ē′ntam |
|---|---|---|---|---|---|
| "Anah! | our [dual] two chiefs! | whence | did you [dual] come?" | "Ah, | our [dual] father |

| ntgiō′xtkin." | "Kulē′tc | tcuXgō′mita | tkanā′Xēmct | iq¡′ē′sqēs. |
|---|---|---|---|---|
| we two search for him." | "Once more | he will make two unhappy | chiefs | blue-jay. |

| Ā′nqatē | Lē′Xat | Lkā′nax | aLtē′mam. | AqLXgō′mit; | gō | tXut | aLupō′nit. |
|---|---|---|---|---|---|---|---|
| Long ago | one | a chief | he came. | He was made unhappy; | in | smoke | he put him up. |

| Qēnē′qctxEn | nE′tāika; | ntkLElᵋē′mEniL | Ltcuq; | nLgilᵋē′mEniL |
|---|---|---|---|---|
| We two made him happy | we two; | we two give it to him to eat | water; | we two give it to him to eat |

| iLxā′lEmax. | A′lta | k¡ē | siā′xôst; | Lk¡′ō′pLk¡ōp | aci′xax." | Lä2 | ka |
|---|---|---|---|---|---|---|---|
| food. | Now | nothing | his eyes; | sunk | they got." | Some time | then |

| nixa′nkikEna | iq¡ē′sqēs: | "TakE | aLtē′mam | Lkā′nax | gō-y-ukō′lXul |
|---|---|---|---|---|---|
| he thought | blue-jay: | "Then | it came | a chief | at the mice |

| tE′ctaqL." | TakE | nē′xankō, | nigē′kctam | iq¡ē′sqēs. | A′lta | amô′kctikc |
|---|---|---|---|---|---|---|
| their [dual] house" | Then | he ran, | he went to see | blue-jay. | Now | two |

| tkanā′xēmct | ōxoēlā′itX. | TakE | nē′Xtakō | iqē′sqēs. | TakE | atciō′lXam |
|---|---|---|---|---|---|---|
| chiefs | there were. | Then | he returned | blue-jay. | Then | he said to him |

| iā′Xak¡Emana: | "Amô′kctikc | ōxoēlā′itX | tkanā′xēmct | gō | ckō′lXul |
|---|---|---|---|---|---|
| to his chief: | "Two | there are | chiefs | at | the two mice |

| tᴇ′ctaqʟ. | Cogē′tiam." | "O," | nē′k·im | iā′xak¡ᴇmana | iq¡ē′sqēs. | Takᴇ |
|---|---|---|---|---|---|---|
| their [dual] house. | They two came to play." | "Oh," | said | his chief | blue-jay's. | Then |

| weXt | nē′Xtakō | iq¡ē′sqēs. | "Ā | tcimtaXuē′muʟ | ntcā′xak¡ᴇmana. |
|---|---|---|---|---|---|
| again | he returned | blue-jay. | "Ah, | he wishes to play with you two | our chief. |

| Wā′q¡pas | mcxcgā′ma." | Nēkct | qā′da | acgiō′lXam. | Takᴇ | weXt |
|---|---|---|---|---|---|---|
| Target | you will play together." | Not | [any] how | they two spoke to him. | Then | again |

| nē′xaukō | iqē′sqēs. | Atciō′lXam | iā′xak¡ᴇmana: | "Mō′ʟxa!" | Lō′ni |
|---|---|---|---|---|---|
| he ran | blue-jay. | He said to him | his chief: | "Go to the beach!" | Three times |

| nē′Xtakō | iqē′sqēs. | Nēkct | qa′da | aqiō′lXam. | Gō | la′kti | nē′Xtakō |
|---|---|---|---|---|---|---|---|
| he returned | blue-jay. | Not | [any] how | was spoken to him. | There | four times | he returned |

| ka | atcā′yukct | qiX | iXgᴇ′cᵋax. | Aqā′yukct | iqē′sqēs. |
|---|---|---|---|---|---|
| then | he looked at him | that | youngest one. | He was looked at | blue-jay. |

| Nau′i | aʟᴇ′XʟXa | ka′nauwē | ʟā′yaqsō. | Nē′Xtakō, | nixilkꞱē′tckō |
|---|---|---|---|---|---|
| At once | it caught fire | all | his hair. | He returned | he told him |

| iā′xak¡ᴇmana: | "A, | ōxoē′ma | tkanā′ximct | tgatē′mam. | Aqā′nukct |
|---|---|---|---|---|---|
| his chief: | "Ah, | others | the chiefs | they came. | I was looked at |

| x·ix· | ō′kuk, | kā′nauwē | alᴇ′XʟXa | ʟᴇ′kxaksō. | Mä′ʟxa | acgᴇnō′lXam." |
|---|---|---|---|---|---|---|
| that | there, | all | it caught fire | my hair. | Go [dual] to the beach | they two said to me." |

| Lä2, | a′lta | a′ctōʟx. | A′lta | ōxoē′neXat | tā′yaq¡pas: | "Q'axtcī′ʟx |
|---|---|---|---|---|---|---|
| Some time | now | they two went to the beach. | Now | they stood in the ground | his targets: | "How bad |

| tik | tᴇ′q¡pas!" | ʟu′XʟuX | acgᴇ′tax | qō′ta | tᴇ′q¡pas. | Acguxō′kXuē. |
|---|---|---|---|---|---|---|
| these | targets!" | Pull out | they two did them | those | targets. | They two threw them away. |

| "x·itē′k | tᴇ′ntaq¡pas | nᴇ′taika | tgt¡ō′kti." | Acgō′Xuina | tᴇ′ctaq¡pas. |
|---|---|---|---|---|---|
| "These | our [dual] targets | our [dual] | good." | They two placed them in ground | their [dual] targets. |

| ʟgā′kt¡'ōma | qō′ta | tᴇ′q¡pas. | A′lta | aʟxᴇ′cgam | wā′q¡pas. | A′lta |
|---|---|---|---|---|---|---|
| They shone | those | targets. | Now | they played | target. | Now |

| aqā′yuʟ | iq¡ē′sqēs | iā′xak¡ᴇmana. | Aqtē′xoʟ | iā′xak¡ᴇmana | iq¡ē′sqēs |
|---|---|---|---|---|---|
| it was won from him | blue-jay | his chief. | They were won from him | his chief | blue-jay |

| tiā′ktēma | ka′nauwē. | A′lta | aqtē′xoʟ | tiā′lXama | ka′nauwē2. | Acgā′yuʟ |
|---|---|---|---|---|---|---|
| his ornaments | all. | Now | they were won from him | his people | all. | They two won from him |

| ʟctā′mama. | Aqā′yuʟ | iqē′sqēs. | A′lta | aʟiXā′mōtk | ʟā′yaqsō. |
|---|---|---|---|---|---|
| their [dual] father. | He was won from him | blue-jay. | Now | he betted it | his hair. |

| Aqʟē′xoʟ | ʟā′yēqsō. | NiXā′mōtk | ā′yaqtq, | niXā′mōtk | tiā′pōtē. |
|---|---|---|---|---|---|
| It was won from him | his hair. | He betted it | his head, | he betted him [them] | his arms. |

| Aqtē′xoʟ | tiā′pōtē. | AtiXā′mōtk | tiā′ᵋōwit. | Aqtē′xol | ka′nauwē. |
|---|---|---|---|---|---|
| They were won from him | his arms. | They betted them | his legs. | They were won from him | all. |

| A′lta | aqō′cgam | lakt | uk¡unā′tan. | Aqa-ilā′wit | gō-y-uyā′ts¡puX |
|---|---|---|---|---|---|
| Now | they were taken | four | potentilla roots. | They were put into him | at his forehead |

| uk¡unā′tan. | Aqō′cgam | uguē′luXtcutk, | aqa-ilā′wit | ya′kwa | ka′nauwē |
|---|---|---|---|---|---|
| the potentilla roots. | They were taken | pieces of flint, | they were put into him | here | all |

| ā′yaʟᵋa. | Aqʟō′cgam | ptciX | ʟᴇ′ʟuwᴇlkʟuwᴇlk. | PtciX | aqā′yax |
|---|---|---|---|---|---|
| his body. | It was taken | green | mud. | Green | it was made |

| iā′wan; | ptciX | aqā′yax | iā′kōtcX. |
|---|---|---|---|
| his belly; | green | it was made | his back. |

| A′lta | aqiuXtkē′mit: | "Ikaʟē′nax | imē′xala. | Nā′kct | muXugō′mita |
|---|---|---|---|---|---|
| Now | he was thrown into the water and he swam: | "Green sturgeon | your name will be. | Not | you will make them unhappy |

| tkanā′xēmct." | Aqiū′cgam | iqē′sqes. | Aqē′xalukctgō: | "Iq¡'ē′sqēs |
|---|---|---|---|---|
| chiefs." | He was taken | blue-jay. | He was thrown away: | "Blue-jay |

| imē'xala. | Näkct | qa'nsiX | muXugō'mita | tkanā'xēmct. | Ka'nauwē |
|---|---|---|---|---|---|
| your name will be | Not | ever | you will make them unhappy | chiefs. | Every |

| i'kta, | ma'nix | i'kta | iā'q¡atxala | ixā'xō, | mxā'xo-ilma | wa'tsEtsEtsE- |
|---|---|---|---|---|---|---|
| thing, | if | thing | bad | will get, | you will always say | wa'tsetsetse- |

| tsEtsEtsE! | Ō | LEmtā'xauyam! | Ka'nauwē | i'kta | ā'Lqī | mtgiā'xo |
|---|---|---|---|---|---|---|
| tsetsetse! | Oh, | your [dual] pity! | Every | thing | later on | you two will eat it |

| it¡'ō'kti. | Ka'nauwē | tkōxoē'ma | mtkta'xō." | TakE | aciū'cgam |
|---|---|---|---|---|---|
| good. | All | berries | you two will eat them." | Then | they two took him |

| Lctā'mama. | A'lta | acgā'yuk̂$^{u}$T | gō | Ltcuq. | A'lta | pō'pō | acgā'yax; |
|---|---|---|---|---|---|---|---|
| their [dual] father. | Now | they two carried him | to | water. | Now | blow | they two did him; |

| nē'k·ikct. | A'lta | aLi'xkō. |
|---|---|---|
| he saw. | Now | they went home. |

## *Translation.*

Once upon a time there were five brothers. The four older ones went hunting elk every day and left the youngest one at home. Their house was full of meat and of tallow. Once upon a time the youngest brother felt lonesome, and said: "O, I wish he would come, the Glutton, and eat all the meat." Four days he continued to say so, then he heard a noise like the shaking of rattles at the door. Now a person appeared who was so large that his blanket consisted of two elk-skins. It had a fringe of elk-hoofs. He entered, sat down, and said: "O, grandson, I am hungry." The boy arose and gave him some meat and tallow. When he looked the stranger had eaten it all. He gave him more, and when he looked again it had all disappeared. The whole day long he gave him meat and tallow. In the evening his brothers came home and brought a fresh supply of meat. When they saw what had happened they said to him: "What did you do? How did the evil spirit come here?" The boy replied, "I felt lonesome, and said: 'O, I wish he would come, the Glutton, and eat all the meat.'" "Oh, you fool, certainly the monster will eat us." They fed him all night until sunrise. They continued to feed him the whole day. Then the meat was at an end. The youngest brother said to the monster: "What will our grandfather eat next? There are only skins left." The monster replied: "What shall I eat, grandchildren, now there are only skins and you." "What does he say?" "'Now there are only skins and you,' he says." "Speak to him again." "What will our grandfather eat next? There are only skins left." The monster replied: "What shall I eat, grandchildren, now there are only skins and you." "What does he say?" "'Now there are only skins and you,' he says." "Speak to him again." "What will our grandfather eat next? There are only skins left." The monster replied: "What shall I eat, grandchildren, now there are only skins and you." "What does he say?" "'Now there are only skins and you,' he says." Now they began to understand him. They boiled skins and gave them to him. For a long time he continued to eat and it grew dark again. Then they dug a hole in the ground, sharpened some arrow-wood, which they placed upright at the place where they used to sleep, and then escaped through the hole which they had dug. At a distance from the house they came out of the hole. They left their bitch at the entrance to the hole and said to her: "If the monster asks you which way we have gone, point with your head another way and call 'Wo'." Then they ran away.

When the day began to dawn the monster awoke and made a jump at where he believed the brothers to be; then he fell on the sharp sticks which pierced his belly. He pulled them out of his body, broke them, and saw that the brothers had escaped through the hole. He followed them, and when he came to the outlet of the hole, he found the bitch. He asked: "Which way went your masters?" She replied: "Wo," pointing with her head in a direction which they had not taken. He pursued them. But after a while, when he did not find their tracks, he turned back. Then again he said to the bitch: "Which way went your masters?" She replied: "Wo," pointing with her head in a direction which they had not taken. He pursued them, but he did not find their tracks and turned back. Three times he pursued them, then he found their tracks which he followed. He followed them a long distance, and finally overtook the eldest brother. He killed him. He ran on and overtook the next one, whom he also killed. He ran on and killed one more. Thus he overtook and killed the four eldest brothers. Now the youngest only was left. He fled, and arrived at a river where he found an old man, the Thunderer, who was fishing with a dipnet. He said, "Take me across; the monster pursues me. Quick, quick, grandfather!" "Hohoo, who is your grandfather?" "Quick, quick, take me across, uncle." "Hohoo, who is your uncle?" "Take me across, elder brother." "Hohoo, who is your elder brother?" In the stern of the canoe there was an old woman whose body was full of scabs. Now the young man said, "O, please take me across, father-in-law." "Ho, why did you not say so before?" Then he took him across. "Quick, quick, go to my house and enter!" Then he entered and the old man stayed in his canoe. After a little while the monster arrived at the river and said to the old man, "Did you see the one whom I pursue?" "I did not see him." "Quick, quick, take me across; I will give you my hat in payment." "What shall I do with a hat?" "I will give you my cane." "What shall I do with a cane?" "I will pay you with my blanket." "What shall I do with a blanket?" "I will give you this twine." This he accepted. Then the Thunderer stretched his leg across the river, and said: "Walk across over my leg, but take care that you do not strike it with your cane." Now the monster walked over his leg. When he was in the middle of the river he struck it with his cane. Then the Thunderer bent his leg, the monster fell into the water and drifted down toward the sea. His hat fell down, and drifted down after him. Then the Thunderer said: "Ōkulā'm (noise of surf) will be thy name; only when the storm is raging you will be heard. When the weather is very bad your hat will also be heard."

Now the Thunderer and his daughter went home. They lived there for some time. The young man did not like his wife. After several days she arose early and went to bathe. When she tried to touch her husband he rolled his blanket about himself. They had each a separate blanket. After several days he rose, then he saw that she had become a beautiful woman. Now they continued to live there. It grew dark. Now when he tried to touch her she rolled her blanket around herself. She took revenge on him. But after awhile they began to like each other.

The Thunderer used to go whaling every day, and the young man said: "I shall look on when my father-in-law goes whaling." "No, no; nobody ever looks at him when he goes whaling." He got angry and said: "I must see him." Now after awhile he looked at him. Soon he saw a whale which went into the dipnet which the Thunderer held. The latter lifted it, but the whale jumped over the rim of the net. The Thunderer looked toward the land, and at once there was thunder, lightning, and hail. Another whale entered his dipnet and he lifted it, but when he did so the whale jumped out of the net. Then the Thunderer got angry, and it began to hail and to storm. He went home and threw down his dipnet. Then his son-in-law left the house, took some coal, and went to a rock. He blackened his forehead and soon a southwest wind arose which blew away the old man's house. He tried to fasten the boards to the roof, but was unable to do so. Then the Thunderer said to his daughter: "Oh, child, go and look for your husband. Tell him to-morrow he may look at me when I go whaling." His daughter went and found her husband. She said: "Oh you destroyed your father-in-law's house. He says to-morrow you may look at him when he catches whales." Then the young man took some water and washed his face. It became calm. He went home with his wife and helped the old man fasten the boards to the roof. He said to his father-in-law: "To-morrow I shall go down to the beach and you shall see me catching whales." On the following morning they went down to the beach together. After a little while a whale entered the dipnet. The young man lifted it and threw the whale ashore. Then the Thunderer said: "Hohoo, my son-in-law, you are just as I was when I was a young man."

Now the Thunderer's daughter became pregnant. After awhile she gave birth to two children. Then the old man said to his son-in-law: "Quick, quick, go and catch two wolves; I used to play with them when I was young." He went to the woods and caught two wolves which he carried to his father-in-law's house. He threw them down at his father-in-law's feet and they bit him all over and hauled him about. He cried: "Oh they have forgotten me; quick, quick, carry them back." The young man took them and carried them back. After awhile the Thunderer said: "Go quick and catch two bears; I used to play with them when I was young." Then his son-in-law went and caught two black bears. He carried them to the house of his father-in-law and threw them at his feet. Then they took hold of him, struck him with their paws, and threw him about in the house. "Oh," he cried, "carry them back, carry them back, they do not remember me." The young man carried them back. Again after awhile the Thunderer said: "Go quick and catch two grizzly bears; I used to play with them when I was young." The young man went into the woods, and when he found the grizzly bears he said: "I came to carry you along." He carried two of them to his father-in-law's house. He entered and threw them at the feet of his father-in-law. Oh, now they scratched him all over so that his body was full of blood. "Oh, carry them back, carry them back, my son-in-law, they have forgotten me." Then his son-in-law carried them back. Then after some time the old man said: "Go quick and catch two panthers; I used to play with them when I was young." Then the young man went into the woods and [when he met the panthers] he said: "I come to take you along." And he carried two of them to his father-in-law's house. He opened the door, entered, and threw them at his father-in-law's feet, Then they scratched him all over, and his whole body was full of blood. "Oh," cried he, "carry them back, carry them back, they do not know me any more." Then the young man carried them back.

[After awhile the Thunderer said:] "Come, son-in-law, let us go and split a log." They went and split a log in half. He said to his son-in-law, "Crawl in there and stem your arms against the log." The young man sat down in there. Then the old man knocked aside the wedges and broke them all. The tree closed over his son-in-law. He left him and went home. He went a long distance. The young man, however, kept the log apart with his elbows and broke it. He carried it home on his shoulder. He came home and threw it down in front of the house. When his father-in-law heard the noise he went out and [on seeing the young man] said: "Oh, my son-in-law, you are just as I was when I was young." They remained there and the children grew up.

Then his father-in-law said to him: "Oh, go to the supernatural people and bring me their hoops." The young man went, a long time he went, and finally he reached the country of the supernatural people. They stood in a circle, the hoop was being rolled to and fro in the circle. He was afraid to approach them any nearer and stood aside. But when it grew dark he made a jump and caught the hoop by pushing his arm through it. Then he ran away, carrying the hoop. The supernatural people lit their torches and pursued him. They pursued him a long distance; then his wife thought of him and told her children, "Now whip your grandfather." They took a stick and whipped him; then he cried and urinated. It began to rain and the torches of the supernatural people were extinguished. Thus he reached home.

After a while the old man said again, "Now go and bring the targets of the supernatural people." He made himself ready and went. After a long time he reached the country of the supernatural people. They were shooting at targets. He was afraid, but when it was dark he took the targets and ran away. Then the supernatural people lit their torches and pursued him. He came running, heh! He was pursued. After some time his wife thought of him and told her children, "Now whip your grandfather." They took a stick and whipped him; their mother helped them. Then the old man urinated, and it began to rain. Thus the torches of the supernatural people were extinguished, and the young man reached home carrying the targets.

After awhile he said to his wife, "Now I shall leave you." He made himself ready, put on all his dentalia and took two quivers full of arrows. Then he went. After awhile he reached a large town which consisted of five rows of houses. The last house was very small. This he entered and found two old women [the mice. When they saw him they said:] "Oh, now Blue-Jay will make another chief unhappy." Then Blue-Jay thought, "A person came to the house of the mice." He went to see and, indeed, there was a chief in the house. Then Blue-Jay went back to his chief and said: "A chief has arrived; he wants to have a shooting match with you." Then he went back to the stranger and said: "Our chief wants to play with you. You will have a shooting match." He said: "Oh." Blue-Jay ran back [to his chief and said]: "That chief said 'Oh.'" He went back again: "The chief says to you you shall come down to the beach quickly." Then Blue-Jay's chief took his arrows and went down to the beach. Blue-Jay ran back [to the stranger and said]: "Our chief went down to the beach." Then the other chief went down to the beach Now they shot at the targets. The other chief lost and Blue-Jay's chief won. He lost all his dentalia. He lost his arrows. He lost his hair. He lost his head. He lost both his arms. He lost both his legs. Then they made him miserable. They cut off his hair and hung him up in the smoke. But at night the two mice always went and gave him water and gave him to eat. Every night they did so.

One year he had been away. Then his sons said, "Let us look for our father." They made themselves ready, put on their dentalia, took their targets and their arrows. Then they went, they went a long distance; they found a town, oh, a large town. [They said:] "Perhaps here we shall find our father." They entered that small house. There were two old women [who said]: "Oh, chiefs, where did you come from?" "We search for our father." "Oh, Blue-Jay will make miserable two more chiefs. A long time ago a chief came and they made him miserable and put him into the smoke. But we always gave him water; we always gave him food. He has lost his eyes."

After some time Blue-Jay thought that a chief must have arrived at the house of the mice. He ran there to look and he found two chiefs. Then he went back and said to his chief: "Two chiefs have arrived; they stay at the house of the mice; they came to play with you." "Oh," replied Blue-Jay's chief. He ran back [to the house of the mice, and said to the strangers]: "Our chief wants to play with you. You will have a shooting match." They did not say anything. Then Blue-Jay ran back and said to his chief: "Go down to the beach!" Three times Blue-Jay went back. But they did not speak to him. When he went there the fourth time the younger brother looked at him. He looked at Blue-Jay. At once all his hair began to burn. Then he returned and told his chief, "O, these strangers are more powerful than we are. They looked at me and my hair caught fire. They tell you to come down to the beach." After a little while they went down to the beach. Two targets were stuck into the ground. [They said:] "How bad are these targets!" and they pulled them out and threw them away. "Here, our targets are good." They put their targets into the ground. Their targets were shining. Then they began to shoot. Now Blue-Jay's chief lost. He lost all his dentalia. He lost all his people. They won their father from him. They won Blue-Jay. Now they staked his hair and they won it. They staked his head, they staked his arms. They won his head and his arms. They staked his legs; they won it all. Then they took four potentilla roots and put them on to the forehead [of Blue-Jay's chief]. They took pieces of flint and put them all over his body. They took green mud and painted his belly and his back green. Then they threw him into the water, and said: "Green Sturgeon shall be your name; henceforth you shall not make chiefs miserable." They took Blue-Jay, threw him away, and said: "Blue-Jay shall be your name; henceforth you shall not make chiefs miserable. You shall sing 'Watsetsetsetsetse,' and it shall be a bad omen." [Then they turned to the mice and said:] "Oh, you pitiful ones, you shall eat everything that is good. You shall eat berries." Then they took their father and carried him to the water. They blew on him and he recovered his eyesight. Then they returned home.

# 3. ANĒKTCXŌ′LEMIX ITCĀ′KXANAM.

## AnēktcXō′lemiX her Myth.

| | | | | | | |
|---|---|---|---|---|---|---|
| Cxēlā′-itX | ēXt | iLā′lXam. | Ayō′maqt | iLā′xak¡Emana. | TakE | 1 |
| There were two | one | their town. | He was dead | their chief. | Then | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ctā′qoaiL | ciā′xa, | ā′ēXat | ō$^{\varepsilon}$ō′kuil, | ē′Xat | ē′kXala. | Wāx | ēlagē′tEma | 2 |
| large [dual] | his two children, | one | a girl, | one | a boy. | Every morning | sea-otters | |

| | | | | | | |
|---|---|---|---|---|---|---|
| tgiā′wul | tê′lXEm. | A′qxēamē | Liā′wuX | guā′nEsum. | Pō′lakli | 3 |
| they always did [hunted] them | the people. | In stern of canoe | his younger sister | always. | At dark | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| tsXī | acgō′mamX. | Qui′nEmī | ā′cto | mā′Lnē | ka | pōX$^{u}$ | nē′xauē. | 4 |
| then | they two arrived at their house. | Five times | they two went | sea-ward | then | foggy | it became. | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| AkLuwā′luqL | qō′La | Ltcuq. | MEL¡ | aLE′xax | LE′kxaksō | ka | 5 |
| She swallowed it often | that | water. | Wet | it got | her hair | and | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| akLuwā′luqL | qō′La | Ltcuq. | Iō′Lqte | nōxoē′la-it | qōtac | tê′lXEm. | 6 |
| she swallowed it often | that | water. | Long time | they stayed | those | people. | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Ā′2lta | agā′wan | naxā′lax. | Iā′nēwa | iq¡ē′sqēs | ka | xāx | ā′tcax. | 7 |
| Now | pregnant | she became. | First | blue-jay | and | observe | he did her. | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| "Wu′ska! | nēkct | nā | mcā′xaxōmē? | TakE | agā′wan | atcā′lax | 8 |
| "Heh! | not | [interrogative particle] | you observe her? | Then | her pregnancy | he made it on her | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Liā′wuX." | "Hō′ntcin! | k·¡ā | ixā′xoiē, | iq¡ē′sqēs," | nē′k·im | skā′sa-it. | 9 |
| his younger sister." | "Don't! | quiet | become, | blue-jay," | he said | robin. | |

| | | | | |
|---|---|---|---|---|
| Mcōk¡′uē′mactā′mita | cilxā′xak¡Emana." | "Hō′ntcin! | ia′xka | 10 |
| You make them [dual] ashamed | our two chiefs. | "Don't! | he | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| iLalē′xgEqun. | Iā′nēwa | ka | i′kta | ilā′xo-ita." | Lā2 | ka | iā′qoa-iL | 11 |
| the eldest one. | First | then | everything | he will know." | Sometime | then | large | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| itcā′wan | nixā′lax. | "Wu′ska! | lxkᴛā′yōwa!" | nē′k·im | iq¡ē′sqēs. | "TakE | 12 |
| her belly | became. | "Heh! | We will move!" | he said | blue-jay. | "Then | |

| | | | | | | |
|---|---|---|---|---|---|---|
| anxEmā′tcta-itck. | TakE | agā′wan | atcā′lax | itcā′lē. | Lxkc′itā′qᴛa, | 13 |
| I got ashamed. | Then | her pregnancy | he made it on her | her brother. | We will leave them [dual], | |

| | | | | | | |
|---|---|---|---|---|---|---|
| lxkᴛā′yōwa." | Alā′xti | ka′nauwē | nau′itka | aqigEmiLō′lExa-it | iq¡ē′sqes. | 14 |
| we will move." | Then | all | indeed | he was believed | blue-jay. | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Wext | ā′cto | Liā′wuX. | Pō′2lakli | acgō′mam. | A′lta | k¡am | tê′lXEm, 15 |
| Again | they [dual] went | his younger sister. | At dark | they two came home. | Now | nothing | people, |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| k¡am | t!$^{\varepsilon}$ōLē′ma | ka′nauwē. | "Ō | takE | taL¡ | aqE′txLayū. | Ia′xka | 16 |
| nothing | houses | all. | "Oh, | then | look! | we are deserted. | He | |

| | | | | | | |
|---|---|---|---|---|---|---|
| iq¡ē′sqēs | iā′xaqamt. | Wu′ska, | ōxanigu′Litck! | La′ksta | amē′wan | 17 |
| blue-jay | his advice. | He! | tell me! | who | your pregnancy | |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| aLgamā′lax?" | "K·¡ē | nikct | tEnē′txix. | Iā′ma | qēa | ē′Xti | ā′txō, | ka | 18 |
| made it on you?" | "Nothing | not | I know. | Only | when | once | we two went, | then | |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| qeā | pōX$^{u}$ | nē′xau, | ka | anLuwā′luqL | qōLa | Ltcuq. | Ia′xkatik | ē′m$^{\varepsilon}$alqᴛ | 19 |
| when | foggy | it was, | then | I swallowed it often | that | water. | That this | qualmish | |

| | | | | | | |
|---|---|---|---|---|---|---|
| atcā′nax." | TakE | acgō′xtkin | ō$^{\varepsilon}$ō′lEptckiX. | Ka′nauwē | Ltcuq | 20 |
| he made me." | Then | they two searched for it | fire. | All | water | |

| | | | | | | |
|---|---|---|---|---|---|---|
| wā′xwax | aqLā′kxax | ō$^{\varepsilon}$ō′lEptckiX. | Gō | kE′mk·itE | tE′kXaqL | 21 |
| pour | it was done | the fire. | Then | last | her house | |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| ōctā′Laq | ōk¡unō′ | ka | ā′xka | ka | wiXt | k·¡ē | tE′kXaqL. | Ka | 22 |
| their [dual] aunt | the crow | then | her | then | also | nothing | her house. | Then | |

| 1 | cxuwā′yul | ka | L¡äk | nā′xax | ō′ᵋō′lEptckiX. | "Qāxē | x·iau | L¡äk |
|---|---|---|---|---|---|---|---|---|
|  | they two walked about | and | crackle | it did | the fire. | "Where | this | crackle |

| 2 | nā′xax?" | atcō′lXam | Liā′wuX. | Lä2 | ka | weXt | L¡äk | nā′xax. | Mô′kcti |
|---|---|---|---|---|---|---|---|---|---|
|  | it does?" | he said to her | his younger sister. | Some time | then | again | crackle | it did. | Twice |

| 3 | L¡äk | nā′xax | ōᵋō′lEptckiX. | A′lta | LE′kLEk | acgā′yax | ilē′ē. | A′lta |
|---|---|---|---|---|---|---|---|---|
|  | crackle | it did | the fire. | Now | burrow | they two did it | the ground. | Now |

| 4 | Lap | acE′kxax | ō′otcō. | A′lta | kā′tsEk | gō-y- | ō′otcō-y | akē′x |
|---|---|---|---|---|---|---|---|---|
|  | find | they two did it | a shell. | Now | in middle | in | the shell | was |

| 5 | ōᵋō′lEptckiX. | "Ō | Lā′xauyam | txā′Lak. | Ā′qka | taL¡ | a′kXotk | Xak |
|---|---|---|---|---|---|---|---|---|
|  | fire. | "Oh, | pitiful she | our [dual] aunt. | She | look! | she put into | that |

| 6 | ōᵋō′lEptckiX." | A′lta | nacXE′lgiLx. | Wāx | nē′ktcuktē. |
|---|---|---|---|---|---|
|  | fire." | Now | they [dual] made fire. | Next morning | it got day. |

|  | A′lta | acgE′tax | t!′ōL. | ALksō′kxōL! | t!′ōL, | itanū′kstX | t!′ōL. | A′lta |
|---|---|---|---|---|---|---|---|---|
|  | Now | they two made it | a house. | They finished it, | the house, | its smallness | house. | Now |

| 8 | ia′xkati | asxē′la-it. | Lä2 | asxē′la-it | ia′xkatē; | ka | nē′katxa, | maLnā′ |
|---|---|---|---|---|---|---|---|---|
|  | there | they two stayed. | Some time | they two stayed | there; | then | it grew windy, | from sea |

| 9 | nē′katxa. | Kawē′X | ka | nixā′latck. | Ā′yōLx. | A′lta | x·itik | tE′cgan |
|---|---|---|---|---|---|---|---|---|
|  | it grew windy. | Early | then | he rose. | He went to the beach. | Now | there | cedar planks |

| 10 | tgE′xEniptcgEt; | itca′LElam | kaX | ōmā′p; | iLā′LElXamE′mtga |
|---|---|---|---|---|---|
|  | they drifted ashore; | ten | these | planks; | ten each |

| 11 | Lgā′nEXama. | Ā′yōptck. | Atcō′lXam | Liā′wuX: | "Lap | anE′tax |
|---|---|---|---|---|---|---|
|  | fathoms. | He went up from the beach. | He said to her | his younger sister: | "Find | I did them |

| 12 | tE′cgan, | iLaLElXamE′mtga | Lgā′nEXama." | A′lta | a′ctōLx | Liā′wuX. |
|---|---|---|---|---|---|---|
|  | boards, | ten each | fathoms." | Now | they two went to the beach | his younger sister. |

| 13 | Ā′lta | acktōLā′taptck, | ka′nauwē | acktōLā′taptck. | Ā′lta | acgE′tax |
|---|---|---|---|---|---|---|
|  | Now | they [dual] pulled them ashore, | all | they [dual] pulled them ashore. | Now | they two made it |

| 14 | tā′qoa-iL | t!′ōL. | A′lta | acxē′la-it | ia′xkate. | A′lta | ē′tcatc!a | ayaxā′lax |
|---|---|---|---|---|---|---|---|---|
|  | a large [pl.] | house. | Now | they two stayed | there. | Now | her sickness | came on her |

| 15 | Liā′wuX. | A′lta | nakxa′tōm; | LE′kXala | akLaxô′tom. |
|---|---|---|---|---|---|
|  | his younger sister. | Now | she gave birth; | a male | she gave birth to it. |

|  | A′lta | nē′k·im | itcā′xk¡un: | "Ē′ktaLx | ēō′k | Lgiā′xō?" | Kawē′X |
|---|---|---|---|---|---|---|---|
|  | Now | he said | her elder brother: | "What may | blanket | she will make it?" | Early |

| 17 | ā′yuLx. | Lap | atcā′yax | môkct | ilagē′tEma, | kEnE′m | ilagē′tEma. | "Ō |
|---|---|---|---|---|---|---|---|---|
|  | he went to the beach. | Find | he did them | two | sea-otters, | small | sea-otters. | "Oh, |

| 18 | Lā′xauyam | LgE′LatXEn | ēō′k | Lgiā′xō." | Atcio′kctEptck | gō |
|---|---|---|---|---|---|---|
|  | his poverty | my nephew | blanket | she will make it." | He carried them up from the beach | to |

| 19 | mā′Lxôlē. | Atcō′lXam | Liā′wuX: | "Lap | anā′yax | ilagē′tEma." | Ō |
|---|---|---|---|---|---|---|---|
|  | inland. | He said to her | his younger sister: | "Find | I did them | sea-otters." | Oh, |

| 20 | k¡wa′nk¡wan | nā′xax | Liā′wuX. |
|---|---|---|---|
|  | glad | she became | his younger sister. |

|  | "Ē′ktaLx | agiā′xoLk | LE′tcx·imcq | Lgā′wuX?" | Kawē′X | nixā′latck. |
|---|---|---|---|---|---|---|
|  | "What may | she makes | soup | my younger sister?" | Early | he rose. |

| 22 | Ā′yōLx. | A′lta | igē′pix·L | iuqunā′-itX. | Atcā′yaxc, | hē! | ka′nauwē |
|---|---|---|---|---|---|---|---|
|  | He went to the beach. | Now | a sea-lion | it lay there. | He cut it. | heh! | all |

| 23 | atcā′yaxc. | A′lta | acgiutcXā′mal. | A′lta | ka′nauwē | LᵋaLā′ma | ayō′Lx, |
|---|---|---|---|---|---|---|---|
|  | he cut it. | Now | they two boiled it. | Now | all | days | he went to the beach, |

| môkct | ēlagē′tᴇma | ʟ¡ap | atciā′x. | A′lta | pāʟ | nō′xôx | tᴇ′ctaqʟ |
|---|---|---|---|---|---|---|---|
| two | sea-otters | find | he did them. | Now | full | it became | their [dual] house |

| ēlagē′tᴇma. | Wāx | nē′ktcuktē | ā′yōʟx. |
|---|---|---|---|
| sea-otters. | Every morning | it got day | he went to the beach. |

| A′lta | yuqunā′-itX | ē′kōlē. | Nē′xankō | mā′ʟ′xôlē: | “Ā, | ē′kolē′ | x·ix·ī′x· |
|---|---|---|---|---|---|---|---|
| Now | there lay | a whale. | He ran | inland: | “Ah, | a whale | this |

| yuqunā′-itX!” | “Ō, | aqtxēt!′ē′mam | pō′lakli. | E′wa | ē′natai | x·ik |
|---|---|---|---|---|---|---|
| lies there!” | “Oh, | food is sent to us | at night. | Thus | on the other side | this |

| ē′maʟ | x·i | aqtxet!′ē′mam. | Ia′xkēwa | taʟ¡ | Xōk | q¡’at | aqā′nax | ēwa |
|---|---|---|---|---|---|---|---|---|
| ocean | this | food is sent to us. | There | look! | those | love | I am done | thus |

| tiō′ʟᴇma. | Nitē′mam | ʟiā′mama | x·ix·ī′k | ik’ā′sks. | Ai′aq | ē′xca |
|---|---|---|---|---|---|---|
| the supernatural beings. | He came | his father | this | boy. | Quick | cut it |

| ka′nauwē | x·iau | ē′kolē!” | Takᴇ | atcā′yaxc, | ka′nauwē | atcā′yaxc |
|---|---|---|---|---|---|---|
| all | this | whale!” | Then | he cut it, | all | he cut it |

| itcā′xq’un. | Takᴇ | acgiō′kXuiptck. | Ka′nauwē | acgiō′kXuiptck. |
|---|---|---|---|---|
| her elder brother. | Then | they two pulled it ashore. | All | they two pulled it ashore. |

| A′lta | naxᴇ′ltXuitck | ōk¡u′nō. | Kcūkctama | cgā′tgēu. | A′lta |
|---|---|---|---|---|---|
| Now | she made herself ready | the crow. | She wanted to go to see them | her sister's children. | Now |

| nai′kōtcti | ō′k¡u′nō. | Ā2qxulkt | ōk¡u′nō. | Q¡’oā′p | naigō′tctamē; | a′lta |
|---|---|---|---|---|---|---|
| she went across | the crow. | She cried | the crow. | Nearly | she got across; | now |

| agō′ēkᴇl | t!′ōʟ. | Agō′ēkᴇl | tXut. | Nō′ya, | nō′ya, | nō′ya. | Q¡’oā′p |
|---|---|---|---|---|---|---|---|
| she saw it | a house. | She saw it | smoke. | She went, | she went, | she went. | Nearly |

| naxā′-ikᴇlai. | K$^{u}$cā′xali | ʟōc | ʟkā′nax | gō | tᴇ′ʟaqʟ | ʟō′kōc. | “Ō |
|---|---|---|---|---|---|---|---|
| she landed. | Above | there was | a chief | on | his house | he was on it. | “O, |

| ʟgā′xauyam | ʟtxā′ʟak.” | Takᴇ | naigā′tctamē. | Ayaxalgu′ʟitck |
|---|---|---|---|---|
| pitiful [f.] | our [dual] aunt.” | Then | she came across. | He told her |

| ʟiā′wuX. | Takᴇ | agē′ᴇlkᴇl | ē′kolē | ōk¡u′nō, | ē′kolē | tiā′ʟ$^{ε}$ulēma. |
|---|---|---|---|---|---|---|
| his younger sister. | Then | she saw it | the whale | the crow, | a whale | its meats. |

| Iā′xkēwa | nōya | ōk¡’u′nō. | Agixk¡’ā′kux | a′lta | ē′ʟ$^{ε}$ulē. | “Mä2t,” | takᴇ |
|---|---|---|---|---|---|---|---|
| Then | she went | the crow. | She pulled it | now | the meat. | “Come,” | then |

| atcō′lXam | itcā′tgeu. | “Mä′tptcga, | mä′tptcga. | I′kta | migᴇlā′xō |
|---|---|---|---|---|---|
| he said to her | her nephew. | “Come inland, | come inland. | What | are you going to do with it |

| iā′atcᴇkc?” | Takᴇ | nā′k·im: | “Ō | kā′ltac | niō′kuman.” | Takᴇ | nō′ptcga |
|---|---|---|---|---|---|---|---|
| its stench?” | Then | she said: | “O, | to no purpose | I look at it.” | Then | she went inland |

| ōk¡u′nō! | Nō′ptcga; | a′lta | pāʟ | ē′kolē | ī′Xuc | gō | wē′wuʟē. | Nau′i |
|---|---|---|---|---|---|---|---|---|
| the crow! | She went inland; | now | full | whale | it was on ground | in | interior of house. | Immediately |

| gō | qōʟa | ʟk’āsks | qē′xtce | akʟō′cgam. | Aʟgᴇ′tsax | qōʟa | ʟk’āsks. |
|---|---|---|---|---|---|---|---|
| to | that | boy | intending | she took it. | He cried | that | boy. |

| “ʟmē′laqst | x·iʟa | k¡’oa′s | tʟxā′ʟxaut.” | Takᴇ | aqʟā′lot | ʟtcuq. |
|---|---|---|---|---|---|---|
| “Your tears | these | afraid | they make him.” | Then | she was given | water. |

| Takᴇ | naxᴇmē′nakō. | Takᴇ | weXt | qē′xtcē | akʟō′cgam. | WeXt |
|---|---|---|---|---|---|---|
| Then | she washed her face. | Then | again | intending | she took him. | Again |

| aʟgᴇ′tsax: | “Āyō | ōmē′ʟōtk | Xau | k¡’oa′c | qʟxā′xau.” | Akʟō′cgam |
|---|---|---|---|---|---|---|
| he cried: | “Ayo | your breath | that | afraid | makes him.” | She took it |

| ʟtcuq, | agā′yutcktc | ī′tcacqʟ. | WeXt | akʟō′cgam, | weXt | aʟgᴇ′tcax. |
|---|---|---|---|---|---|---|
| water, | she washed inside | her mouth. | Again | she took him, | again | he cried. |

| Takᴇ | agō′lXam | ugō′tgēu: | “Mxä′ʟōX | na | ʟgōʟē′lᴇXᴇmk? |
|---|---|---|---|---|---|
| Then | she said to her | her niece: | “You think | [int. part.] | a person? |

| Ēwa | taʟ¡ | tiō′ʟᴇma | ʟk’āsks. | Ia′xkēwa | weXt | aqēntā′lot, |
|---|---|---|---|---|---|---|
| Thus | look | the supernatural being's | child. | There | also | it was given to us [dual], |

| ia′xkēwa | x·ix· | ē′kōlē | āqēntᴇ′l$^{ε}$ēm.” | Takᴇ | nā′k·im | ō′k¡’unō′: |
|---|---|---|---|---|---|---|
| there | that | whale | it was given to us to eat.” | Then | she said | the crow: |

| “Ha$^{ε}$-ōm!” | Aqā′2-lᴇqēx | ōk¡’unō′. | Aqā′l$^{ε}$ēm, | naxʟxā′l’ᴇm. | Aʟā′xōʟx. |
|---|---|---|---|---|---|
| “Oh!” | It was boiled for her | the crow. | She was given to eat, | she ate. | She finished. |

| A′lta | na′xkō. | Agᴇ′tō̊kᵘᴛ | môket | tgitē′tcxala. | Agauwē′k·itk | gō |
|---|---|---|---|---|---|---|
| Now | she went home. | She carried them | two | pieces of blubber. | She put them into | in |

| ʟgā′cguic. | Nō′ya, | nō′ya, | nō′ya; | nai′kōtctē. | Q¡’oa′p | agiā′xōm |
|---|---|---|---|---|---|---|
| her mat. | She went, | she went, | she went; | she went across. | Nearly | she reached it |

| ē′lXam; | a′lta | nagᴇ′tsax. | A′lta | akcXᴛā′tal | cgā′tgēu. |
|---|---|---|---|---|---|
| the town; | now | she cried. | Now | she wailed for | her sister's children. |

| “Cᴇgᴇtgē′u, | cᴇgē′tgēu, | cᴇgē′tgēu! | Lalā′Xuks | nōxō-ilā′wulXʟᴇ′mX! |
|---|---|---|---|---|
| "My sister's children, | my sister's children, | my sister's children! | Birds | fly up often! |

| Utcaktcā′ktcinikc | namᵋē′mō! |
|---|---|
| Eagles | chew you! |

| “Cᴇgᴇtgē′u, | cᴇgē′tgēu, | cᴇgē′tgēu! | Iqonēqonē′tcinikc | nā′mᵋēmōm! |
|---|---|---|---|---|
| "My sister's children, | my sister's children, | my sister's children! | Gulls | chew you! |

| “Cᴇgᴇtgē′u, | cᴇgē′tgēu, | cᴇgē′tgēu! | Iqoalē′Xoatcinikc | nāmᵋēmō′m! |
|---|---|---|---|---|
| "My sister's children, | my sister's children, | my sister's children! | Ravens | chew you! |

| Cᴇgᴇtgē′u, | cᴇgē′tgēu!” |
|---|---|
| My sister's children, | my sister's children!" |

| Q¡’oā′p | agiā′xōmē. | Iō2c | iq¡’ē′sqēs | kᵘʟā′xanē. | Q¡’oā′p | agiā′xōmē |
|---|---|---|---|---|---|---|
| Nearly | she arrived. | There was | blue-jay | outside. | Nearly | she arrived |

| ka | wiXt | nagᴇ′tsax: |
|---|---|---|
| then | again | she cried: |

| “Cᴇgᴇtgē′u, | cᴇgē′tgēu, | cᴇgē′tgēu! | Lalā′Xuks | nōxō-ilā′wulXʟᴇ′mX! |
|---|---|---|---|---|
| "My sister's children, | my sister's children, | my sister's children! | Birds | fly up often! |

| Uk¡’ōnō′tcinikc | nā′mᵋēmō′m!” |
|---|---|
| Crows | chew you!" |

| Takᴇ | nēxᴇ′lqamX | iqē′sqēs: | “Ā | -y-ā′xp!ᴇna | uk¡’ōnō′ya. | Nēket | tcī |
|---|---|---|---|---|---|---|---|
| Then | he shouted | blue-jay: | "Ah, | she named | the crow. | Not | [int. part.] |

| nimcā′xaxōmē? | Iā! | Āxp!ᴇna-y | ōk¡’u′nō!” | Takᴇ | naxkō′mam, |
|---|---|---|---|---|---|
| you notice? | Iā! | She named | the crow!" | Then | she came home, |

| naxā′ēgilaē. | Takᴇ | nōptcga. | A′lta | ā′tgep! | tê′lx·ᴇm | ka′nauwē | gō-y- |
|---|---|---|---|---|---|---|---|
| she landed. | Then | she went up from water. | Now | they entered | the people | all | at the |

| ōk¡’unō′ | tᴇ′kXaqʟ. | AqaXuā′tcagā′lᴇmam. | A′lta | naxkᵘᴛē′l | ōk¡’unō′. |
|---|---|---|---|---|---|
| crow | her house. | The people went to ask her. | Now | she said much | the crow. |

| Nā′k·im | ōk¡’unō′: | “Anigō′tctamē; | pāʟ | tᴇlalā′Xukc | kcxē′lax | cgā′tgēu. |
|---|---|---|---|---|---|---|
| She said | the crow: | "I got across; | full | birds | eating them two | my [dual] sister's children. |

| Ka′nauwē | tᴇlalā′Xukc | ō′tāmᵋō.” | Iā′nēwa | ka | iqē′sqēs | ayō′pa. |
|---|---|---|---|---|---|---|
| All | birds | chewed them." | First | then | blue-jay | went out. |

| Ayoxō′ʟa | gō | t!’ōʟ. | Iā′xkati | ayō′la-it. | K’ā | nā′xax | ōk¡’unō′. |
|---|---|---|---|---|---|---|---|
| He went around | at | house. | There | he stayed. | Silent | she became | the crow. |

| CXā′lak | itcā′pᴛ’au | kā′sa-it. | Tqui′numiks | tga′a | ōk¡’unō′. | A′lta |
|---|---|---|---|---|---|---|
| They sat at opposite sides of fire | her dead husband's brother | robin. | Five | her children | the crow. | Now |

| naxa-iyi′lkᵘᴛē | itcā′pᴛ’au. | Cau′cau | naxayi′llkᵘᴛē. | Iqauwē′tsᴇtk |
|---|---|---|---|---|
| she told him much | her dead husband's brother. | Low voice | she told him much. | He listened |

| iqē′sqēs; | gō | kᵘʟā′xanī | iō′c | q¡’oāp | t!’ōʟ. | Takᴇ | ʟaqu | agā′yax |
|---|---|---|---|---|---|---|---|---|
| blue-jay; | there | outside | he was | near | house. | Then | take out | she did it |

| tgākᵘtca-it. | A′lta | ʟqō′pʟqōp | agā′yax. | Agiʟᴇ′lᵋēm | tga′a. | Agēlᵋēm |
|---|---|---|---|---|---|---|
| the food she carried home. | Now | cut to pieces | she did it. | She fed them | her children. | She fed him |

| itcā′pᴛᵋau. | Takᴇ | ayanᵋō′ʟuXuit | ugō′xō, | axgē′sax | ugō′xō. | Takᴇ |
|---|---|---|---|---|---|---|
| her dead husband's brother. | Then | it choked her | her daughter, | the youngest | her daughter. | Then |

| ā′yōp! | iqē′sqēs. | T¡’ᴇq | atci′ʟax | ʟgā′paa. | ʟ¡’ōx | ayuʟā′taxit | qix. |
|---|---|---|---|---|---|---|---|
| he entered | blue-jay. | Slap | he did it | her nape. | Coming out | it flew out | that |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ē'kolē. | Atciō'cgam | iqē'sqēs. | Ayō'pa | iqē'sqēs: | "Ā, | nikct | tcē | 1 |
| whale [meat]. | He took it | blue-jay. | He went out | blue-jay: | "Ah, | not | [int. part.] | |

| | | | | | | |
|---|---|---|---|---|---|---|
| nimcā'xaxomē? | Gᴇnᴇ'lᵋēm | ok¡'unōyā'!" | Atcixōnēman | qōtac | tê'lx·ᴇm | 2 |
| do you notice? | She fed me | the crow!" | He showed it to them | those | people | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| qix· | ē'kolē. | Tlō'nkXa | t!'ōʟē'ma | atcixō'nēma, | ka | atciā'owilᵋ. | Lä 2 | 3 |
| that | whale. | Three only | houses | he showed it to them. | then | he ate it. | Some time | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| nō'pōnᴇm. | Ō'lo | getā'xt | kā'nauwē | qōtac | tê'lX·ᴇm. | A'lta | nixkᵘᴛē'l | 4 |
| it got dark. | Hungry | they were | all | those | people. | Now | he said much | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| iqē'sqēs: | "Ō | ilxā'xak¡ᴇmāna | ē'kolē | pāʟ | tā'yaqʟ. | E'wa | taʟ¡ | 5 |
| blue-jay: | "Oh, | our chief | whale | full | his house. | Thus | look | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| tiō'ʟᴇma | q¡'āt | ā'xkax | ʟiā'wuX | k¡a | atcinᴇ't!'euʟ | ilxā'xak¡ᴇmana." | 6 |
| the supernatural beings | love | they did her | his younger sister | and | he invited me | our chief." | |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Aqā't!'ēuʟ | ōk¡'unō' | k¡a | kā'sa-it. | A'lta | nō'pōnᴇm, | ka | mᴇ'nx·i | ka | 7 |
| She was invited | crow | and | robin. | Now | it grew dark, | then | a little while | then | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ʟāx | nē'xax | iqē'sqēs. | Atciū'ktcan | iā'lᴇkōtitk. | "Txō'kst'itā | kā'sa-it! | 8 |
| visible | he became | blue-jay. | He took in hand | his quilt. | "We two will sleep | robin! | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Kwa'nᴇsum | tsᴇs | anᴇ'xax | pō'laklī." | Takᴇ | nē'k·im | kā'sa-it: | "Yä2, | 9 |
| Always | cold | I get | at night." | Then | he said | robin: | "Yä, | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| x·ix·ē'kik. | Tcx·ä | nā'mkXa | anxō'kstitX, | ka | wiXt | aqangā't!'ōm. | 10 |
| this one. | Then | I alone | I sleep, | then | again | people come home. | |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Ia'xkati | x·ia | mxō'kctit | gō | tgᴇ'uit!" | A'lta | nixō'kstit | iqē'sqēs | gō | 11 |
| There | here | sleep | at | my feet!" | Now | he slept | blue-jay | at | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| tiā'ōwit, | gō | nuXumā'kXit | tiā'ōwit | kā'sa-it. | A'lta | nixᴇllkᴛā'ta-it | 12 |
| his feet, | at | their end [of] | his feet | robin. | Now | he was awake | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| iqe'sqēs. | Ā'lta | ikā'nim | acgā'yax | kā'sa-it | k¡'a | ōyā'pᴛ'au. | Q¡'oāp | 13 |
| blue-jay. | Now | canoe | they two made it | robin | and | his dead brother's wife. | Nearly | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| iktcō'ktiya | ka | iaō'ptit | iq¡ē'sqēs. | A'lta | aʟā'kilōya | ā'llta. | Aʟktō'kuē | 14 |
| it got daylight | then | he slept | blue-jay. | Now | they went to the canoe | now. | They carried to the canoe | |

| | | | | | | |
|---|---|---|---|---|---|---|
| ʟā'xamōt. | A'lta | atcō'cgam | itsā'k¡'esiʟ | ōē'kᵘtᴇqlix·, | atcō'cgam | 15 |
| their property. | Now | he took it | a sharp | branch, | he took it | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| kā'sa-it. | Atcuqoā'na-it | ēwa | tiā'owit | iqē'sqēs | ōē'kᵘtᴇqlix·. | A'lta | 16 |
| robin. | He put it into the ground | thus | his feet | blue-jay's | the branch. | Now | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| aʟē'kXōtctē | kā'sa-it | k¡a | ōyā'pᴛ'au | ōk¡'unō'. | Aʟiᵋē'taqʟ | iqē'sqēs. | 17 |
| they went across | robin | and | his dead brother's wife | the crow. | They left him | blue-jay. | |

| | | | | | | |
|---|---|---|---|---|---|---|
| Nixa'll'ōkō | iqē'sqēs | kawī'X: | "Mxa'll'ōkō | kā'sa-it!" | Atcē'kᴛtuq. | 18 |
| He awoke | blue-jay | early: | "Awake | robin!" | He kicked him. | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Nau'i | ʟxoā'p | ā'ʟix | ʟā'yapc | iqē'sqēs. | Na-ilgā'Xit | kaX | ōē'kᵘt¡ᴇqlix·: | 19 |
| At once | hole | became | his foot | blue-jay's. | He struck it | that | branch: | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| "Anā'! | ʟᴇkXᴇpsā'! | Ā'nqatē | tāʟ¡ | Xūk | aʟᴇnᵋē'taqʟ." | A'lta | 20 |
| "Ana! | my foot! | Long ago | see! | here | they left me." | Now | |

| | | | | |
|---|---|---|---|---|
| nē'Xkō | iqē'sqēs | gō | tiā'ā. | 21 |
| he went home | blue-jay | to | his children. | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Aʟigō'tctamē | ōk¡'unō'. | Nau'i | ā'ʟōptck | gō | t!'ōʟ. | "Ai'aq, | 22 |
| They got across | the crow. | At once | they went up from the beach | to | the house. | "Quick, | |

| | | | | | | |
|---|---|---|---|---|---|---|
| lxigō'tctaē," | nē'k·im | iqē'sqēs. | A'ltā | nōxuē'tXuitck | tigō'tctaē | 23 |
| we will go across," | he said | blue-jay. | Now | they made themselves ready | they wanted to go across | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ka'nauwē. | Takᴇ | atē'kXōktcē. | Kā'tcᴇk | qix· | ē'maʟ | ka | nē'katxa; | 24 |
| all. | Then | they went across. | Middle | that | bay | then | it grew windy; | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| hᴇmm. | Lēqs | nuxō'ʟa-it | tê'lx·ᴇm. | Takᴇ | w·iXt | nuXō'takō. | 25 |
| humm. | Almost | they died | the people. | Then | again | they returned. | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Qoā'nᴇmi | ʟᵋaʟā'ma | nuXōtā'lᴇkᴛ | ka | takᴇ | atigō'tctamē. | A'lta | 26 |
| Five times | days | they always turned | and | then | they got across. | Now | |

atci′Lōtk, Lkā′pa aLi′xax. ALōgōtgē′kxo-it tê′lx·Em; takE tsEs
it snowed, snow it became. They were covered the people; then cold

nō′xôx tê′lx·Em. AcLE′nk¡′ēmEnakō iLā′Xak¡Emāna. TakE
they became the people. He took revenge on them their chief. Then

ā′yuptck iq¡ē′sq¡ēs. Qē′xtcē atciō′lXam kā′sa-it: “Anxatā′laqT,
he went up from shore blue-jay. Intending he said to him [to] robin: “Open me,

kā′sa-it. TakE tsEs anE′xax. Nē′t!′ēm, kā′sa-it; takE ō′lō
robin. Then cold I got. Bring me food, robin; then hunger

anō′mEqt.” K¡ē kā′sa-it, “Ai′aq, kā′sa-it, sE′tkᵘtpa c′E′mtgict.”
I die.” Nothing robin. “Quick, robin, put them two out of house the tongs.”

IxEltcXā′mal kā′sa-it. Ikolē′ atciutcXā′mal. “Wu′ska, kā′sa.it,
He boiled much robin. Whale he boiled it much. “Oh! robin,

sE′tkᵘtpa cta c′E′mtgict.” TakE atcō′cgam s′E′mtgEst kā′sa-it.
put them two out of house those tongs.” Then he took them [dual] tongs robin.

TakE L¡′EmE′n atci′ctax. TakE atcō′ktpa. A′lta atsō′mēqL iqē′sqēs
Then soft he made them [dual]. Then he put them out of house. Now he licked them blue-jay

qō′cta c′E′mtgict. “Kā′sa-it, kā′sa-it, ē′lXam ilxā′Xak¡Emāna,
those tongs. “Robin, robin, say to him our chief,

na-ilō′ta-y-ōgE′xa. TcEnxElā′qTa.” “Yä2, i′kta qtciēgElā′xō,
I shall give him my daughter. He shall open me.” “Yä, what shall be done with her,

imcā′xak¡Emāna ūyā′xa x·au aqā′uXuwā′kuX?” TakE nē′xanko
your chief his daughter that one she is demanded?” Then he ran

iqē′sqēs mā′Lnē. TakE atciō′lXam iLā′xak¡Emāna: “ĀqāuXuwā′kuX
blue-jay to the beach. Then he said to him their chief: “She is demanded

ōmē′Xa, k¡a nai′ka weXt ōgu′xa aqāuXuwā′kuX.” Näkct
your daughter, and my also my daughter she is demanded.” Not

qa′da nē′k·′im iLā′Xak¡Emāna iqē′sqēs. WēXt nē′xankō mā′Lxôlē
anyhow spoke their chief blue-jay’s. Again he ran upland

iqē′sqēs: “Kā′sa-it! Tcinā′xo-il intsā′Xak¡Emāna, tca-ilō′ota-y-uyā′xa.”
blue-jay: “Robin! He says our chief, he will give her to him his daughter.”

Qoä′nEmi ā′yūL iqē′sqēs. TakE nē′k·im iLā′Xak¡Emāna. A′lta
Five times he always went blue-jay. Then he spoke their chief. Now

atcō′tXuitck uyā′Xa. Atctā′lax tgā′ktēma ka′nauwē2· Atsō′tXuitck
he made her ready his daughter. He put them on her her dentalia all. He made her ready

uyā′Xa iqē′sqēs. Nē′xankō wiXt mā′Lxôlē iqē′sqēs: “Kā′sa-it,
his daughter blue-jay. He ran again upland blue-jay: “Robin,

takE anō′tXuitck ōmē′wulx.” “Yä2,” nē′k·im kā′sa-it, “Qādoxo-y-
then I made her ready thy niece.” “Yä,” said robin, “Shall

ōyū′sEmat giakEna′oi.” TakE ā′tcukT iLā′Xak¡Emāna uyā′xa.
her chamber she will look after it.” Then he carried her their chief his daughter.

A′lta aqaLxā′laqT.
Now it was opened.

Nē′ktcuktē; a′ltā k¡ä kaX ōᵋō′kuil iLā′Xak¡Emāna uyā′lē. “TaL¡
It got day; now nothing that woman their chief his sister. “Look,

aqatgā′lEmam, ē′wa tiō′LEma kāx qōLa Lk¡āsks.” TakE aLxLē′la-it,
they came and took her, thus the supernatural beings where that child.” Then they stayed,

t!′ōLē′ma aLgE′tax ā′llta.
houses they made them now.

TakE agiupā′yaLx ik¡Enā′tan ōk¡′u′nō. Ē′xo-ē agiupā′yaLx. A′lta
Then she gathered them much potentilla roots the crow. Many she gathered them. Now

nai′kōtctē. TakE nō′yam gō tiō′LEma. TakE ā′tgaLx ka′nauwē,
she went across. Then she arrived at supernatural beings. Then they went to the beach all,

aqēyō′kuman itcā′k¡anatan. Ā′ēXt ōguē′mEskōtit tgā′kciū, LēXt
they were searched her potentilla roots. One [a plant] its root, one

| LE′mōksin | Lā′ksiū | L¡ap | aqLā′x | iā′xkatix·; | ka | aqLElā′tcax. | TakE |
|---|---|---|---|---|---|---|---|
| [a plant] | its root | find | it was done | there; | then | it was eaten. | Then |

| wa′xwax | aqā′yax | itcā′k¡Enatan | ōk¡’u′nō. | Nōptega-y- | ōk¡’u′nō. | A′lta |
|---|---|---|---|---|---|---|
| pour out | they were done | her potentilla roots | the crow's. | She went up | the crow. | Now |

| agō′lXam | ugō′tgēu: | "Mxä′LuX | na | tê′lx·Em | ka | ā′mitkᵘᴛ | ik¡’Enā′tan? |
|---|---|---|---|---|---|---|---|
| she said to her | her niece: | "You think | [int. part.] | people | then | you bring them | potentilla roots? |

| MLōpia′Lxa | Lmō′ksin. | Mōpiā′Lxa | ōguē′mskōtit | tgā′kciū. | Ka′nauwē |
|---|---|---|---|---|---|
| Gather it | [a plant]. | Gather it | [a plant] | their roots. | All |

| gē′taq¡EsEma | mtōpiā′Lxa. | Manix | weXt | mtiā′ya | itsanō′kstX |
|---|---|---|---|---|---|
| good smelling ones | gather them. | When | again | you will come | a small [f.] |

| ōLk¡E′nLk¡En | nai′ka | mani′tkᵘᴛa, | ōk¡ōnā′tan | ā′luc." | A′lta | agō′lXam |
|---|---|---|---|---|---|---|
| oyster basket | me | bring her [it] to me, | potentilla root | it is in it." | Now | she said to her |

| ugō′tgēu | ok¡’u′nō: | "MLō′kᵘᴛa | XōLa | LGē′wisX; | Lā′mitkEn |
|---|---|---|---|---|---|
| her niece | the crow's: | "Take it | this | dog; | thy granddaughter |

| Lā′XēwusX. | Ma′nix | q¡’oā′p | mxigē′layaiē | ka | mLōlā′ma: | 'Ē′cgam |
|---|---|---|---|---|---|---|
| her dog. | When | nearly | your land | then | say to it: | 'Take it |

| ē′kolē, | Q¡’aci′nEmicLx!'" | Nā′k·im | ōk¡’unō′: | "Ha′′ō." | TakE | nā′xkō-y- |
|---|---|---|---|---|---|---|
| a whale, | Q¡’aci′nEmicLx!'" | She said | the crow: | "Yes." | Then | she went home |

| ōk¡’unō′. | Nō′ya, | nō′ya-y- | ok¡’u′nō. | Ka | kulā′yi | agLō′lXam |
|---|---|---|---|---|---|---|
| the crow. | She went, | she went | the crow. | Then | far | she said to it |

| Lgā′XēwisX: | "Ē′cgam | ē′kole, | Q¡’aci′nEmicLx. | Nau′itka | na |
|---|---|---|---|---|---|
| her dog: | "Take it | a whale, | Q¡’aci′nEmicLx. | Indeed | [int. part.] |

| imē′kickElēL | ē′kolē?" | TakE | aLxā′latck, | ōgō′qxoiam | Laqanā′itX. |
|---|---|---|---|---|---|
| you a catcher [of] | whale?" | Then | it rose, | in stern of canoe | it stood. |

| TakE | Lāxa | nē′xax | ē′kolē. | TakE | aLgā′yaqs. | A′lta | lā′xElax | nē′xax |
|---|---|---|---|---|---|---|---|---|
| Then | visible | became | a whale. | Then | it bit him. | Now | roll | it did |

| itcā′xEnēma. | "Q¡’uL | ē′cgam, | q¡’uL | ē′cgam, | ē′kolē, | Q¡’aci′nEmicLx!" |
|---|---|---|---|---|---|---|
| her canoe. | "Fast | take it, | fast | take it, | the whale, | Q¡’aci′nEmicLx!" |

| A′lta | kwac | nā′xax | ōk¡’u′nō: | "Yä2c | ē′xa | ē′kolē, | Q¡’aci′nEmicLx!" |
|---|---|---|---|---|---|---|---|
| Now | afraid | she became | the crow: | "Let alone | do it | the whale, | Q¡’aci′nEmicLx!" |

| A′lta | yāc | aLgā′yax | ē′kolē. | A′lta | aLxagō′kctit. | Naxā′ēgēlai |
|---|---|---|---|---|---|---|
| Now | let alone | it did it | the whale. | Now | it lay down to sleep. | She landed |

| ōk¡’u′no. | TakE | akLōnā′xLatck | Lgā′xēwisX. | NaxE′nkōn, | kā′nauwē |
|---|---|---|---|---|---|
| the crow. | Then | she lost it | her dog. | She ran about, | all |

| t!’ōLē′ma | akLō′xtkin. | Näket | L¡ap | agE′Lax. | Näket | naxLxā′lEm |
|---|---|---|---|---|---|---|
| houses | she searched for it. | Not | find | she did it. | Not | she ate |

| ka | naō′pōnEm. | Tq¡ēx | agE′Lax | Lgā′XēwisX. |
|---|---|---|---|---|
| then | it got dark. | Like | she did it | her dog. |

| Qoā′nEmi | tiayā′kXōyaē, | a′lta | weXt | naxa′lk¡ēwul. | Agōpā′yaLx |
|---|---|---|---|---|---|
| Five times | their sleeps, | now | again | she dug many things. | She gathered it |

| ōguē′mskotit | tgā′kcēu. | AkLōpā′yaLx | LEmō′ktcin | Lā′kcēu. | Ka′nauwē |
|---|---|---|---|---|---|
| [a plant] | its roots. | She gathered it | [a plant] | its roots. | All |

| aktōpā′yaLx | gē′taq¡sEma. | A′lta | itsanō′kstX | ōLk¡’E′nLk¡En | agiā′lōtk |
|---|---|---|---|---|---|
| she gathered them | good smelling ones. | Now | its smallness | an oyster basket | she put into it |

| ik¡’Enā′tan. | WēXt | nai′kutctē | ēwa | tiō′LEma. | Nō′yam | gō | tiō′LEma. |
|---|---|---|---|---|---|---|---|
| potentilla roots. | Again | she crossed | thus | supernatural beings. | She arrived | at | the supernatural beings. |

| Atagā′luLX | tiō′LEma | ka′nauwē. | A′lta | aLE′tax | ka′nauwē; | aLE′tax |
|---|---|---|---|---|---|---|
| They went to the beach | the supernatural beings | all. | Now | they were eaten | all; | they were eaten |

| a′lta. | Iā′xkatē | mā′Lnē | ka | aqtā′wulᵋ. | A′lta | yā′mkXa | ik¡’Enā′tan |
|---|---|---|---|---|---|---|---|
| now. | There | at beach | then | they were eaten. | Now | only they | potentilla roots |

| agā′yustX. | AgE′LᵋElkEl | Lgā′XEwucX. | Ā′nqatē | iā′xkatē | wē′wuLē |
|---|---|---|---|---|---|
| she carried them. | She saw it | her dog. | Long ago | then | in house |

| Lkēx: | "Mxä′LuX | na | tê′lx·Em | Lgā′XēwisX? | ALE′xatgō, | aLE′xatgō," |
|---|---|---|---|---|---|---|
| it was: | "You think | [int. part.] | people | their dog? | It returned, | it returned," |

| ago′lXam | ugō′tgēu: | "Qa′daqa | amLō′lXam | ka | mā′Lnē | ka |
|---|---|---|---|---|---|---|
| she said to her | to her niece: | "Why | did you say do it | when | at sea | then |

| Lgiūsgā′ma | ē′kolē? | Gō′nitci | kwac | amE′xax. | Qiā′X | q¡oā′p | ilē′ē | tcx·ī |
|---|---|---|---|---|---|---|---|---|
| it shall take it | the whale? | Therefore | afraid | you became. | If | near | land | then |

| pōs | amLō′lXam | aLgiō′cgam. | MxE′LaX | na | guā′nEsum | aqLEmā′lōt? |
|---|---|---|---|---|---|---|
| [if] | you say to it | it takes it. | You think | [int. part.] | always | it was given to you? |

| ALE′xatgō, | aLE′xatgō. | Tatc¡ | amLō′Xtkin. | WeXt | mLō′kᵘɪa |
|---|---|---|---|---|---|
| It returns, | it returns. | See! | you searched for it. | Again | you will carry it |

| mXgō′ya. | Manēx | amLōnā′xLatcgō, | näket | mLō′xtkinEma. | Kaltā′2c |
|---|---|---|---|---|---|
| you will go home. | When | you have lost it | not | you shall search for it. | Only |

| aqamE′lᵋēm | ka | amE′Lokᵘɪ." | Nā′k·im | ōk¡ʼu′nō: | "Ha′′ō." | TakE | nā′xkō |
|---|---|---|---|---|---|---|---|
| you were given food | then | you carried it." | She said | the crow: | "Yes." | Then | she went home |

| wiXt | ōk¡ʼu′nō. | AgE′Lukᵘɪ | qōLa | Lgē′wisX. | "Manix | mLō′kᵘɪa |
|---|---|---|---|---|---|---|
| again | the crow. | She carried it | that | dog. | "When | you will carry it |

| qiā′X | q¡ʼoā′p | ilē′ē | tcXī | amLō′lXam: | 'E′cgam | ē′kolē, | Q¡aci′nEmicLx!'" |
|---|---|---|---|---|---|---|---|
| if | near | land | then | you say to it: | 'Take it | the whale, | Q¡aci′nEmicLx!'" |

| TakE | nā′xkō. | Gō′qxōiam | akLaqā′na-it | Lgā′xēwucX. | Ā′ctō2; | q¡oā′p |
|---|---|---|---|---|---|---|
| Then | she went home | In stern | it lay | her dog. | They two went; | near |

| ē′lXam! | "Ē′cgam | ē′kolē, | Q¡aci′nEmicLx!" | Näket | aLgiō′cgam. |
|---|---|---|---|---|---|
| the town! | "Take it | the whale, | Q¡aci′nEmicLx!' | Not | it took it. |

| AkLō′cgam | Ltcuq. | Wāx | akLE′Lgax: | "Ē′cgam | ē′kolē, | Q¡aci′nEmicLx! |
|---|---|---|---|---|---|---|
| She took it | water. | Pour | she did it on it: | "Take it | the whale, | Q¡aci′nEmicLx! |

| Nau′itka | na | nēmē′kickEliL?" | Q¡oā′p | ilē′ē | takE | wiXt | akLo′lXam: |
|---|---|---|---|---|---|---|---|
| Indeed | [int. part.] | you a catcher?" | Near | land | then | again | she said to it: |

| "Ē′cgam | ē′kolē, | Q¡ʼaci′nEmicLx!" | ALxā′latck | q¡ʼoā′p | ilē′ē. | A′lta |
|---|---|---|---|---|---|---|
| "Take it | the whale, | Q¡aci′nEmicLx!" | It rose | near | the land. | Now |

| aLgiō′cgam | ē′kolē. | A′lta | wiXt | lā′xElaxu | nē′xax | itcā′xEnēma. |
|---|---|---|---|---|---|---|
| it took it | the whale. | Now | again | rock | it did | her canoe. |

| "Ē2t¡ʼō′cgam | ē′kolē, | Q¡aci′nEmicLx. | Q¡ʼuL | ē′cgam | ē′kolē, |
|---|---|---|---|---|---|
| "Hold it fast | the whale, | Q¡aci′nEmicLx. | Fast | hold it | the whale, |

| Q¡ʼaci′nEmicLx." | Ē′XtEmaē | ayā′xElEmamakuX: | "Yāc | ē′xa | ē′kolē, |
|---|---|---|---|---|---|
| Q¡aci′nEmicLx." | Sometimes | she did not say to it right: | "Left alone | do it | the whale, |

| Q¡ʼaci′nEmicLx!" | A′lta | ayū′Xtkē | ē′kolē | iau′a | mā′Lxôlē. | Tca! |
|---|---|---|---|---|---|---|
| Q¡aci′nEmicLx!" | Now | it swam | the whale | then | landward. | Ah! |

| a′lta | ā′tgELx | tê′lx·Em. | Ka′nauwē | ā′tgELx. | Aqā′yaxs | ē kolē. |
|---|---|---|---|---|---|---|
| now | they went to the beach | the people. | All | they went to the beach. | It was cut | the whale. |

| Atgā′yaxs | tgā′cōlal | ōk¡ʼu′no. | A′lta | aqiō′Xuiptck | ka′nauwē | ē′kolē. |
|---|---|---|---|---|---|---|
| They cut it | her relatives | the crow's. | Now | it was carried up from the shore | the whole | the whale. |

| Iō′Lqtē | aLxē′la it. | TakE | nē′k·im | iLā′xak¡Emāna: | "Ā′nlaxta | nō′ya. |
|---|---|---|---|---|---|---|
| A long time | they stayed. | Then | he said | their chief: | "I desire | I go. |

| Nō′ktama | Lgā′wuX." | A′lta | nōxuitXuitck | tiā′lXam, | pāL | ēXt |
|---|---|---|---|---|---|---|
| I shall go to see her | my younger sister." | Now | they made themselves ready | his people, | full | one |

| iā′qoa-iL | ikani′m. | A′lta | ā′tgē. | Atigō′tctamē | gō | tiō′LEma. | TakE |
|---|---|---|---|---|---|---|---|
| large | canoe. | Now | they went. | They came across | to | the supernatural beings. | Then |

| nē′k·im | iLā′xak¡Emāna: | "Qā′t¡ucXEm! | qElxuk′uwā′kcta." | Nau′itka-y· |
|---|---|---|---|---|
| he said | their chief: | "Take care! | we shall be tried." | Indeed! |

| a′lta | ikā′pa; | pāL | ikā′pa | qīgō | mā′Lnē. | Atctō′lXam | tiā′cōlal: | "A′Lqī |
|---|---|---|---|---|---|---|---|---|
| now | ice; | full | ice | there | at sea. | He said to them | his relatives: | "Later on |

| tcaX | lxaalō′Lxax." | A′lta | tsEs | ikē′x | iqē′sqēs. | Nē′k·im | iqē′sqēs: |
|---|---|---|---|---|---|---|---|
|  | we go up." | Now | cold | he was | blue-jay. | He said | blue-jay: |

| "Ka | näket | tsEs | nkā′tkēX. | A′lta | wiXt | nakɪā′-ita." | Atcō′pEna |
|---|---|---|---|---|---|---|---|
| "Then | not | cold | I got. | Now | again | I stay in the canoe." | He jumped |

| iqē′sqēs. | L¡lE′pL¡lEp | ā′yū. | TakE | naLxE′lqamx | LgōLē′lEXEmk |
|---|---|---|---|---|---|
| blue-jay. | Under water | he went. | Then | it shouted | a person |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1 | ē′wa | mā′ʟxôlē: | "Ē2hēhiū! | ʟxuwā′ᵋ | ōᵋē′cᵋēc." | Takᴇ | ayaā′lōʟx |
| | thus | landward: | "Ehehiu! | he killed | himself blue-jay." | Then | he went up |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 2 | iʟā′xak¡ᴇmāna. | Atciū′cgam | qix· | ikā′pa | ka | atciXᴇ′kXuē. | "Ēhēhiū′4," |
| | their chief. | He took it | that | ice | then | he threw it away. | "Ehehiu!" |

| | | | | | | |
|---|---|---|---|---|---|---|
| 3 | takᴇ | naʟxē′tqamX | ʟgōʟē′lᴇXᴇmk, | "qantsi′x· | tiō′ʟᴇma | itā′Xaqa |
| | then | it shouted | a person, | "how | the supernatural beings | their ice |

| | | | | | |
|---|---|---|---|---|---|
| 4 | qax·iXᴇ′kXuē." | "'Ä′2hēhēio′2,' | msᴇ′xatx. | AniXᴇ′kXuē | qēwā |
| | it is thrown away." | "'Ehehiu!' | you say. | I throw it away | that |

| | | | | | |
|---|---|---|---|---|---|
| 5 | anuqunā′itix·it." | A′lta | ā′ʟōptck. | Acʟō′lXam | iʟā′xak¡'ᴇmāna: |
| | making me fall." | Now | they went up. | He said to them | their chief: |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 6 | "Näkct | ai′aq | mcō′p!a! | Ā′ʟqē | qixᴇta′qʟa." | A′lta | -y-ēXt | iōc |
| | "Not | quick | enter! | Later on | it will be opened." | Now | one | there was |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 7 | igē′piXʟ | k¡a | ē′nōʟ. | A′lta | ia′koa | ē′natai | igē′piXʟ | iōc. | Aʟxēnā′xit |
| | sea-lion | and | sea-cow (?). | Now | here | on one side | sea-lion | there was. | They stood |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 8 | gō | iqē′pal. | A′lta | tsᴇs | ikē′x | iqē′sqēs. | Atcō′pᴇna, | nē′skōp! | iqē′sqes. |
| | in | the doorway. | Now | cold | he got | blue-jay. | He jumped, | he ran into the house | blue-jay. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 9 | Wā4, | acgā′yaqs; | qalā′tcx·i | ʟaq | aqē′cxax. | A′lta | aya′ckōp! |
| | Wa, | they two bit him; | almost not | take out | he was done. | Now | he entered |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 10 | iʟā′xak¡ᴇmāna. | Atciō′cgam | ia′koa-y- | ēXt, | ia′koa-y- | ēXt | kanā′mtᴇma. |
| | their chief. | He took him | here | one, | here | one | in both hands. |

| | | | | | |
|---|---|---|---|---|---|
| 11 | A′lta | atcXᴇ′kXuē. | "Ēhehiū′," | naʟxᴇ′lqᴇmX | ʟgōʟē′lᴇXᴇmk. |
| | Now | he threw them away, | "Ehehiu," | it shouted | a person. |

| | | | | | | |
|---|---|---|---|---|---|---|
| 12 | "'À 2hēhiō′,' | msᴇ′xatx. | AntcXᴇ′kXuē | acgā′naqs." | A′lta | ā′ʟōp! |
| | "'Ehehiū′,' | you say. | I throw them two away | them two who bit me." | Now | they entered |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 13 | ka′nauwē, | gō | wē′wuʟē | aʟxē′la-it. | K¡am | tê′lx·ᴇm. | A′mkXa | kaX |
| | all, | in | interior of house | they stayed. | No | people. | Only she | that |

| | | | | | | |
|---|---|---|---|---|---|---|
| 14 | uyā′lē | iʟā′xak¡ᴇmāna. | "I′kta | ʟx | āqilxangē′waʟ¡'amita, | kā′sa-it?" |
| | his sister | their chief. | "What | may | be given to us to eat, | robin?" |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 15 | "Hō′ntcin | ēmilq¡'ēlatcXita," | nē′k·im | kā′sa-it. | Takᴇ | nē′k·im | iqē′sqēs: |
| | "Don't! | be quiet!" | he said | robin. | Then | he said | blue-jay: |

| | | | | | |
|---|---|---|---|---|---|
| 16 | "Ä′kaʟx | ntcā′xak¡ᴇmāna | guā′nᴇsum | tumm | uyā′qXalᴇptckiX." |
| | "Thus may | our chief | always | noise | his fire." |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 17 | ĒXtka-y- | ē′mᵋᴇcX | yuqunā′itX | gō | wē′wuʟē. | Takᴇ | naʟxᴇ′lqamX |
| | One only | log | there lay | in | the interior of the house. | Then | it shouted |

| | | | | | | |
|---|---|---|---|---|---|---|
| 18 | ʟgōʟē′lᴇXᴇmk: | "Sᴇkᴇmā′ʟx | siā′mist | asx·ᴇlā′qs." | A′lta | aʟa′cgᴇmaʟx |
| | a person: | "Come down to the fire | his mouth | splitting wood [dual.]" | Now | it came down to the fire |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 19 | iʟā′mict | iū′kt¡it. | A′lta | ts¡ᴇ′xts¡ᴇx | aʟgā′yax | x·-ix· | ē′mᵋᴇcX. |
| | its mouth | long. | Now | split | it did it | that | log. |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 20 | "Kā′sa-it," | takᴇ | nē′k·im | iqē′sqēs, | "qē′wa | itxā′qacqac | k¡a | wiXt |
| | "Robin," | then | he said | blue-jay, | "that | our grandfather | and | again |

| | | | | | | |
|---|---|---|---|---|---|---|
| 21 | iā′qacqac | iā′laitix·." | "Tᴇnlā′xo-ix | na | tgᴇ′eltgēu? | Mā′mka |
| | his grandfather | his slave." | "I know them | [int. part.] | my slaves? | You only |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 22 | tᴇmē′ltgēu." | Takᴇ | nacxᴇ′lgiʟx. | A′lta | tXut | nō′xôx. | "Cikᴇmā′ʟx, |
| | your slaves." | Then | they made fire. | Now | smoke | it got. | "Come down to the fire, |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 23 | ēXtē′kc." | "Kā′sa-it," | takᴇ | atciō′lXam | iq¡'ē′sq¡ēs, | "ia′xka | qēwa |
| | smoke-eater." | "Robin," | then | he said to him | blue-jay, | "he | that |

| | | | | | | |
|---|---|---|---|---|---|---|
| 24 | itxā′laitix·. | Qēwa | nai′ka | atcnō′stXulalᴇma-itx, | k¡a | mai′ka |
| | our [dual] slave. | That | me | he always carried me, | and | you |

| | | | | | |
|---|---|---|---|---|---|
| 25 | ktcmōptcā′lalᴇma-itx." | "Tenlā′xo-ix | na | tgᴇ′eltgēu? | Mā′mka |
| | he always led you by the hand." | "I know | [int. part.] | my slaves? | You only |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 26 | tᴇmē′eltgēu." | Takᴇ | ā′ʟᴇʟx, | gōyē′ | iā′qa-iʟ | iʟā′wan. | Takᴇ | aʟō′ʟa-itX |
| | your slaves." | Then | he went down to the fire, | thus | large | his belly. | Then | he stayed |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| 27 | gō | kā′tcᴇk | t!'ōʟ. | Takᴇ | ā′ʟax | llll, | aʟktā′wulᵋ | tXut. | Tuwā′X | nō′xôx |
| | in | middle of | the house. | Then | he did | llll, | he ate it | the smoke. | Light | it became |

| t!ōL. | TakE | aqcō′cgam | cᵋamē′kcucX. | A′ltā | iaqkEnā′itX | ēXt- |
|---|---|---|---|---|---|---|
| the house. | Then | it was taken | a small canoe. | Now | there lay | one |

| iā′kiLq¡ᵘp. | "Kā′sa-it," | takE | nē′k·im | iqē′sqēs, | "q¡’axtsē-y- | i′kta |
|---|---|---|---|---|---|---|
| cut. | "Robin," | then | he said | blue-jay, | "too little | what |

| x·ix· | aqilxElā′xō. | Ā′Lqē | LxEnukstā′ya." | "CikEmā′Lx | siā′mEstk |
|---|---|---|---|---|---|
| this | we shall eat. | Later on | I shall not have enough." | "Come down to the fire | his mouth [dual] |

| sxElgē′xs." | Ā′LiLx | LgōLē′lEXEmk. | Iā′k¡ēsiL | iLā′mict. | A′lta |
|---|---|---|---|---|---|
| cutting meat." | He went down to the fire | a person. | Sharp [m.] | its mouth. | Now |

| aLxa′lgixc, | aLxa′lgixc, | aLxa′lgixc. | Pā2L | acE′xax | qōcta | sᵋamē′kcuc. |
|---|---|---|---|---|---|---|
| it cut meat, | it cut meat, | it cut meat. | Full | got [dual] | that [dual] | small canoe. |

| TakE | pō | aqE′ctāx | qōcta | sᵋamē′kcuc. | TakE | ayūgō′Litx·it | iā′qoa-iL |
|---|---|---|---|---|---|---|---|
| Then | blown | it was on them [dual] | that [dual] | small canoe. | Then | he made it stay | large |

| x·ix· | ikanī′m; | pāL | ē′kolē. | A′lta | aqiō′tcXam | ē′kolē. | A′lta | q¡oā′p |
|---|---|---|---|---|---|---|---|---|
| that | canoe; | full | whale. | Now | it was boiled | the whale. | Now | nearly |

| ayō′ktcikt | ē′kolē. | TakE | aLō′pa | ka′nauwē, | takE | atcō′cgam | ō′pakuē. |
|---|---|---|---|---|---|---|---|
| it was finished | the whale. | Then | they went out | all, | then | he took them | reeds. |

| TakE | atcaLā′lax | gō-y- | L′LaLqL | ēwā′-y- | ōLā′pōtc | Lāx | ō′pakuē |
|---|---|---|---|---|---|---|---|
| Then | he put into them | in | their mouths | thus | their anus | out | reeds |

| kanauwē′tiks | k!a | iqē′sqēs. | TakE | aLo′p!ᵋam, | a′Lōp! | weXt. | Iā′xkati |
|---|---|---|---|---|---|---|---|
| all persons | and | blue-jay. | Then | they came in, | they entered | again. | There |

| aLō′La-itX, | ia′xkati | LE′kLEk | aLgiā′x | ilē′ē. | A′lta | aLxLxā′lEm. |
|---|---|---|---|---|---|---|
| they remained, | there | burrow | they did it | the ground. | Now | they ate. |

| ALgiā′wulᵋax, | nau′i | yawa | Lā′xa | nē′xax | ēwa-y- | uLā′pōtc, | ka′nauwē-y- |
|---|---|---|---|---|---|---|---|
| They swallowed it, | immediately | there | visible | it became | thus | their anus, | all |

| ē′ka. | Atciā′wulᵋ | iqē′sqēs. | Ayō′tXuit. | Iawā′ | yuqunā′itX | uyā′potc. |
|---|---|---|---|---|---|---|
| thus. | He swallowed it | blue-jay. | He stood up. | There | it lay | its anus. |

| "Tca! | kā′sa-it! | x·ix·ī′x· | ēwa-y- | ōgu′pōtc | ayō′lEktcū." | Aqiō′cgam |
|---|---|---|---|---|---|---|
| "Look! | robin! | this | thus | my anus | it fell down." | He was taken |

| iqē′sqēs | iā′potē, | aqā′yukᵘT | kᵘLā′xani. | Laq | aqā′ēxax | kaX | ō′pakuē. |
|---|---|---|---|---|---|---|---|
| blue-jay | his arm, | he was carried | outside. | Out | they were done | these | reeds. |

| A′lta | wiXt | a′ctōp! | iā′xak¡Emāna. | Gōnitsē | Lōni | atcLō′tipa | ka |
|---|---|---|---|---|---|---|---|
| Now | again | they two went in | his chief. | Therefore [?] | three times | he dipped | and |

| ayā′qstē. | A′lta | nōxo-iLxā′lEm | qōtac | tê′lx·Em. | MEnnx· | nē′xax | qix· |
|---|---|---|---|---|---|---|---|
| he was satiated. | Now | they ate | those | people. | Little | got | that |

| ē′kolē. | TakE | atctō′ktcpa | tiā′lEXam. | A′lta | Lu′XLuX | atcō′xōx |
|---|---|---|---|---|---|---|
| whale. | Then | he took them outside | his people. | Now | pull out | he did them |

| ka′nauwē′2 | ō′pakuē. | A′lta | wiXt | ā′tgEp!. | A′lta | weXt | noxo-iLxā′lEm, |
|---|---|---|---|---|---|---|---|
| all | the reeds. | Now | again | they entered. | Now | again | they ate, |

| cka | q¡’oē′L | atgE′qcte, | ka | atgiā′wulᵋ | itā′tcXemal. | TakE |
|---|---|---|---|---|---|---|
| and | in right way | they became satiated, | then | they ate all | what they had cooked. | Then |

| naLxE′lqamX | LgōLē′lEXEmk! | "Ē2hēhiū′2! | qantsī′2x·Lx· | tiō′LEma |
|---|---|---|---|---|
| it shouted | a person! | "Ehehiu! | how then | the supernatural beings |

| itā′tcXEmal | k¡a | aqē′tctXōm." | A′lta | iqē′sqēs | nē′k·im: | "Qa′da | Lx |
|---|---|---|---|---|---|---|---|
| what they had boiled | and | it is finished." | Now | blue-jay | he said: | "How | then |

| pōs | nēkst | aniō′tctXōm | qix· | aqēnElᵋē′m?" |
|---|---|---|---|---|
| if | not | I finish it | that | I was given to eat?" |

| A′lta | aLxē′la-it | gō | wē′wuLē. | A′lta | ayō′pa | iqē′sqēs, | k¡’Ex | ikē′x. |
|---|---|---|---|---|---|---|---|---|
| Now | they stayed | in | the interior of the house. | Now | he went out | blue-jay, | over-satiated | he was. |

| A′lta | gō′yi | nē′xax | iqē′sqēs. | A′lta | Lᵋē′caLx | acLpä′Ll. | A′lta |
|---|---|---|---|---|---|---|---|
| Now | thus | he did | blue-jay. | Now | [a berry] | all red. | Now |

| nixLxā′lEm | iqē′sqēs. | "LXuä′2, | ōᵋē′sᵋēs, | qantsī′2xLx | tiō′LEma |
|---|---|---|---|---|---|
| he ate it | blue-jay. | "Lxuä! | blue-jay, | how then | the supernatural beings |

itā′ētitk k¡a agxē′tx." A′lta nē′k·im iq¡ē′sqēs: "'Ä2hähähäyō'' 1
their excrements and he eats them." Now he said blue-jay "'Ehehiu!'

msE′xatx. Lnxä′lax na? Ka′ltas uLō′kuman Lik Lᵋē′caLx." 2
you say. I eat [int. part.]? Only I look at them these berries."

Kā aLxēlā′-it. TakE Lāx aLi′xax LgōLē′lEXEmk. "Ā, 3
Then they remained. Then visible it became a person. "Ah,

mcktē′mEnᵋa. Qamcaxoē′mōL." "TcXä2, antcktē′mEnᵋa-itx gō 4
you dive! It is desired a game with you." "Tcxä2, we always dive in

intcā′lEXam," nē′k·im iqē′sqēs. "Ka′nauwē LᵋaLā′ma 5
our town," he said blue-jay. "All days

anktctē′mEnᵋa-itx." "Mxä′LuX na-y- ē′ka gō ilxā′lEXam?" akLō′lXam 6
we always dive." "You think [int. part.] thus as in our town?" she said to them

uLā′cinEma-iL, "mxä′LuX na-y- ē′ka lxai′ka? NōguL¡ē′mEnᵋax 7
their woman married among a foreign tribe, "you think [int. part.] thus as we? They dive

amô′kctiks, Lā′xka aLō′mEqtx, Lā′xka aqLō′Lᵋax." TakE agiō′lXam 8
two, that one is dead, that one he has lost." Then she said to him

iqē′sqēs: "Â, iqē′sqēs, ikLe′mEnᵋ." TakE ā′yuLx, iq¡’ē′sqēs, 9
blue-jay: "Â blue-jay, he is a diver." Then he went to the beach, blue-jay,

atcuXō′kXuē tLā′Xilkuē gō Ltcuq. A′lta cXumgē′tga 10
he threw them away their bushes in the bottom of the canoe into water. Now they two played together

ōk¡’ōnasi′si k¡a iqē′sqēs. A′lta ackL¡ē′mEnᵋ. Atcō′pcut uyā′tamq¡’aL 11
[a bird; diver] and blue-jay. Now they two dived. He hid it his club

iqē′sqēs. A′lta ackL¡ē′mEnᵋ, ē 4. Nē′ntctXōm iq¡’ē′sqēs. Lāxa 12
blue-jay. Now they two dived, eh! His breath gave out blue-jay. Visible

nē′xax gō qō′ta tLā′Xilkuē. NigE′Lōtk gō qō′ta tgē′lEkuēl; 13
he became at those their bushes in the bottom of the canoe. He breathed at those bushes in the bottom of the canoe;

weXt niktē′mEnᵋ. Atcō′lXam ō′k¡’ōnasi′si: "Mōc na?" "Nōc," 14
again he dived. He said to her the diver: "You are there [int. part.]?" "I am,"

agiō′lXam. Lē′lē ka wiXt nē′ntctXōm. WiXt Lāxa nē′xax 15
she said to him. Long then again his breath gave out. Again visible he became

gō qōta tLā′Xilkuē. TakE la′kti Lāxa nē′xax. A′lta tEll 16
at those their bushes in the bottom of the canoe. Then four times visible he became. Now tired

nē′xax iqē′sqēs. A′lta atcō′kctam ōk¡’ōnasi′si. A′lta agiā′qct ilē′ē, 17
he became blue-jay. Now he went to look for her the diver. Now she bit it the ground.

A′lta sānpōt. Lāqᵘ ā′tcax ōyā′tamq¡’aL. AtcagE′lltcim yukpā′. 18
Now she closed her eyes. Out he did it his club. He struck her right here!

Kā ōxoēlā′-itix· tē′lx·Em ka aLuXuā′nitck LgōLē′lEXEmk: "La′xka 19
Where they were people then it drifted a person: "That one

ēcᵋē′c," uELXE′lqamX LgōLē′lEXEmk. Iâ2c gō tgē′lEkuē, Mank 20
blue-jay," shouted a person. He was at the bushes in the bottom of the canoe. A little

lē′lē ka atcō′pEna iqē′sqēs mā′Lxôlē "Ēhēhiū′2, qantsī′2x·Lx 21
long while then he jumped blue-jay ashore. "Ehehiu! how then

tiō′LEma ō′tak¡’anasi′si ka aqaxā′tkakō!" "'Ä2hähähiū′2' 22
the supernatural beings their diver then he is beaten!" "'Ehehiu'

msE′xax, tcx·ī antskL¡ē′mEnᵋax gō intsā′lEXam," nē′k·im iqē′sqēs. 23
you say, then we dive in our town," he said blue-jay.

TakE wiXt Lāx aLi′xax LgōLē′lEXEmk. "Qamcaxoē′mōL, mcō- 24
Then again visible it became a person. "It is desired a game with you, you

ē′walx·tEma." TakE nē′k·im iqē′sqēs: "Ka′nauwē LᵋaLā′ma 25
will climb up." Then he said blue-jay: "All days

| 1 | antcō-ē′walx·tema-itx | gō | intcā′lEXam.” | TakE | akLō′lXam |
|---|---|---|---|---|---|
| | we always climb up | in | our town.” | Then | she said to them |

| 2 | uLā′cinEma-iL: | “Mcxä′Lax | na | -y- ē′ka | natē′tanuē? | Ikā′pa |
|---|---|---|---|---|---|---|
| | their woman married to a foreign tribe· | “You think | [int. part.] | thus as | Indians? | Ice |

| 3 | aqexē′nxax | ka | ya′xka | aqikTXēwulXaX. | Manix | aLuē′luktcax |
|---|---|---|---|---|---|---|
| | is placed upright | and | that | they climb it. | When | one falls down |

| 4 | Lu′kLuk | aLxā′x | ka | aqLō′LᵋAx.” | TakE | aqiō′lXam | iqē′sqēs: |
|---|---|---|---|---|---|---|---|
| | broken | he gets | and | he has lost.” | Then | he was spoken to | blue-jay: |

| 5 | “Qā′doXuē | iqē′qēs | iō′iwulx·ta.” | TakE | aqiō′tXEmt | ikā′pa, | gō |
|---|---|---|---|---|---|---|---|
| | “Must | blue-jay | he goes up.” | Then | it was placed upright | the ice, | to |

| 6 | igō′cax | qoä′t | ā′yaLqt. | TakE | nēXE′k·il | iqē′sqēs; | nix·Lx·ā′nakō |
|---|---|---|---|---|---|---|---|
| | sky | thus | long. | Then | he tied the blanket around his waist | blue-jay; | he put it on |

| 7 | iā′itcxōt. | TakE | naxE′ltXuitck | ō′ts¡’ikin. | Ā′lta | actōiLxē′wulx·. |
|---|---|---|---|---|---|---|
| | his bearskin blanket. | Then | she made herself ready | the chipmunk. | Now | they [dual] went climbing up. |

| 8 | A′ctō, | ā′ctō, | ā′ctō, | ā′ctō. | Kulā′yi | kᵘcā′xali | actō′yam. | TakE | tEll |
|---|---|---|---|---|---|---|---|---|---|
| | They [dual] went, | they went, | they went, | they went. | Far | up | they [dual] arrived. | Then | tired |

| 9 | nē′xax | iqē′sqēs. | Ayō′kux | mank | kᵘsā′xali | ka | wiXt | atciucgā′maxē. |
|---|---|---|---|---|---|---|---|---|
| | he became | blue-jay. | He flew | a little | up | and | again | he took hold of it. |

| 10 | TakE | tEll | nē′xax. | AtciagEnā′nakō-y- | ōyā′tuwanXa. | A′lta | sā′npōt, |
|---|---|---|---|---|---|---|---|
| | Then | tired | he got. | He looked back to her | the one he was racing against. | Now | she closed her eyes, |

| 11 | guā′nEsum | ō′itEt, | ka | nikct | tEll | agā′tkax. | Atcō′gam | takE |
|---|---|---|---|---|---|---|---|---|
| | always | she came, | and | not | tired | she became. | He took it | then |

| 12 | uyā′tamq¡’aL, | yukpā′ | atcā′owilX. | TakE | nōē′luktcū | ō′ts!’ikin. | Ka |
|---|---|---|---|---|---|---|---|
| | his club, | right here | he struck her. | Then | she fell down | the chipmunk. | And |

| 13 | yukuguē′kxamt | tê′lx·Em. | TakE | aqā′LᵋElkEl | LgōLē′lEXEmk |
|---|---|---|---|---|---|
| | they looked up | the people. | Then | it was seen | a person |

| 14 | Lōē′luktcūt. | “Lā′xka | ē′cᵋēc. | TakE | naLkᵘtcuwā′mam.” | TakE |
|---|---|---|---|---|---|---|
| | falling down. | “That one | blue-jay. | Then | she fell down.” | Then |

| 15 | naLxE′lqamX | LgōLē′lEXEmk: | “Ē2hēhiū′2, | qantsi′2x·Lx | tiō′LEma |
|---|---|---|---|---|---|
| | it shouted | a person: | “Ehehiū! | how then | the supernatural beings |

| 16 | ō′tats!’ikin | aqaxā′tgagō.” | “‘Ē2hēhiū′,’ | msE′xatx. | Tcx·ī | na |
|---|---|---|---|---|---|---|
| | their chipmunk | is beaten.” | “‘Ehehiū!,’ | you say. | Then | [int. part.] |

| 17 | antcukuLxē′wulx·La-itx | gō | intcā′lEXam?” | TakE | môkct | ēlā′kētēma |
|---|---|---|---|---|---|---|
| | we climb always | in | our town?” | Then | two | sea-otters |

| 18 | atcā′yul | iLā′Xak¡Emāna. |
|---|---|---|
| | he won them | their chief. |

| | A′lta | wiXt | mankx | aLxē′la-it. | TakE | wiXt | aLtē′mam |
|---|---|---|---|---|---|---|---|
| | Now | again | a little | they stayed. | Then | again | it came |

| 20 | Lgō′Lē′lEXEmk: | “Qamcaxoē′mōL. | Wā′q¡pas | qamcaxoē′mōL.” |
|---|---|---|---|---|
| | a person: | “It is desired a game with you. | Target | it is desired a game with you.” |

| 21 | “Tcx·ī′ | na | wā′q¡pas | ntsxcgā′liL | gō | intcā′lEXam | ka′nauwē |
|---|---|---|---|---|---|---|---|
| | “Then | [int. part.] | target | we always play | in | our town | all |

| 22 | LᵋaLā′ma,” | nē′k·im | iqē′sqēs. | TakE | akLō′lXam | uLā′cinEma-iL: |
|---|---|---|---|---|---|---|
| | days,” | he said | blue-jay. | Then | she said to them | their woman married among a foreign tribe: |

| 23 | “Mcxä′2LuX | na | -y-ē′ka | natē′tanuē? | Têlx·ā′m | aqōxoēlā′-itEmitx |
|---|---|---|---|---|---|---|
| | “You think | [int. part.] | thus as | Indians? | People | are placed |

| 24 | amô′kctiks, | ē′wa | ē′natai | Lē′Xat, | ēwa | ē′natai | Lē′Xat. | Lā′xka |
|---|---|---|---|---|---|---|---|---|
| | two, | thus | at one side | one, | thus | at other side | one. | That one |

| 25 | Lā′nēwa | aLō′mEqt, | Lā′xka | aqLō′L¡Eq.” | Aqiō′lXam | iqoa-inē′nē: |
|---|---|---|---|---|---|---|
| | first | dead, | that one | has lost.” | He was spoken to | the beaver: |

| 26 | “Mai′ka | qEmuLā′ētEmita.” | Aqō′cgam | utcā′la, | aqa-igE′kxōl |
|---|---|---|---|---|---|
| | “You | you are made to stand up.” | It was taken | a grindstone, | it was put on him |

| 27 | iā′wan | utcā′la. | Ē′wa | iā′kōtcX | aēXt, | ē′wa | iā′wan | aē′Xt. |
|---|---|---|---|---|---|---|---|---|
| | his belly | the grindstone. | Thus | his back | one, | thus | his belly | one. |

Aqēuʟā'ētamit ē'wa ē'natai iqō'ʟqōlalē. A'lta acktō'cgam 1
He was made to stand up thus on one side loon. Now they two took them

ctā'xalaitan. Iā'maᵋ aqē'lax iqoa-inē'nē. ʟuX nuʟā'tax·it ōkulai'tan. 2
their [dual] arrows. Shooting him he was done the beaver. Broken it fell down the arrow.

Iā'maᵋ aqē'lax iqō'ʟqōlalē. Ūhū'2 nē'xax. WiXt iā'maᵋ 3
Shooting him he was done the loon. Uhū'2 he made. Again shooting him

aqē'lax iqoa-inē'nē. Hä nē'xax. ʟuX nuʟā'taXit kaX ōkulai'tan. 4
he was done the beaver. Hä he made. Broken it fell down that arrow.

Iā'maᵋ aqē'lax iqō'ʟqōlalē. Ūhū'2 nē'xax. Iā'xkēwa ka nicilgā'kxo-it 5
Shooting him he was done the loon. Uhū'2 he made. There then he fell on his back

ayō'maqt. "Ēhēhiū'2, qantsī'x·ʟx tiō'ʟᴇma ʟgā'lalax aqʟxā'tgagō!" 6
he was dead. "Ehehiū', how then the supernatural beings their bird he is beaten!"

"'Ēhēhiū'2,' msᴇ'xatx," nē'k·im iqē'sqēs; "tcx·ɪ na wā'q¡'pas 7
"'Ehehiū'', you say," he said blue-jay; "recently [int. part.] target

ntsxsgā'liʟ gō intcā'lᴇxam?" 8
we always play in our town?"

A'lta wiXt aʟxē'la-it, mank iō'ʟqtē aʟxēla-it. Takᴇ wiXt ʟāx 9
Now again they stayed, a little long they stayed. Then again come out

aʟi'xax ʟgōʟē'lᴇXᴇmk. Takᴇ, "Āqamcaxoē'mōʟ, mcxalō'tga 10
it did a person. Then, "It is desired a game with you, you will sweat

ōqolō'tqan." Takᴇ nē'k·im iqē'sqēs: "Ka'nauwē ʟᵋaʟā'ma 11
sweat house." Then he said blue-jay: "All days

antcxalō'tcᴇlxēma-itx gō intcā'lᴇXam." Takᴇ akʟō'lXam 12
we always sweat in our town." Then she said to them

uʟā'cinᴇma-iʟ: "Tqānā'ks aqauwē'kiʟXaX. Atgᴇ'ckō-itxax ka 13
their woman married among a foreign tribe: "Rocks are heated. They get warm and

yā'xkati atgᴇ'p!x. Tā'cka nuxō'ʟa-itx tā'cka aqtō'ʟᵋax." A'lta 14
there they enter. Those they are dead those have lost." Now

nē'k·im iʟā'xak¡ᴇmāna: "Qa'doXuē lxō'ʟxaiō." A'lta aqauwē'kiʟX 15
he said their chief: "Must we go into the cave." Now they were heated

qō'tā tqā'naks. Takᴇ atqᴇ'cko-itx. Môket ʟxoa'p qō'ta tqā'naks. 16
those rocks. Then they got warm. Two holes those rocks.

A'lta ēXti naʟxoa'p ā'ʟōp! ʟa'ska. A'lta ēXti naʟxoa'p ā'ʟōp! 17
Now one hole they entered they. Now one hole they entered

tiō'ʟᴇma. A'lta aqiō'xōpō. Takᴇ atciō'cgam ikā'pa atciōtcē'na gō 18
the supernatural beings. Now it was shut. Then he took it ice he laid it under them in

qō'ta tqā'naks. A'lta ia'xkā aʟigā'la-it. Cka ma'nx·i ka dᴇll, dᴇll, 19
those rocks. Now it they stood on it. And a little and noise of bursting,

qoä'nᴇmi dᴇll nē'xau. Takᴇ aqiuxō'laqʟ tqā'naks. Aqiʟxā'laqʟ 20
five times noise of bursting it was. Then they were opened the rocks. It was opened

iqē'sqēs ʟā'nēwatiks; ʟka'nauwētiks iʟā'Xanatē. Aqiōxō'laqʟ 21
blue-jay first; all of them they were alive. It was opened

tiō'ʟᴇma. Aqoä'nᴇmiks nuxō'ʟa-it. WeXt nē'k·iʟ. "Ēhēhiū'2! 22
the supernatural beings. Five of them were dead. Again they won. "Ehehiū'

qantsi'x·ʟx tiō'ʟᴇma aqōxō'tgagō!" "'Ēhēhiū',' msᴇ'xatx! Tcx·i 23
how then the supernatural people are beaten.'' "'Ehehiū',' you say. Then

antsxalō'tᴇlkᴇma-itx gō intcā'lᴇXam." 24
we always sweat in our town."

TakE atciō′lXam iā′kxix: "Tca! ikolē′ma wax lxLigElā′xō."
Then he said to him to his brother-in-law: "Come! whales pour we will do them."

TakE akLō′lXam uLā′cinEma-iL: "Qā′d'ōcXEm, mcXEna′oi.
Then she said to them their woman married among a foreign tribe: "Take care, look out!

Amcgiūk¡'oē′masamita imcā′xak¡'Emāna ka mcā′k¡lEmatckō-y- a′lta."
You will make him ashamed your chief and you do the last now."

Agiō′lXam itcā′xk¡'un: "A′lta pō′2lakli, wāx aqE′Lax." Iō′kuk
She said to him her elder brother: "Now dark, pour it is done." Then

agā′yutk iqē′sqēs gō itcā′XEmalap!iX. Ia′koa ē′natai agā′yutk
she put him blue-jay in her armpit. There on other side she put him

kā′sa-it, ia′koa tc¡iqi′nk¡ēama agā′yutk. "Nēkct qa′nsix
robin, there on right side she put him. "Not [any] how

mgē′ma 'Ēhēhiū′!' Manix yamō′tga, nēkct qa′nsix mtgē′kcta
you say 'Ēhehiū!' When I hold you, not [any] how you [dual] look

amtkanamtEmô′kct." A′lta ā′LōLX pō′lakli gō qix· ē′maL.
both of you." Now they went to the beach at dark to that bay.

Agiō′lXam itcā′xk¡'un: "La′kt ēkolē′ma iō′ya, näkct milkē′kᵘca.
She said to him her elder brother: "Four whales they go, not harpoon them.

Ē′Laquinum ē′kolē iō′ya, tcx·ī amLē′lukcᵋax." TakE nōxuinā′Xit
The fifth whale goes, then harpoon him." Then they stood

tiō′LEma. AkLō′cgam Lk¡ē′wax kaX uyā′lē, agigElgē′cgam
the supernatural beings. She took it a torch that his sister, she helped him

itcā′xk¡'un. TakE nELXE′lqamX LgōLē′LEXEmk: "Yūyayūyā′4!
her elder brother. Then it shouted a person: "Yuyayuyā!

Ē′minᵋa ē′kolē x·iau iō′ya," Lē′Xat qō′La LgōLēlEXEmk nELXElqamX.
[A fish] whale that he goes," one that person shouted.

Lä′lē ka weXt nELXE′lqamX: "Yūyayuyā′,-y- itā′mEla-y-
Some time then again it shouted: "Yuyayuyā′, albatross

ē′kōlē x·iau iōyā′! AmckLxē′latck LEmcātcō′L." Qē′xtcē nē′k·ikst
whale that he goes! Raise them your harpoon shafts!" Intend he looked

iqē′sqēs. TcXup tcXup tcXup tcXup tcXup aLE′xax Lā′k¡ēwax.
blue-jay. Flicker it did the torch.

Gōyi′ agā′yax iqē′sqēs: "Nēkct Lgā′tgilkct." TakE weXt
Thus she did him blue-jay: "Not look." Then again

nELXE′lqamX LgōLē′lEXEmk: "Yuyayuyā′, ēmō′lak ē′kolē
it shouted a person: "Yuyayuyā′, elk whale

x·iau iōyā! MckLxē′latck LEmcātcō′L." WēXt naLXE′lqamX
that he goes! Raise them your harpoon shafts!" Again it shouted

LgōLē′lExEmk: "Yūyayuyā′, imō′kᵘtXi-y- ē′kolē x·iau iōyā′.
a person: "Yūyayuyā′, sperm whale whale that he goes!

MckLxē′latck LEmcātcō′L." TakE agiō′lXam uyā′lē:
Raise them your harpoon shafts!" Then she said to him his elder sister:

"Qā′t'ōcXEm! A′lta ia′xka itiā′ya." TakE wiXt nELXE′lqamx
"Look out! Now he he will come." Then again it shouted

LgōLē′lEXEmk: "Yūyayūyā′, tiō′LEma itā′kolē x·iau iōyā′!"
a person: "Yuyayuyā, the supernatural beings their whale that goes!"

Qē′xtcē nē′ki·kst iqē′sqēs; tcXup tcXup tcXup tcXup aLE′xax
Intend he looked blue-jay; flicker it did

Lā′k¡'ēwax. "Qantsī′x·Lx AnēktcXō′lEmiX Lgā′k¡'ēwax ka
the torch. "How may AnēktcXō′lEmiX her torch and

aLxatᵋmā′nEnukT." A′lta nē′k·im qō′La LgōLē′lEXEmk:
it always flickers." Now he said that person:

"Yūyayuyā′; tiō′LEma itā′kolE x·iau iōyā′!" Agiō′lXam
"Yuyayuyā; the supernatural beings their whale that goes!" She said to him

itcā′xk¡'un: "A′lta ia′xka itiā′ya." AtcLē′lukc itcā′xk¡'un.
her elder brother: "Now that one he will come." He harpooned it her elder brother.

| | | | | | | |
|---|---|---|---|---|---|---|
| Atcē′xaluketgō | mā′Lxôlē: | “Ēhehiū′2, | qantsī′x·Lx | tiō′LEma | itā′kolē | 1 |
| He threw it down | landward: | “Ehēhiū, | how then | the supernatural beings | their whale | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ka | aqēLxatēmā′ptck.” | TakE | nē′k·im | iqē′sqēs: | “Ēhēhiū′!” | TcXup | 2 |
| and | it is thrown ashore.” | Then | he said | blue-jay: | “Ehehiū′.” | Extinguished | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ā′Lax | Lā′k¡ēwax. | L¡la′pL¡lap | ā′yō | iqē′sqēs. | TakE | ayō′Xōnē | 3 |
| it became | the torch. | Under water | he went | blue-jay. | Then | he drifted away | |

| | | | | | | |
|---|---|---|---|---|---|---|
| iqē′sqēs | WeXt | aLE′k·iL. | Nä′k·iL | weXt | iLā′xak¡’Emāna. | 4 |
| blue-jay. | Again | they won. | He won | again | their chief. | |

| | | | | | | |
|---|---|---|---|---|---|---|
| A′lta | aLi′xkō. | AkLō′lXam | uLā′cinEma-iL: | “x·ix·ī′k | ē′Lan | 5 |
| Now | they went home. | She said to them | their woman married among a foreign tribe: | “This | rope | |

| | | | | | | |
|---|---|---|---|---|---|---|
| megīakXat¡’ō′ya! | Manix | meigō′tetamai, | k¡’au | megiā′xo | kā′sa-it | 6 |
| coil up in canoe! | When | you will get across, | tie | do to it | robin | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| iā′ōk.” | A′ltā | aqē′Lgax | ēitcxā′x | qigō | aLi′xkō. | A′lta | aqeā′kXatEq | 7 |
| his blanket.” | Now | it was made against them | a storm | where | they went home. | Now | it was put on the edge of the canoe | |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| gō | Liā′aLxap’ukc | ikanī′m, | ka | aqē′Lgax | ēitcxā′x; | Lē2qc | puc | aLxE′la-it | 8 |
| on | its gunwale | canoe, | and | it was made against them | a storm; | almost | if | they were dead | |

| | | |
|---|---|---|
| ka | aLigō′tctam. | 9 |
| and | they came across. | |

## *Translation.*

There was a town the chief of which had died. His two children were grown up; one was a girl and one a boy. Early every morning the people went out to hunt sea-otters. The girl was always in the stern of the canoe. At dark they returned home. Five times they had gone hunting, then it grew foggy. Her hair became wet and she swallowed the water which dripped down from her hair. A long time the people remained there. Then she became pregnant. Blue-Jay was the first to observe it. He said: “Don’t you notice it? He made his sister pregnant.” Robin said: “Be quiet, Blue-Jay, you will make our chief’s children ashamed.” “Ha, he is the elder of us two and he ought to know better than I.” After some time she became stouter. “Heh, we will run,” said Blue-Jay. “I am ashamed because her brother made her pregnant. We will leave them; we will move!” Then, indeed, the people believed Blue-Jay. Again the brother and sister went hunting sea-otters. In the evening they came home. Now there were no people and no houses. “Lo, they deserted us. Blue-Jay advised them to do so.” Then the brother continued: “Tell me who made you pregnant?” She replied, “I do not know. Once when we went out hunting sea-otters a mist came up and I swallowed the water which made me qualmish.” Then they searched for fire. But the people had poured water into all the fires. The last house was that of their aunt, the Crow. It also was taken away. They walked about and there they heard the crackling of fire. The brother said to his sister: “Do you hear the fire?” After awhile it crackled again. They found the place from where the sound appeared to come. They dug into the ground and found a shell. In the shell there was burning coal. “Oh,” they said to each other, “our aunt pitied us; she put the fire into the shell for us.” Now they started a fire. The next day they built a small house. There they lived for a long time. One day a sea breeze arose. Early in the morning the man rose and went down to the beach. There he found ten cedar planks, each ten fathoms long, which had drifted ashore. He went up to the house and said to his sister: "I have found ten planks, each ten fathoms long." They went to the beach, hauled them up to their house, and the brother made a large house. Then the brother said: "What kind of a blanket will you make for your son?" In the morning he went down to the beach and there he found two small sea-otters. He said: "Oh, my poor nephew, this will be your blanket." He took them up to the house and said to his sister: "I found these sea-otters." Then she was very glad. The brother said: "What soup are you going to make for your son?" In the morning he arose and went down to the beach. There he found a sea-lion. He skinned it and cut it, and then they boiled it. Every day he went down to the beach, and every time he found two sea-otters. And their house was full of sea-otter skins. One morning he went to the beach; there was a whale. Then he ran back to his sister and cried: "A whale is on the beach!" His sister said in reply: "Every night the people on the other side of the ocean send us food. Those supernatural people love me. My boy's father came. Now cut the whale." Then he skinned it and cut it and they carried up the meat.

Now the Crow made herself ready to look for her nephew and her niece. She launched her canoe and paddled across, wailing all the time. When she had almost crossed the bay she discovered a house and saw smoke rising. She went on. When she was near the shore she saw a chief sitting on the roof of the house. [The latter said to his sister, when he saw the Crow coming:] "Our aunt who pitied us is coming there." She arrived and saw the whale on the beach. She [was very hungry,] went to the whale and pulled at the meat. Then her nephew said: "Come up to the house; why do you touch that rotten meat?" She replied: "Oh, I only looked at it," and went up to the house. She entered and saw that it was full of whale meat. She went right up to the child [and wanted to take it in her arms], but the child began to cry. The sister said: "Oh, he is afraid of your tears." They gave her water and she washed her face. Then she tried again to take him, but still he cried. The sister said: "He is afraid of your breath." Then she took water, cleaned her mouth and took him again, but still he cried. Then the sister said to her aunt: "Do you think he is a human being? Look here, he is the son of a supernatural being. They gave us that whale to eat." "Oh," said the Crow. They boiled whale meat for her and she ate it. After she had finished eating she went home. They gave her two pieces of blubber which she put into her mat.

The Crow went across the bay; and when she approached the town she cried: "O, my sister's children, my sister's children, birds flew up from you many times; eagles were eating you. O, my sister's children, my sister's children, gulls were eating you. Ravens were eating you, O, my sister's children." Now she came still nearer the town. Blue-Jay was sitting outside and saw her coming. When she had nearly arrived she cried again: "O, my sister's children, my sister's children, birds flew up from you; crows were eating you." Then Blue-Jay shouted: "Do you not notice? She names the Crow; she names the Crow." Now she landed and went up to the house. Now all the people came into the Crow's house. They asked her how she had found her sister's children. She replied and told much. "I went across and I found their bodies full of birds which ate them. All kinds of birds ate them." After she had finished, Blue-Jay was the first to leave the house. He went to the rear of the house, where he stayed. Now, the Crow was silent. Robin, who was her deceased husband's brother, remained with her. They sat on opposite sides of the fire. She had five children. Then she told him everything in a low voice, and Blue-Jay listened outside. She pulled out the food which she had carried home, cut it to pieces, and gave it to her children and to Robin. Her youngest daughter choked [when eating the blubber]. Then Blue-Jay, who had been peeping through the chinks of the wall, entered and slapped her nape. The piece of whale meat flew out of her mouth. Blue-Jay took it up, went out, showed it to the people, and said: "Do you see? The Crow fed me." He went to three houses showing it around, then he ate it. After some time it grew dark. The people were very hungry.

Then Blue-Jay said to the chief of the town: "O, chief, the house [of the young man whom we deserted] is full of whale meat. A supernatural being loved his sister. He invites me, and he has invited the Crow and Robin." Late in the evening Blue-Jay came out of the house, took his large blanket [and went to his elder brother, Robin,] saying, "Robin, let us sleep under one blanket; I always get cold." Robin replied: "Ya-a, I always sleep alone, and do not want anyone with me; sleep there at my feet." Now Blue-Jay lay down at Robin's feet. Blue-Jay remained awake. When it was nearly morning Blue-Jay fell asleep. Now Robin and Crow made a canoe [ready]. Then Robin and the Crow went to their canoe and carried their property into it. Now Robin took a sharp stick and put it in the ground at Blue-Jay's feet. Then Robin and the Crow went across to the young man and to his sister, and left Blue-Jay alone. Early in the morning when he awoke, he said: "Wake up, Robin," and kicked him; but his feet struck the stick, and he hurt himself. "O, my feet!" he cried. "They left me here alone." Then he went home to his children. Crow and Robin crossed the bay and went up to the house of the young man.

Early next morning Blue-Jay said: "Now, let us all go across." They made themselves ready and went across. When they were in the middle of the bay a heavy gale arose, and the people almost died. They had to turn back. Five days [they tried to cross the bay], but every time they were driven back. Then they got across. Now it began to snow, and the people were covered with snow. They became very cold. Thus their chief took revenge upon them. Then Blue-Jay went up to the house. [He found a knothole and called to Robin, who was in the house:] "Robin, open for me, I am cold. Bring me food, Robin, I am starving." Robin did not reply. "Robin, take the tongs and put some food through this hole." Robin was boiling meat. Then he took the tongs and put them into the boiling kettle. He pushed the tongs through the knothole. Blue-Jay [was so hungry that he] licked the fat off from the tongs. He said: "Robin, Robin, tell the chief that I will give him my daughter in marriage, but let him open the door." "Ya-a," said Robin; "What shall he do with her? He wants your chief's daughter [not yours]." Then Blue-Jay ran down to the beach and said to his chief: "The young man asks for your daughter and for my daughter." The chief did not reply, and Blue-Jay ran back to the house and said: "Robin, the chief says he will give him his daughter." Five times Blue-Jay ran down to the beach and back to the house. Then his chief spoke; he made his daughter ready, and put on her dentalia, and so did Blue-Jay. Once more he ran up to the house and said: "Robin, I have made my daughter ready." "Ya," replied Robin; "She shall look after the chamber." Now they brought the chief's daughter up to the house and they opened the door.

On the following morning the sister had disappeared. Lo! The supernatural beings had taken her and her child away. The people remained in this place and made new houses.

Once upon a time the Crow gathered many potentilla roots [put them into her canoe] and crossed the sea. When she arrived at the country of the supernatural beings they all came down to the beach. They searched among her roots and found one ōguē′mEskōtit and one LE′mōksin among them. These they ate, and threw away the Crow's potentilla roots. Then she went up to the house and met her niece, who said: "Do you think they are men, that you bring them potentilla roots? Gather ōguē′mEskōtit and LE′mōksin. When you come again bring all kinds of nice smelling roots, and bring one small basket of potentilla roots for me." Then she said to her: "Take this bitch along; it belongs to your grandson. When you come near the shore say: 'Catch a whale, Q¡acī′nEmicLX.'" "Yes," said the Crow, and then she went home. When she was in the middle of the ocean she said to the dog: "Catch a whale, Q¡acī′nEmicLX. Do you know indeed how to catch whales?" Then the bitch who lay in the stern of the boat arose. A whale came up. She bit it. Then the canoe rocked violently. "Hold it fast, Q¡acī′nEmicLX." Then the Crow became afraid and said: "Let go, let go, Q¡acī′nEmicLX." Then she let go the whale and lay down to sleep. The Crow landed [and when she arrived], she had lost her dog. She ran about and searched for it in all the houses, but did not find it. Then she [was very sad and] did not eat because she liked her dog.

The Crow stayed here five days, and then again she gathered many roots of plants. She gathered ōguē′mᴇskōtit and ʟᴇ′mōksin. She gathered all kinds of nice smelling roots. She put potentilla roots into one small basket. Then she crossed again to the country of the supernatural beings. Then they all came down to the beach. They [took the nice smelling roots and] ate them right there at the beach. She carried the potentilla roots up to her niece. Now she saw her dog, which was in the house. [Her niece said:] "Do you think this is a common bitch? She returns. Why did you say in the middle of the ocean: 'Take the whale?' Therefore you became afraid. You must not say so until you are near the shore. Do you think they gave her to you as a present? She always returns. You will take her again when you go home. Do not search for her when you have lost her. She provides you with food when you are going." The Crow replied: "Yes." And when she went back she carried that bitch along. "When you approach the land say: 'Catch a whale, Q¡acī′nᴇmicʟX.'" Then she went home. The dog lay in the stern of the canoe. When they were near the town the Crow said: "Catch a whale, Q¡acī′nᴇmicʟX." She did not move. Then the Crow took some water, poured it over her and said: "Catch a whale; are you indeed able to catch a whale?" When they were quite near the shore she said again: "Catch a whale, Q¡acī′nᴇmicʟX." Then she arose and caught a whale. Again the canoe rocked. She said: "Hold it fast, Q¡acī′nᴇmicʟX." Sometimes she did not say it right and cried: "Let go the whale, Q¡acī′nᴇmicʟX." Then the whale drifted ashore. The people went down to the beach and cut the whale. They carried the meat up to house.

After some time the chief said: "I desire to go and see my sister." Now the people made themselves ready and started in a large canoe. When they came near the country of the supernatural beings their chief said: "Take care, they will test us." [When they had gone a little farther] the whole sea was covered with ice. He said to his people: "We will land after a while." Now Blue-Jay became very cold, but he said: "I never get cold, I will stay in the canoe." He jumped into the water and sank out of sight at once. Then a person shouted on shore: "Ehehiu, [Blue-Jay] killed himself." Then the chief arose in the canoe; he took the ice and threw it away. Then that person shouted: "Ehehiu, how he threw away the ice of the supernatural beings." "'Ehehiu,' you say, I threw it away; what made me fall down?" [said Blue-Jay]. Then they went up to the house. The chief said: "Do not enter at once. After a while they will open their house." Now there was a sea-lion and a sea-cow (?), one at each side of the door. They stood in the doorway. Now Blue-Jay became very cold. He tried to jump into the house and the animals bit him. They had almost been unable to recover him. Then the chief stepped up and he took one sea monster in each hand and threw them away. "Ehehiu," shouted the person ["how he throws away the sea lions of the supernatural people"]. "'Ehehiu', you say; I threw away those who bit me," said Blue-Jay. Then they all entered the house and stayed there. There were no people in it except the chief's sister. [Blue-Jay said to his brother Robin:] "What will they give us to eat, Robin?" "Oh, be quiet," replied Robin. Then said Blue-Jay: "Our chief's fire makes noise just as this here." There was only one log in the house. Then the person shouted: "Come down to the fire you who splits wood with his beak." Then a being came out [from under the bed] with a long beak who split the log. "Robin," said Blue-Jay, "that was our great-great-grandfather's slave." "I do not know that he was our slave; you alone have slaves." Then a fire was made and the whole house was full of smoke. The person shouted: "Come down to the fire, Smoke-eater." "Robin," said Blue-Jay, "he also was our (great-great-grandfather's) slave; he always carried me on his back and led you by the hand." "I do not know that he was our slave; you alone have slaves." Then the smoke man came down and [they saw that] he had an enormous belly. He stepped into the middle of the house and swallowed all the smoke. The house became light. Then they brought a small dish and one cut of meat was in it. "Robin," said Blue-Jay, "that is too little; that is not enough for all of us; I certainly shall not get enough." Then a person shouted: "Come down to the fire you who cuts whale with his beak." Then a person came to the fire with a very sharp beak, who began to cut meat. He cut and cut until the whole dish was full. Then he blew upon it and it became a large canoe full of meat. They boiled it, and when it was nearly done they all went out and their chief took reeds. These he put into their mouths [and pushed them right through them] so that they came out at the anus. They all did so, also Blue-Jay. Then they entered again and sat down. They made small holes where they sat and began to eat. They swallowed the meat and it went right out at the anus. Blue-Jay arose and there lay his anus. "Look here, Robin, my anus fell down right here!" Then the people took him by his arms, carried him out of the house, and pulled the reed out of his mouth. Then the chief and Blue-Jay entered again; he took three spoonfuls and he had enough. Then the people continued to eat and the whale meat became less and less. Then they went out, took out the reeds and reentered. They continued to eat. Now they ate in the right way and finished all they had boiled. Then a person cried: "Ehehiu, how they eat all the meat of the supernatural beings!" Then Blue-Jay said: "Did you think I could not finish what you gave me to eat?"

Now they stayed in the house. Blue-Jay went out. He was oversatiated. He looked and saw a patch of kinnikinnik berries. He began to eat them, when a person called: "Oh, Blue-Jay eats the excrements of the supernatural people;" whereupon Blue-Jay said: "'Ehehiu', you say; do you think I eat them? I merely look at your kinnikinnik berries."

They stayed there. After awhile a person came out of the house and said: "They wish to play with you; you will dive." Blue Jay said: "We always dive in our country." "Do you think they do as you are accustomed to?" said the woman. "When they dive the one dies and the other one has won." She said to them: "Blue-Jay shall dive." Blue-Jay went down to the water and threw the bushes out of his canoe into the water. Then he and the diver fought against each other. They dived. Blue-Jay hid his club under his blanket. They jumped into the water and after awhile Blue Jay's breath gave out. He came up and hid under the bushes which he had thrown out of his canoe. There he breathed and dived again. He said to the diver: "Where are you?" "Here I am," she replied. After awhile his breath gave out again. Once more he came up under the bushes. Four times he did so, and then he became tired. He went to look for the diver. He found her biting the bottom of the sea. She had her eyes closed. Blue-Jay took his club and hit her on the nape. The people saw something floating on the water and then a person said: "There is Blue-Jay." He was, however, in the bushes which he had thrown out of his canoe. After a little while Blue-Jay jumped ashore and a person shouted: "Ehehiu, how Blue-Jay won over the diver of the supernatural beings." "'Ehehiu', you say; we always dive so in our country," said Blue Jay.

Then again a person stepped out and said: "They want to play with you; you will climb up a tree together." Then Blue-Jay said: "We climb every day in our country." But the young woman remarked: "Do you think they are just like Indians? They will place a piece of ice upright, then you will have to climb up the ice. When a climber falls down he breaks to pieces and the other one wins." Then they said to Blue Jay: "You shall climb up." They placed upright a piece of ice which was so long that it reached to the sky. Blue-Jay made himself ready and tied his bearskin blanket around his belly. [The supernatural beings sent a] chipmunk who made himself ready [to climb up the ice]. They began to climb, and when they had reached a certain height Blue-Jay grew tired. [Then he let go of the ice] and flew upward. [When he had rested] he again took hold of the ice. Then he grew tired again. He looked back to the one with whom he was racing and saw her climbing up with her eyes shut. She did not grow tired. Then Blue-Jay took his club [from under his blanket] and struck her on the nape. The chipmunk fell down. The people looked up and saw a person falling down. "Ah, that is Blue-Jay! There he falls down." [But when they saw the chipmunk] a person shouted: "Ehehiu, how they won over the chipmunk of the supernatural beings."

"'Ehehiu', you say; we always climb in our country." Then their chief won two sea-otters.

Then they stayed awhile longer. Then again a person came out and said: "They want to have a shooting match with you." Blue-Jay said: "We have shooting matches every day in our country." The young woman said: "Do you think they are like Indians? They place people against each other. One stands on one side, the other on the other. [They shoot at each other,] the one dies, and the other wins." Then they said to the Beaver: "You stand up [on our side]." They took a grindstone and tied it to his belly. They took another one and tied it to his back. The supernatural beings made the loon stand up on their side. Then [the beaver and the loon] took their arrows and the loon shot at the beaver. The arrow broke and fell down. Then the beaver shot at the loon. "Uhū," said he when he was struck by the arrow. Then the loon shot again. "Ha," he said, and the arrow broke and fell down. Then he shot again at the loon. "Uhū," he said, then fell on his back and died. "Ehehiu! How they won over the bird of the supernatural people." Blue-Jay spoke: "You say 'ehehiu'; we have shooting matches in our country every day."

They stayed there some time longer. Then again a person came out of the house and said: "They want to play with you; you will sweat in the sweat house." Blue-Jay spoke: "We always sweat in our country." Then the young woman said: "They always heat caves, and when they are hot, they enter them. The one party will die, the other will win." Then their chief said: "We must go into the cave." Now the supernatural beings heated the caves. They got hot. There were two caves in a rock. [The chief and some of his people] went into one, the supernatural beings went into the other. Then the caves were closed. The chief, however, took some ice and put it under their feet. They stood on it. After a little while a sound was heard like the bursting of a shell that is being roasted. Five times that sound was heard. Then the caves were opened; first that of Blue-Jay's people—they were all alive; next that of the supernatural beings—five of them were dead. They had won again. "Ehehiu! How they won over the supernatural beings." "'Ehehiu', you say," replied Blue-Jay, "we use the sweat house every day in our country."

Now the chief's brother-in-law said: "Let us catch whales." The sister told him: "Take care; they will try to put you to shame. This is their last attempt at you." In the evening they went to catch whales. She took Blue-Jay and put him into her right armpit. Then she took Robin and put him into her left armpit [and told them]: "Now I shall keep you here; do not say 'ehehiu,' do not look!" Then in the evening they all went down to the beach. She said to her elder brother: "Four whales will pass you, but do not throw your harpoon; when the fifth comes, then harpoon it." Now the supernatural people stood there. The young woman took a torch in order to help her brother.

After a while a person shouted: "Yuyayuya, a flatfish whale comes." [The chief did not stir.] After a while a person shouted: "Yuyayuya, an albatross whale comes; raise your harpoons." Blue-Jay tried to look [from under the arms of the woman]. At once her torch began to flicker, and she pressed Blue-Jay, saying: "Do not look!" Then again a person shouted: "Yuyayuya, an elk whale comes; raise your harpoons." [The chief did not stir.] Next a person shouted: "Yuyayuya, a sperm-whale comes; raise your harpoons." Then the sister said to him: "Now, look out; now the real whale will come." Then a person shouted: "Yuyayuya, the whale of the supernatural people comes." Blue-Jay tried to look [from his hiding place]. Then the torch of the young woman began to flicker and was almost extinguished. The people said: "Why does AnēktcXō′lEmiX's torch always flicker?" The person shouted once more: "Yuyayuya, the whale of the supernatural people comes." Then AnēktcXō′lEmiX said to her brother: "Now the real whale will come." The chief harpooned it and threw it ashore. "Ehehiu! How they threw ashore the whale of the supernatural people." Blue-Jay replied: "Ehehiu," and at once the torch was extinguished, and Blue-Jay [fell down from the armpit of the woman and] was drowned. He drifted away. Thus they won again. Their chief won again. Then they went home. AnēktcXō′lEmiX said: "Coil up this rope in your canoe; when you get across tie Robin's blanket to it." [Then they started. When they were in the middle of the ocean the supernatural people] created a strong gale against those going home. Now they tied [Mink] on to the gunwale of their canoe [thus making it higher and preventing its being swamped]. They almost perished; finally they reached their home [safely. Then they tied Robin's blanket to the rope. AnētcXō′lEmiX pulled it back, and when she found the blanket at the end of the rope she knew that her brother had reached home safely].

# 4. IGUĀ′NAT IĀ′KXANAM.

## The Salmon his Myth.

| Iō′c | ē′Xat | iʟā′Xak¡’ᴇmāna, | ōᵋō′kuil | uyā′Xa. | Ēwā′ | qē′xtcē |
|---|---|---|---|---|---|---|
| There was | one | their chief, | a woman | his daughter. | Thus | intending |

| aqēxᴇmᴇlā′luX. | Näkct | atsō′tx. | A′lta | atcʟuqoā′na-it | imō′lak |
|---|---|---|---|---|---|
| they wanted to buy her. | Not | he gave her away. | Now | he put down | elk |

| ʟiā′atcam: | “Ma′nix | ʟa′ksta | tc¡ᴇx | ʟkʟā′xō | ʟik | ʟᵋᴇ′tcam, | ʟgucgā′ma |
|---|---|---|---|---|---|---|---|
| its antlers: | “When | who | break | he will do it | these | antlers, | he shall take her |

| ōgu′Xa.” | A′lta | aqō′xōqtc | tê′lXᴇm, | tā′nēwatikc | ōxōwā′yōl. |
|---|---|---|---|---|---|
| my daughter.” | Now | they were invited | the people, | first | the walkers. |

| Ka′nauwē | aqō′xōqtc. | Ā′tᴇlaxtikc | ktgᴇ′kal. | Ka′nauwē2 | aqō′xōqtc |
|---|---|---|---|---|---|
| All | they were invited. | Then they | the fliers. | All | they were invited |

| ktgᴇ′kal. | Takᴇ | aqō′lXam | ōts!ᴇmō′ēkXan. | “Mā′nēwa | ts¡ᴇx |
|---|---|---|---|---|---|
| the fliers. | Then | she was told | the snail. | “You first | break |

| ʟᴇ′xa!” | Nō′ya | ōts!ᴇmē′nkXan. | Qē′xtcē | akʟō′cgam. | Nēkct | ts¡ᴇx |
|---|---|---|---|---|---|---|
| do it!” | She went | the snail. | Intending | she took it. | Not | break |

| aʟᴇ′xax. | Aqiō′lXam | ik¡ā′ōtᴇn! | “Ā′mᴇlaxta | tc¡ᴇx | ʟᴇ′xa!” |
|---|---|---|---|---|---|
| it did. | He was told | squirrel: | “You next | break | do it!” |

| A′lta | tc¡ᴇx | atci′ʟax | ik¡ā′ōtᴇn | cka | mᴇnᴋ | aʟxᴇlᴇ′l. | Aqiō′lXam |
|---|---|---|---|---|---|---|---|
| Now | break | he did it | squirrel | and | a little | it moved. | He was told |

| ēnanā′muks: | “Ā′mᴇlaxta | tc¡ᴇx | ʟᴇ′xa!” | Ā′yuʟx | ēnanā′muks. |
|---|---|---|---|---|---|
| the otter: | “You next | break | do it!” | He went to the middle of the house | the otter. |

| Naxʟō′lᴇxa-it | kaX | ōᵋō′kuil: | “Â, | qō | iā′xka | tc¡ᴇx | tclᴇtx!” | Q¡āt |
|---|---|---|---|---|---|---|---|---|
| She thought | that | woman: | “Â, | will | he | break | he does it.” | Love |

| agā′yax. | Atcʟō′cgam, | qē′xtcē | tc¡ᴇx | atci′ʟax. | Näkct | tc¡ᴇx | aʟᴇ′x. |
|---|---|---|---|---|---|---|---|
| she did him. | He took it, | intending | break | he did it. | Not | break | it did. |

| Āyō′ptck | weXt. | A′lta | a′ēlaxta | ēᵋē′na | ā′yuʟx. | Gōyä′2 | iā′qa-iʟ |
|---|---|---|---|---|---|---|---|
| He went up | again. | Now | he next | the beaver | he went to the middle of the house. | Thus | large |

| iā′wan. | Takᴇ | nē′k·im | iqē′sqēs: | “ʟᴇ | ia′xka | x·ix·ī′x· | giā′ts¡axan |
|---|---|---|---|---|---|---|---|
| his belly. | Then | he said | blue-jay: | “ʟᴇ | he | this | with large belly |

| ts¡ᴇx | tclā′xō.” | Atcʟō′cgam | ēᵋē′na | qō′ʟa | ʟᵋatcā′ma. | ʟēqs | tc¡ᴇx |
|---|---|---|---|---|---|---|---|
| break | he will do it.” | He took them | the beaver | those | antlers. | Almost | break |

| atcᴇ′ʟax | ka | weXt | tᴇll | nē′xax. | Ā′yuptck | ēᵋē′na. | A′ēlaxta |
|---|---|---|---|---|---|---|---|
| he did it | and | again | tired | he got. | He went up | the beaver. | Next |

| ēlē′q¡am | ā′yuʟx. | Atcʟō′cgam, | ʟēqs | ts¡ᴇx | aʟᴇ′xax. | Takᴇ |
|---|---|---|---|---|---|---|
| the wolf | went to the middle of the house. | He took it, | almost | break | it did. | Then |

| wiXt | tᴇll | nē′xax. | Ā′yuptck | ēlē′q¡am. | Ā′ēlaxta | ii′tcxōt | ā′yuʟx. |
|---|---|---|---|---|---|---|---|
| again | tired | he got. | He went up | the wolf. | Next he | the bear | went to the middle of the house. |

| Atcʟō′cgam | qō′ʟa | ʟᵋatcā′ma | ii′tsxōt. | ʟēqs | ts¡ᴇx | atci′ʟax. | Tä2ll |
|---|---|---|---|---|---|---|---|
| He took them | those | antlers | the bear. | Almost | break | he did them. | Tired |

| nē′xax | ii′tsxōt. |
|---|---|
| he got | the bear. |

| Gō | ʟē′Xat | ʟōc | ʟgōʟē′lᴇXᴇmk; | ka′nauwē | iō′ʟ¡aqʟa | ē′ʟᵋaʟᵋa; |
|---|---|---|---|---|---|---|
| There | one | it was | a person; | all | sore | his body; |

ʟᴇ′ʟaqcō ka′nauwē ʟōʟ¡aqʟa. Takᴇ nē′k·im iqē′sqēs: "Ē′kta 1
his hair all sore. Then he said blue-jay: "What

qtcē′tuwa x·ix·ī′x· ka′nauwē ā′yaʟᵋa giā′tcikc?" A′lta a′ēlaxta 2
can he do this all his body stinking?' Now next

icā′yim ā′yuʟx. ʟēqs pus tc¡ᴇx atci′ʟax. Ā′lta weXt tä2ll nē′xax. 3
the grizzly bear he went to the middle of the house. Almost break he did it. Now again tired he got.

A′lta iʟā′xak¡ᴇmāna a′ēlaxta ā′yuʟx ik¡oayawa′. A′lta ka′nauwē 4
Now their chief he next he went to the middle of the house. the panther. Now all

nōxō′tctXom ōxōwā′yul. A′lta ā′tᴇlaxta tgᴇ′kal. A′lta ā′yō 5
they were at an end the walkers. Now next they the fliers. Now he went

yā′nēwa-y- ēntsᵘX. Qē′xtcē atcʟō′cgam. ʟēqs ts¡ᴇx atci′ʟax. A′lta 6
first ĒntsᵘX. Intending he took it. Almost break he did it. Now

wiXt täll nē′xax. A′lta ā′ēlaXta ipō′ēpoē ā′yuʟx. Nxʟō′lᴇxa-it 7
again tired he got. Now he next ipō′ēpoē he went to the middle of the house. She thought

qaX ōᵋō′kuil: "Ō ia′xka taya′x ts¡ᴇx tsʟᴇtx." A′lta atcʟō′cgam; 8
that woman: "Oh, he if break he would do it." Now he took it;

näkct qa′da aʟᴇ′x. Ā′yōptck. Ā′cᴇlaXta cᴇ′nqētqēt ā′ctōʟx. 9
not [any] how it did. He went up. Next he [dual] the sparrow hawk [dual] he went [dual] to the middle of the house.

ʟēqs ts¡ᴇx aʟgᴇ′ctax. A′lta ā′ctōptck cᴇ′nqētqēt. A′lta ā′ēlaxta 10
Almost break he did it. Now he [dual] went up the sparrow hawk. Now he next

it′ē′t′ē ā′yōʟx. ʟēqs tc¡ᴇx atcᴇ′ʟax, ka weXt tᴇll nē′xax. Ā′lta 11
the hawk he went down. Almost break he did it, and also tired he got. Now

āᵋlaxta ō′npitc nō′ʟxa. Qē′xtcē tc¡ᴇx agᴇ′ʟax. Näkct aʟᴇlᴇ′ll. 12
next she the chicken hawk she went to the middle of the house Intending break she did it. Not it moved.

Ā′ēlaxta iqoē′lqoēl ā′yuʟx. Näkct aʟxᴇlᴇ′ll. Ā′yōptck iqoē′lqoēl. 13
Next he the owl he went down. Not it moved. He went up the owl.

A′lta ā′ᵋlaxta ūtcaktcā′k nō′ʟxa. Akʟō′cgam, ʟēqs ts¡ᴇx agᴇ′ʟax. 14
Now next she the eagle she went down. She took it, almost break she did it.

A′lta ka′nauwē qtgᴇ′kal nōxō′tctXōm; ka′nauwē ōXōwā′yul 15
Now all the fliers they were at an end; all walkers

nōxō′tctXōm. 16
they were at an end.

Takᴇ nē′k·im iqē′sqēs: "Amckʟē′lot x·ix· tiā′ʟ¡k¡ēnᴇma. 17
Then he said blue-jay: "You give it to him that his sores.

Ē′kta qtsē′tūwa?" Takᴇ tā′mᴇnua nō′xôx tê′lx·ᴇm. 18
What can he do?" Then giving it up they became the people.

"Ai′aq, ai′aq, mᴇ′tXu-it," nē′k·im iqē′sqēs; "Ē′kta amē′tuwa? 19
"Quick, quick, stand up!" he said blue-jay; "What can you do?

Ts¡ᴇx ʟᴇ′xax Xōʟa ʟᵋᴇtcā′ma." Qoā′nᴇmi atciō′lXam. Takᴇ 20
Break do them these antlers!" Five times he spoke to him. Then

aʟō′tXuit qō′ʟa ʟgōʟē′lᴇXᴇmk. Takᴇ tō′tō nē′xax. Takᴇ tō′tō 21
he stood up that person. Then shaking he became. Then shake

atcā′yax iā′ōk. Cᴇll, tō′tō nē′xax iā′ōk. Takᴇ tō′tō 22
he did it his blanket. Noise of rattles, shaking it became his blanket. Then shake

atci′ʟax ʟā′yaqcō. Takᴇ ā′yuʟx gō kā′tsᴇk t!ō′ʟ. Takᴇ 23
he did it his hair. Then he went down to the middle of the house. Then

atcʟō′cgam ʟᵋatcā′ma. Acʟō′cgam, tc¡ᴇx atcᴇ′ʟax. WeXt 24
he took them the antlers. He took them, break he did them. Again

atcʟō′cgam, tc¡ᴇx atcᴇ′ʟax. Qoā′nᴇmī tc¡ᴇx atcᴇ′ʟax, ka 25
he took them, break he did them. Five times break he did them, and

| atcʟXᴇ′kXuē. | Takᴇ | nē′xankō | cka | nuguguē′qxamt | tê′lx·ᴇm. |
|---|---|---|---|---|---|
| he threw them down. | Then | he ran | and | they looked at him | the people. |

| Atgiā′qamt. | Mank | iō′ʟqtē | ka | nē′k·im | iqē′sqēs: | "A2, | ʟōwatskā′ |
|---|---|---|---|---|---|---|---|
| They looked at him. | A little | long | and | he said | blue-jay: | "Āh, | they pursue her |

| ʟkā′nax | ā′kē." | Takᴇ | aktō′cgam | tgā′ktēma. | Nā′xanko. | A′lta |
|---|---|---|---|---|---|---|
| the chief's | niece." | Then | she took them | her dentalia. | She ran. | Now |

| aqcgᴇ′ta. | Ka′nauwē | tê′lx·ᴇm | a′lta | atcgᴇ′ta. | Kulā′i | aqcgᴇ′ta. |
|---|---|---|---|---|---|---|
| they were pursued. | All | people | now | pursued them. | Far | they were pursued. |

| Ē′maʟ | atcā′yax. | Takᴇ | atiga′ōm | ē′maʟ. | Iawā′2 | iā′qoa-iʟ | ē′maʟ. |
|---|---|---|---|---|---|---|---|
| A bay | he made it. | Then | they reached it | the bay. | There | a large | bay. |

| Takᴇ | atigā′ōm | ē′maʟ | tê′lx·ᴇm. | A′nqatē | iau′a | ē′natai | actō′yam. |
|---|---|---|---|---|---|---|---|
| Then | they reached it | the bay | the people. | Long ago | there | on the other side | they [dual] arrived. |

| Cka | mä′2nx·i | ka | wiXt | atigō′ptckam | ē′maʟ. | Takᴇ | wiXt | aqcgᴇ′ta. |
|---|---|---|---|---|---|---|---|---|
| And | a little | and | again | they came landward of | the bay. | Then | again | they were pursued. |

| Kulā′2i | weXt | aqcgᴇ′ta. | Gō′yi | nē′xax, | nix·enā′nakō. | A′lta | weXt |
|---|---|---|---|---|---|---|---|
| Far | again | they were pursued. | Thus | he did, | he looked back. | Now | again |

| q¡’oā′p | tkcāxt | tê′lx·ᴇm. | WeXt | ē′maʟ | atcā′yax. | A′lta | mank |
|---|---|---|---|---|---|---|---|
| near | they overtook them | the people. | Again | a bay | he made it. | Now | a little |

| ʟ¡’āp | iā′qaiʟ | ē′maʟ. | Takᴇ | weXt | atiga′ōm | ē′maʟ | tê′lx·ᴇm. |
|---|---|---|---|---|---|---|---|
| fitting [?] middle size | large | bay. | Then | again | they reached | the bay | the people. |

| Takᴇ | kulā′i | weXt | actōē′taqᴛ. | WeXt | ka′nauwē | atigō′ptckam |
|---|---|---|---|---|---|---|
| Then | far | again | they two left them. | Again | all | they came landward |

| tê′lx·ᴇm. | WeXt | aqcā′wa. | Qoä′nᴇma | ʟᴇmā′ʟᴇma | atci′ʟax | ka |
|---|---|---|---|---|---|---|
| the people. | Again | they were pursued. | Five | bays | he made them | and |

| tā′mᴇnua | nē′xax. | Ka′nauwē | aqʟgō′ptckam | qō′ʟa | qoā′nᴇm |
|---|---|---|---|---|---|
| giving up | he got. | All | they came landward | those | five |

| ʟᴇmā′ʟᴇma. | Takᴇ | tᴇll | nē′xax | it¡ā′lapas | ka-y- | ī′pᴇnpᴇn |
|---|---|---|---|---|---|---|
| bays. | Then | tired | he got | coyote | and | badger |

| kēamt¡ā′m | koā′nsum. | Takᴇ | atciō′lXam | iā′cikc. | "Takᴇ | tᴇll |
|---|---|---|---|---|---|---|
| after | always. | Then | he said to him | to his friend: | "Then | tired |

| ani′xax, | cīkc! | Qa′da | tᴇmē′x·ataqux | tkipā′lau | ntalā′xō | XaXā′k |
|---|---|---|---|---|---|---|
| I got, | friend! | How | your thought | bewitched | I shall make them on her | that |

| ōgu′Xalaitan." | Ta′kᴇ | nē′k·im | ē′pᴇnpᴇn: | "Ā′yipē." | Takᴇ | pō′pō |
|---|---|---|---|---|---|---|
| my arrow." | Then | he said | badger: | "Well!" | Then | blow |

| ā′tcax | uyā′Xalaitan | it¡’ā′lapas: | "Gō | ia′yaqtq | mō′ya! | gō | iā′yaqtq |
|---|---|---|---|---|---|---|---|
| he did on it | his arrow | coyote: | "At | his head | go! | at | his head |

| mō′ya!" | ʟō′nī | atcō′lXam | uyā′Xalaitan: | "Gō | iā′yaqtq | mō′ya!" |
|---|---|---|---|---|---|---|
| go!" | Three times | he said to it | his arrow: | "At | his head | go!" |

| Qoä′nᴇmi | pō′pō | ā′tcax | ūyā′Xalaitan. | Takᴇ | atcō′ʟata | uyā′Xalaitan. |
|---|---|---|---|---|---|---|
| Five times | blow | he did it | his arrow. | Then | he shot it | his arrow. |

| Kᵘcā′xalē | atcō′ʟata. | Takᴇ | nō′ya | uyā′Xalaitan | ha′lᴇlᴇlᴇlᴇlᴇlᴇ. |
|---|---|---|---|---|---|
| Up | he shot it. | Then | it went | his arrow | halelelelelele. |

| Yukpā′ | iā′maᵋ | atcē′lax | gō | ʟiā′paa. | Iā′xkēwa | ayuqunā′ētix·t. |
|---|---|---|---|---|---|---|
| Right here | shooting him | he did him on him | in | his ʟape. | There | he fell down. |

| ʟā′nēwatikc | ʟlēq¡’ā′muks | gaaʟxuwā′ma. | ʟā′cka | aʟgō′cgam | kaX |
|---|---|---|---|---|---|
| First they | the wolves | pursuers. | They | they took her | that |

| ōᵋō′kuil. | A′lta | atgā′yax | ka′nauwē | qō′tac | tê′lx·ᴇm. | Atgiā′wulᵋ. |
|---|---|---|---|---|---|---|
| woman. | Now | they ate him | all | those | people. | They ate all. |

| Takᴇ | aqayā′lot | it¡’ā′lapas | ō′pʟ¡ikē, | ōyā′pʟ¡’ikē | iguā′nat. | Takᴇ |
|---|---|---|---|---|---|---|
| Then | it was given to him | to coyote | the bow, | his bow | the salmon's. | Then |

| aʟōē′luktcū | ʟēXt | ʟiā′apta; | gō | ʟqā′naks | kā′tsᴇk | aʟawiā′yakuit |
|---|---|---|---|---|---|---|
| it fell down | one | his egg; | in | stone | middle | it fell into a hole |

ʟia′apta gō ʟqā′naks. Takᴇ nō′Xukō tê′lx·ᴇm, ka′nauwē
his egg in stone. Then they went home the people, all

nō′Xukō tê′lx·ᴇm ka takᴇ naxᴇltcā′ma ōk;’unō′. “Aqiā′waᵋ
they went home the people, and then she heard about it the crow. “He is killed

ēmē′tgēu.” Nō′ya-y- ōk;’uno′, ayaxa′nᴇx·ᴇnēmai nagᴇ′tsax. A′lta
your nephew.” She went the crow, she cried while walking she cried. Now

nō′yam qīgō kaXē′ aqiā′waᵋ. A′lta ʟā′qʟāq agᴇ′ʟax ʟqā′naks.
she arrived where where he was killed. Now turn over she did them stones.

Ā′qxulqt. ʟā′qʟaq kʟāxt ʟqā′nakc, kʟik;’elā′lᴇplē. Takᴇ ʟap
She cried. Turn over she did them stones, she turned them over often. Then find

agᴇ′ʟax ʟēXt ʟgᴇmā′k·ikct. Takᴇ agᴇ′ʟuk"ᴛ gō-y- ē′qxēʟ.
she did it one salmon egg. Then she carried it to a creek.

ʟᴇ′kʟᴇk agā′yau. Takᴇ akʟaʟᵋᴇnqā′na-it gō ʟtcuq. Tsō′yustē
Dig she did it. Then she put it into in water. Evening

ka nā′Xkō. NaXkō′mam gō tᴇ′kXaqʟ.
and she went home. She got home to her house.

Kawī′X ka wiXt nō′ya. Akʟō′qstam qō′ʟa ʟᵋā′pta.
Early in the morning and again she went. She went to see it that salmon egg.

A′lta ʟā′qoa-iʟ qō′ʟa ʟᵋā′pta, mank ʟō′ʟqat. A′lta ʟᴇ′kʟᴇk agā′yax
Now large that salmon egg, a little long. Now dig she did it

mank iā′qoa-iʟē. Tsō′yustē weXt nā′Xkō. NaXkō′mam. Nāket
a little large. Evening again she went home. She got home. Not

naō′ptit ka nā′ktcuktē. Kawī′X ka weXt nō′ya. Ā′qxulqt, nō′ya.
she slept and it got day. Early and again she went. She cried, she went.

Nō′yam gō qō′ʟa ʟᵋā′pta. A′lta-y- ū′ʟᴇlō yuXtkē′l. Ā′lta yūʟ; mank
She arrived at that salmon egg. Now a small trout there swam. Now glad a little

nā′xax. A′ltā iā′qoa-iʟ ʟᴇ′kʟᴇk agā′yau. Tsō′yustē nā′Xkō. Mᴇ′nx·’i
she became. Now large dig she did it. Evening she went home. A little

naō′ptit ka nē′ktcuktē. WiXt nō′ya iʟā′lakt. Takᴇ nō′yam gō qō′ʟa
she slept and it got day. Again she went the fourth time. Then she arrived at that

ʟᵋā′pta. A′lta-y- ōp!ā′lō yuXtkē′l. Takᴇ kwa′nkwan nā′xax
salmon egg. Now a trout swam there. Then happy she became

ōk;’u′nō! ʟᴇ′kʟᴇk agā′yau, iā′2qo-iʟ iʟᴇ′kʟᴇk agā′yau. Cka mᴇnx·
the crow! Dig she did it, a large dug hole she made it. And a little

lāx ōᵋō′ʟax ka nā′Xkō. NāXko′mam. Tcx·ɪ nō′pōnᴇm
afternoon sun and she went home. She got home. Just it grew dark,

ka naō′ptit. Kawī′x· naxᴇ′l’ōkō. Naxā′latck. Nō′ya wiXt;
then she slept. Early she awoke. She rose. She went again;

ayō′kctam kaX ōp!’ā′lō. Nō′2yam. A′lta ianō′kstX iguā′nat
she went to see it that trout. She arrived. Now a small salmon

yuXtkē′l. A′lta ʟᴇ′kʟᴇk agā′yau, iā′2qoa-iʟ ʟᴇ′kʟᴇk agā′yau.
swam there. Now dig she did it, a large dig she did it.

WiXt naiē′taqᴛ. Pāt ōᵋō′ʟax ka nā′Xkō. NaXkō′mam. Iā′miaXkēwa
Again she left him. Noon sun and she went home. She got home. Only of that

tgā′XatakôX. Nō′pōnᴇm. Kawī′X ka nō′ya. Nō′yam, a′lta iā′qoa-iʟ
her thoughts. It grew dark. Early then she went. She arrived, now a large

iguā′nat yuXtkē′l. Agiō′cgam, agē′xalukctgō mā′ʟxôlē. A′lta
salmon swam there. She took him, she threw him down on shore. Now

ʟk;’āsks aʟō′ʟa-it, ʟā′qoa-iʟ ʟk;’āsks. A′lta k;wa′nk;wan nā′xax
a boy there was, a large boy. Now happy she got

ōk;’u′nō. A′lta aci′Xkō. AcXkō′mam. Takᴇ agiō′lXam itcā′kXēn
the crow. Now they [dual] went home. They [dual] got home. Then she said to him her grandson

ōk;’unō′: “Amx’ō′tōʟ. Iō′ʟᴇma mēᴇlkᴇlā′ya.” A′lta nix’ō′tōʟ,
the crow: “Bathe. Supernatural beings you shall see them.” Now he bathed,

nix’ō′tōʟ, nix’ō′toʟ. Iā′nēwatē gō ʟctuq nix’ō′tōʟ. Aʟē′ʟx·ōʟ;, gō-y-
he bathed, he bathed. The first time in water he bathed. He finished, in

ē′maʟ nix’ō′toʟ. Ka′nauwē ʟpō′lᴇma nix’ō′tōʟ. Aʟᴇ′x·ōʟ¡ nix’ō′tōʟ
bay he bathed. All nights he bathed. He finished he bathed

gō-y- ē′maʟ. A′lta gō ʟpakā′lᴇma nix’ō′tōʟ. A′lta-y- iq¡’oā′lipx·
in bay. Now on mountains he bathed. Now a youth

nē′xax.
he became.

A′lta naxa-iyi′lkᵘɪēl uyā′k¡ik¡ē. Agiō′lXam: "It¡ā′lapas
Now she told him much his grandmother. She said to him: "Coyote

atciā′waᵋ ʟᴇmē′mama, iā′cikc ē′pᴇnpᴇn. Qia näkct kaX ōᵋō′kuil
they two killed him your father, his friend badger. If not that woman

pōc näkct aqiā′waᵋ. Gō ʟläq¡am aʟgō′cgam kaX ōᵋō′kuil."
[if] not he was killed. To wolves they took her that woman."

Takᴇ atcō′lXam uyā′k¡ik¡ē: "Nō′ya. Niō′Xtkinᴇmama
Then he said to her his grandmother: "I shall go. I shall go and search for him

it¡ā′lapas." "Näkct mō′ya, taua′lta aqema′wôôx." Takᴇ wiXt
coyote." "Not go, else you will be killed." Then again

acxē′la-it uyā′k¡ik¡ē. Iō′ʟqtē acxē′la-it, ka weXt naxa-ilgu′ʟitck:
they two stayed his grandmother. Long time they two stayed, then again she told him:

"Go it¡ā′lapas aqō′cgam uyā′pʟ¡ikē ʟᴇmē′mama." "Â, nō′yaya
"To coyote it was taken his bow your father's." "Â, I shall go.

Niu′Xtkinᴇma it¡ā′lapas. Takᴇ ō′Xuit tiō′ʟᴇma anō′ikᴇl."
I shall search for him coyote. Then many supernatural beings I saw them."

"Ni′Xua amxānitgu′ʟitck, ē′kta imē′yōʟᴇma?" Takᴇ atcō′lXam
"Well, tell me, what your supernatural beings?" Then he said to her

uyā′k¡ik¡ē: "Ni′Xua mᴇ′tpa!" Takᴇ nō′pa-y- ōk¡’u′nō. Atcō′ʟata-y-
to his grandmother: "Well, come outside." Then she went out the crow. He shot it

uyā′xalaitan iau′a mā′ʟxôlē. Ia′xkēwa nē′xʟx·aē. Atcō′ʟata
his arrow then inland. There it caught fire. He shot it

uyā′xalaitan ē′wa tᴇmᵋā′ēma. Ia′xkēwa nēXʟXaē. Takᴇ nā′k·im
his arrow then to prairie. There it caught fire. Then she said

ōk¡’u′nō: "Ō nau′itka taʟ¡ iō′ʟᴇma amē′ᴇlkᴇl." Agio′lXam:
the crow: "Oh indeed lo! supernatural being you saw it." She said to him:

"Qā′doxē mō′ya. Qā′t’ocx·ᴇm, ēmx·ᴇnā′oyē." Agō′n ōᵋō′ʟax ka
"Must you go. Take care, take care of yourself." One more day and

nixᴇ′ltXuitck. Atctō′cgam tiā′ktēma, atixā′lax ka′nauwē. Atcto′cgam
he made himself ready. He took them his dentalia, he put them on to himself all. He took them

tiā′xalaitanᴇma. A′lta acxē′lagux igō′cax. A′lta ā′yō. Ayō′ēpa
his arrows. Now it thundered from clear sky the sky. Now he went. He went out to it

tᴇmᵋā′ēma. Qoā′nᴇm tᴇmᵋā′ēma ayō′ēpa.
to a prairie. Five prairies he went out to them.

A′lta atcō′ikᴇl t!’ōʟ. Ā′yō, ā′yō, ā′yō. Q¡’oa′p atci′tax t!’ōʟ.
Now he saw it a house. He went, he went, he went. Near he got to it a house.

A′lta iʟXgulā′magux ʟgōʟē′lᴇXᴇmk. Ayō′tXuit gō kᵘʟā′xanē t!’ōʟ.
Now singing song of victory a person. He stood at the outside of the house.

A′lta ēwa′ gu′latā ʟē′Xat iʟXgulā′magux. ʟāwā′2 atcixā′laqɪē,
Now thus at the end of the house one singing song of victory. Slowly he opened the door,

ayō′ʟa-it gō iqē′p!al. KᵘtcXä nē′xax it¡’ā′lapas. "Ia′xkayuk ayō′yam
he stood in the doorway. Sneeze he did coyote. "To here he arrived

iguā′nat iā′xa. "Tcintuwa′ᵋōmx qīqō′q antsauwīp’ᴇnā′nanma-itx
the salmon his son. "He will kill me that I always jump inside

tᴇ′kXᴇqʟ. Tcintuwa′ᵋōmx." ʟqā′ʟXatc ʟē′lauit gō ciā′xôct. Takᴇ
in house. He will kill me." Coal it was put on his face. Then

ā′yamᴇnukᵘt. Ē′pᴇnpᴇn wiXt ā′yamᴇnukᵘt. Q¡’ē nē′xax iqamō′tē. 1
his face was blackened. Badger also his face was blackened. Squeak did the door.

Nē′k·ikct ē′wa iqē′p!al it¡’ā′lapas. A′lta ia′xka ikē′x, qtciyā′uwaᵋ 2
He looked at thus the door-way coyote. Now he he was, whom he had killed

iōc gō iqē′p!al. Takᴇ nigᴇ′tsax: “Anā′ itsᴇsta′mXa, anā 3
there was at the doorway. Then he cried: “Anah, my dear, anah,

itsᴇsta′mXa;” it¡’ā′lapas nē′k·im, “Aqētā′waᵋ qēau itsᴇ′stamX. 4
my dear;” coyote said, “He was killed that my dear.

Nᴇxōwā′yulᴇma-itx kʟxᴇlgā′yutsXa.” Takᴇ ā′yup!. Takᴇ ā′yup, 5
They go from place to place those looking just like him.” Then he entered. Then he entered,

iguā′nat iā′xa. Ayō′ʟa-it gō ilᴇmē′tk. Â cka k¡’ā mᴇ′xax 6
the salmon his son. He stayed at the settee. Â, and silent become

it¡’ā′lapas. “Nākct na tnē′txiX amiā′waᵋ ʟgᴇ′mama?” Takᴇ 7
coyote. “Not [int. part.] I know you killed him my father?” Then

k¡’ā nē′xax it¡’ā′lapas. Takᴇ ē′wa mā′ʟxôlē nēxᴇ′ʟxēkō ēpᴇnpᴇn. 8
silent he became coyote. Then thus from fire he turned his face badger.

A′lta ciā′xôct Xā′Xa atci′ctax. “Ā′nēt ʟgᴇ′mama ōyā′pʟ¡ikē,” 9
Now his face rub he did it. “Give it to me my father his bow,”

nē′k·im iguā′nat iā′xa. Nē′k·im it¡’ā′lapas: “Iamᴇlō′ta qēstamX!” 10
he said the salmon his son. He said coyote: “I shall give it to you my dear!”

Takᴇ ayō′tXuit it¡’ā′lapas. ʟāqᵒ ā′tcax aē′Xt ōpʟ¡ikē. Atcō′gam, 11
Then he stood up coyote. Take out he did it one bow. He took it,

gōyī′ ā′tcax. ʟᴇkᵘ nā′xax. Atca-igᴇ′ltcim, aqiā′auwilx· ō′pʟ¡ikē. 12
thus he did it. Break it did. He struck him, he was hit with it the bow.

Acē′k¡ēlapx·it. Qu′l qul qul qul tiā′ᵋwit nō′xuita. Nixā′latck 13
He fell down head-long. Qul qul qul qul his legs they shook. He rose

it¡’ā′lapas. “A′nēt ʟgᴇ′mama uyā′pʟ¡ikē,” nē′k·im iguā′nat iā′xa. 14
coyote. “Give it to me, my father, his bow,” he said the salmon his son.

Takᴇ nē′k·im it¡’ā′lapas: “Iamᴇlō′tā qē′stamX.” ʟāqᵒ ā′tcax aē′Xt 15
Then he said coyote: “I shall give it to you my dear.” Take out he did it one

ō′pʟ¡ikē wiXt. Atcayā′lot. WiXt aqa-igᴇ′ltcim gō ciā′xôst. ʟ’ōx 16
bow more. He gave it to him. Again he was struck with it on his face. Falling

nicilgā′kXo-it it¡’ā′lapas. Qul qul qul qul tiā′ᵋwit nō′xôx. WiXt 17
he fell on his back coyote. Qul qul qul qul his legs they did. Again

nixā′latck. “Ā′nēt, ʟgᴇ′mama uyā′pʟ¡ikē, it¡’ā′lapas! QadaXē′ 18
he rose. “Give it to me, my father his bow, coyote! Why

lā′xlax amᴇnā′xt?” Atcayā′lot a′lta iqstō′kōnkōn ā′yaqtq 19
deceive you do me?” He gave him now woodpecker its head

iak¡’ō′yuʟ¡ᴇma qaX ōpʟ¡ikē′. Takᴇ gōyē′ ā′tcax; nākct ʟᴇkᵘ nā′xax. 20
glued on that bow. Then thus he did it; not break it did.

Ia′kwa′ gōyē′ ā′tcax qink¡ēama′, ʟᴇkᵘ nā′xax. Aqa-igᴇ′ltcim 21
Here thus he did it right hand, break it did. He was struck with it

wiXt. Takᴇ wiXt nicilgā′kXo-it it¡’ā′lapas. Lā2kt ʟpʟ¡i′kē 22
again. Then again he fell on his back coyote. Four bows

atci′ʟōt it¡’ā′lapas. Ka′nauwē ʟᴇ′kʟᴇk ā′ʟax. Ā′ʟaquinᴇm a′lta 23
he gave him coyote. All broken they became. The fifth now

ā′xka iguā′nat ōyā′pʟ¡ikē atcayā′lōt. Gō′ye ā′tcax iauwa′ 24
that the salmon his bow he gave it to him. Thus he did it there

tcaq¡’ᴇtckta, ʟō′nī gō′ye ā′tcax; ala′xti ya′kwa tcixqinq¡ēa′ma 25
his left hand, three times thus he did it; then here his right hand

ʟōni gō′ye ā′tcax; nākct ʟᴇkᵘ ā′tcax. Ō′kXuʟpa ʟgā′patsēu 26
three times thus he did it; not break he did it. Red shafted woodpecker its red heads

akXā′cama qaX ōpʟ¡ikē! Takᴇ aqiō′lXam ē′pᴇnpᴇn: "Ā cka k¡'ā
put on by twos that bow! Then he was told badger: "Ah, and quiet

mᴇ′xax. Nēkct na tnē′txiX ka mai′ka amē′k¡auk¡au?" Nē′k·im
be. Not [int. part.] I know and you you a murderer?" He said

ē′pᴇnpᴇn: "Näkct agᴇ′k¡auk¡au. Ka′ltas ē′tcᴇmᴇnukᵘt aqēnā′lax."
badger: "Not I murderer. Only my blackened face was made me."

Takᴇ aqiō′cgam gō ʟiā′paa. A′lta aqcō′ktcpa. A′lta aqcXᴇ′ltcim.
Then he was taken at his nape. Now they were hauled out. Now they were struck together.

AqcXᴇ′ltcim, aqcXᴇ′ltcim. AcXᴇ′ʟa-it. Aqē′xaluketgō it¡'ā′lapas:
They were struck together, they were struck together. They were dead. He was thrown away coyote:

"It¡'ā′lapas imē′xal. Näkct tkanā′Ximct mtōtē′na." Aqē′xaluketgō
"Coyote your name. Not chiefs you will kill them." He was thrown away

ē′pᴇnpᴇn: "Ē′pᴇnpᴇn imē′xal. Näkct tkanā′Ximct mtōtē′na. Ā′mka
badger: "Badger your name. Not chiefs you will kill them. Only

ōmē′wicqc k¡oa′c xaxā′xō. Näkct q¡'oā′p amʟi′tx ʟgōʟē′lᴇXᴇmk."
your farts afraid they will be of them. Not near you will get him a person."

Takᴇ aqcx·ᴇ′kXuē it¡'ā′lapas k¡a-y- ē′pᴇnpᴇn. Takᴇ aqōxō′ʟXama
Then they were thrown away coyote and badger. Then it was burnt

tᴇ′ctaqʟ.
their house.

Takᴇ wiXt ā′yō. Ayō′ēpa wiXt tēXt tᴇmᵋā′ēma. Atcō′ēkᴇl
Then again he went. He went out to again one prairie. He saw it

tXut gō kᴇ′mk·itē tᴇmᵋā′ēma. Takᴇ ā′yō, ā′yō, ā′yō. Q¡'oā′p
smoke on end of the prairie. Then he went, he went, he went. Nearly

atctā′xom t!′ōʟ. A′lta ʟā′qXulqt ʟᵋā′kil. Atcixā′laqᴛ ʟawā′4.
he reached it a house. Now it cried a woman. He opened the door slowly.

Q¡'ē nē′xax iqamō′tē. Nā′k·ikst qaX ōᵋō′kuil. Agē′ᴇlkᴇl, ia′xka
Squeak it did the door. She looked that woman. She saw him, he

qix· itcā′kikala qix· aqiā′waᵋ. Aia′skōp!. Pāʟ ʟᵋōlē′ma qō′ta t!′ōʟ.
that her husband that he was killed. He entered. Full meat that house.

"Ā, iamᴇtXtki′nᴇmam; tXgō′ya. Nai′ka ʟgᴇ′mama qiau aqitā′waᵋ."
"Ah, I came to search for you; we two will go home. My my father that he was killed."

Takᴇ agiō′lXam: "Tqctxēʟā′wuks tgᴇmuwa′ᵋō." "Qā′doXoē
Then she said to him: "Monsters they will kill you." "Shall

tgᴇnuwa′ᵋō." Nixʟxā′lᴇm, agingē′waʟ¡'am. Gō′yē ōᵋō′ʟax, lāx
they shall kill me." He ate. she fed him in her house. Thus the sun, afternoon

ōᵋō′ʟax ka yō′pa. ʟq¡ōp atci′ʟax ʟiā′paa. Qui′nᴇmi ʟq¡up
the sun and he went out. Cut he did it his nape. Five times cut

atci′ʟax. Atcuxuk¡'uē′niyanukᴛ qō′ta tiā′ʟwulē. A′lta ā′tcax kaX
he did it. He made bundles that meat. Now he ate it that

ōpXa; pāʟ iā′wan nē′xax. A′lta ayō′p!am. Atctā′lot kaX ōᵋō′kuil
alder-bark; full his belly got. Now he came in. He gave them to her that woman

kanᴇm qoā′nᴇm nōxōk¡oē′nēyak. "Manix ʟtē′mama, ēXt
together five bundles. "When they come, one

inixk¡'ē′niyak ʟē′Xat mitᴇlō′ta. Manix ʟktawu′lᵋa x·itē′k, ka
bundle to one give it to them. When they will eat it this, then

nʟō′ʟaya. Ma′nix xāx ʟgᴇnā′xoyē ēXt ʟē′Xat mitᴇlō′ta." A′lta
I shall win over them. When notice they will do me, one to one give it to them." Now

lā′xlax atci′ʟax. Pō ā′tcax ōᵋō′lēptckiX. Pāʟ tᴇ′kᴇmōm nē′xax;
deceive he did them. Blow he did on it the fire. Full ashes he got;

iq¡'ēyō′qxōt nē′xax.
an old man he got.

Tsō′yustē ka qull nē′xau. Aʟā′cgatp! ʟgōʟē′lᴇXᴇmk. Kā′tsᴇk 1
Evening and noise of falling objects became. It entered a person. In middle of

t!ōʟ aʟᴇ′tē. "Hômm, iguā′nat ēniʟā′kux; iguā′nat ēniʟā′kux; 2
house he came. "Hômm, salmon I smell it; salmon I smell it;

hômm, iguā′nat ēniʟā′kux." Takᴇ atci′ʟkʟtuq qō′ʟa ʟq¡’ēyō′qxōt; 3
hômm, salmon I smell it." Then he kicked him that old man;

ē′xauwitē aqē′kʟtuq. Wāx aʟi′xax ʟᵋā′owilqt gō iā′yacqʟ. Takᴇ 4
often he was kicked. Pour out it came the blood in his mouth. Then

nō′tXuit ōᵋō′kuil. ʟāq° agā′yax ēXt inē′xk¡’ēniak. "Ngōʟä′lᴇXᴇmk 5
she stood up the woman. Take out she did it one bundle. "I am a person

anᴇ′xax. ʟxpōc nēkct aʟgā′icX? x·ix·ē′k aʟgē′tkᵘꞁam x·iʟa 6
I am. Do you think not my relative? This he brought it this

ʟq¡ēyō′qxōt." "Hō! itci′kōkcin! Qā′daqa nēkct ā′nqatē amiō′lXam? 7
old man." "Hō! My sister-in-law's relative! Why not long ago you told me?

Tsᴇ′xtsᴇx anᴇ′ʟax ʟgᴇ′kōkcin." WiXt qul nē′xau. WiXt ē′Xat 8
Hurt I did him my sister-in-law's relative." Again noise of falling objects there was. Again one

ʟā′qo nē′xax. Nē′tp!a. Iō′kuk q¡’oā′p kā′tsᴇk t¡’ōʟ: "Hᴇmm, iguā′nat 9
visible he became. He came in. There near middle of house: "Hᴇmm, salmon

iā′tsᴇks iniʟā′kux. Hᴇmm, iguā′nat iniʟā′kux." Ēwā′ atci′ʟqʟtuq. 10
his smell I smell. Hᴇmm, salmon I smell." Thus he kicked him.

Ēwā′ ayuʟā′tax·it, ē′xoēt ayuʟā′tax·it aqē′qʟtuq. Wāx ā′ʟxax 11
Thus he flew about, much he flew about he was kicked. Pour out it did

ʟᵋā′owilqt ēwā yā′yackʟ. "Ngōʟä′lᴇXᴇmk anᴇ′xax. ʟxpōc nikct 12
the blood thus his mouth. "I am a person I am. Do you think not

aʟgā′icX? x·ix·ē′k aʟgē′tkᵘꞁam x·iʟa ʟq¡’ēyō′qxōt." Agē′lōt ēXt 13
my relative? This he brought it this old man." She gave it to him one

inixk¡’ē′niak. "Ohō′, itci′kōkcin! Qa′daqa nikct ā′nqatē amᴇnō′lXam? 14
bundle. "Oho, my sister-in-law's relative! Why not long ago you told me?

Tsᴇ′xtsᴇx anᴇ′ʟax ʟgᴇ′kōksin." WiXt qul nē′xau. WiXt 15
Hurt I did him my sister-in-law's relative." Again noise of falling objects became. Again

ē′Xat ʟāqo nē′xax ʟgōʟē′lᴇXᴇmk. Nē′tp!a. Kā′koa kulā′i 16
one visible he became a person. He entered. Thus far

kā′tsᴇk nē′k·im: "Hᴇmm, iguā′nat iā′tsᴇks iniʟā′kux. Hᴇmm, 17
in middle he said: "Hᴇmm, salmon his smell I smell it. Hᴇmm,

iguā′nat iniʟā′kux." Ēwā′ atci′ʟqʟtuq. Ēwā′ ayuʟā′tax·it, ē′xoēt 18
salmon I smell it." Thus he kicked him. Thus he flew about, much

ayuʟā′tax·it aqē′qʟtuq. ʟᵋā′owiqt wāx ā′ʟxax ē′wa yi′ʟackʟ gō 19
he flew about he was kicked. Blood pour out it did thus his mouth at

qō′ʟa ʟqēyō′qxōt. Iō′ʟqtē tcaX nō′tXuit. ʟāq agā′yax ēXt 20
that old man. Some time then she stood up. Take out she did it one

inixk¡ē′niak. Agē′lōt itcā′pōtcxan. "Ohō′ itci′qōqcin ʟiā′xauyam! 21
bundle. She gave it to him her brother-in-law. "Ohō! my sister-in-law's relative the poor one!

Qa′daqa nikct ā′nqatē amᴇnō′lXam? Tsᴇ′xtsᴇx anᴇ′ʟax 22
Why not before you told me? Hurt I did him

ʟgᴇ′qōqcin." WiXt qul nē′xau. WiXt ē′Xat ʟā′qo nē′xax 23
my sister-in law's relative." Again noise of falling objects there was. Again one visible became

ʟgōʟē′lᴇXᴇmk. Cka mᴇnx· cka nē′cgatp! ka nā′yiʟa: "Hᴇmm, 24
a person. And a little and he entered and he smelled it: "Hemm,

iguā′nat iā′tsᴇks iniʟā′kux. Hᴇmm, iguā′nat iniʟā′kux." Ēwā′ 25
salmon his smell I smell. Hᴇmm, salmon I smell." Thus

atci′ʟqʟtuq. Ēwā′ ayuʟā′tax·it, ē′xoēt ayuʟā′tax·it aqē′qʟtuq. 26
he kicked him. Thus he flew about, much he flew about he was kicked.

| Wāx | ā'ʟxax | ʟᵋā'owilqt | ē'wa | iā'yackʟ. | Iō'ʟqtē | nō'tXuit. |
|---|---|---|---|---|---|---|
| Pour out | it did | blood | thus | his mouth. | Long time | he stood up. |

| "Ngōʟä'lᴇXᴇmk | anᴇ'xax. | ʟxpōc | nikct | aʟgā'icX? | x·ix·ē'k | aʟgē'tkᵘᴛam |
|---|---|---|---|---|---|---|
| "I am a person | I am. | Do you think | not | my relative? | This | he brought it |

| x·i'ʟa | ʟq¡'ēyō'qxōt." | Agē'lōt | ēXt | inixk¡'ē'niak: | "Ohō' | itci'qōqcin! |
|---|---|---|---|---|---|---|
| this | old man." | She gave it to him | one | bundle: | "Ohō! | my sister-in-law's relative! |

| Qā'daqa | nikct | ā'nqatē | amᴇnō'lXam? | Tsᴇ'xtsᴇx | anᴇ'ʟax | ʟgᴇ'qōqcin." |
|---|---|---|---|---|---|---|
| Why | not | before | you told me? | Hurt | I did him | my sister-in-law's relative." |

| Atciā'wulᵋ | qix· | iguā'nat. | A'lta | iā'mkXa | itcā'k·ikal. | Ka | mᴇ'nx·i | ka |
|---|---|---|---|---|---|---|---|---|
| He ate it | that | salmon. | Now | only he | her husband. | And | a little while | and |

| qull | nē'xau. | Tcx·ī | atcixā'laqᴛē, | ka | nā'yiʟa: | "Hᴇmm, | iguā'nat |
|---|---|---|---|---|---|---|---|
| noise of falling objects | there was. | Just | he opened the door, | and | he smelled it: | "Hᴇmm, | salmon |

| iā'tsᴇks | iniʟā'kux. | Hᴇmm, | iguā'nat | iniʟā'kux." | Ēwā' | atci'ʟqʟtuq. |
|---|---|---|---|---|---|---|
| his smell | I smell. | Hᴇmm, | salmon | I smell." | Thus | he kicked him. |

| Ēwā' | ayuʟā'tax·it, | ē'xoēt | ayuʟā'tax·it | aqē'qʟtuq. | Wāx | ā'ʟxax |
|---|---|---|---|---|---|---|
| Thus | he flew about, | much | he flew about | he was kicked. | Pour out | it did |

| ʟᵋā'owilqt | ē'wa | iā'yackʟ. | Iō'ʟqtē | tcXᴇp | nā'xax, | iō'ʟqtē | aqʟqʟtu'qo-im |
|---|---|---|---|---|---|---|---|
| blood | thus | his mouth. | Long | hesitating | she was, | long | he was kicked much |

| qō'ʟa | ʟq¡ēyō'qxōt. | Nō'tXuit | qaX | ōᵋō'kuil: | "Nʟgōʟä'lᴇXᴇmk |
|---|---|---|---|---|---|
| that | old man. | She stood up | that | woman: | "I am a person |

| anᴇ'xax. | ʟxpōc | nikct | aʟgā'icX? | x·ix·-ē'k | aʟgē'tkᵘᴛam | x·iʟa |
|---|---|---|---|---|---|---|
| I am. | Do you think | not | my relative? | This | he brought it | this |

| ʟq¡ēyō'qxōt." | Agē'lōt | ēXt | inixk¡'ē'niak. | "Ohō' | itci'qsiX, | qa'daqa |
|---|---|---|---|---|---|---|
| old man." | She gave it to him | that | bundle. | "Ohō! | my brother-in-law, | why |

| nēkct | ā'nqatē | amᴇnō'lXam? | Tsᴇ'xtsᴇx | anā'yax | itci'qsiX." |
|---|---|---|---|---|---|
| not | before | you told me? | Hurt | I did him | my brother-in-law." |

| A'lta | aʟxᴇ'lgixc, | aʟgā'yaxc | imō'lᴇkuma. | A'lta | qē'xtcē |
|---|---|---|---|---|---|
| Now | they cut open, | they cut them | the elks. | Now | intending |

| aʟgilᵋē'mᴇniʟ | qix· | ēq¡ēyō'qxōt. | Näkct | nixʟxā'lᴇm. | Takᴇ | nā'k·im |
|---|---|---|---|---|---|---|
| they gave him food | that | old man. | Not | he ate. | Then | she said |

| qaX | ōᵋō'kuil: | "Lō'nas | ʟᴇ'kʟᴇk | nō'xôx | ʟā'lēwanᴇma, |
|---|---|---|---|---|---|
| that | woman: | "Perhaps | broken | are | his ribs, |

| qā | nēkct | aʟxēʟxᴇ'lᴇmax." | Wāx | nē'ktcuktē. | Kawī'X | ka |
|---|---|---|---|---|---|---|
| therefore | not | he eats." | Next morning | it got day. | Early | and |

| aʟxᴇ'ltXuitck | ʟlē'q¡'am. | Aʟxō'kumak¡'auwa. | A'lta | nixā'latck |
|---|---|---|---|---|
| they made themselves ready | the wolves. | They went hunting. | Now | he rose |

| iguā'nat | iā'xa. | Nix'ō'tam. | A'lta | agilgē'xo-il | qaX | ōᵋō'kuil. | A'lta |
|---|---|---|---|---|---|---|---|
| the salmon | his son. | He went to bathe. | Now | she boiled much | that | woman. | Now |

| nixʟxā'lᴇm. | Aʟē'Xōʟ¡ | iā'ʟxᴇlᴇmax | ka | ackᴛ'ā'yōit | gō | ilᴇmē'tk. |
|---|---|---|---|---|---|---|
| he ate. | He finished | his eating | and | they two lay down | in | bed. |

| ʟāx | ōᵋō'ʟax, | takᴇ | wiXt | pō'pō | ā'tcax | ōᵋō'lᴇptckiX. | Takᴇ | wiXt |
|---|---|---|---|---|---|---|---|---|
| Afternoon | sun, | then | again | blow | he did it | the fire. | Then | again |

| ēq¡ēyō'qxōt | nē'xax. | Tsō'yustē | aʟXatgō'mam; | ʟkanauwē'tikc |
|---|---|---|---|---|
| the old man | he got. | Evening | they arrived at home; | all |

| aʟXatgō'mam. | Aʟgē'tkᵘᴛam | imō'lᴇkuma. | A'lta | näkct |
|---|---|---|---|---|
| they arrived at home. | They brought | elks. | Now | not |

| aʟgᴇqʟtu'qo-im. | Nâ'2-pōnᴇm | ka | aʟktō'kuman | tiā'xalaitanᴇma. |
|---|---|---|---|---|
| they kicked him. | It grew dark | and | they looked at them | his arrows. |

| "Masā'tsiʟx | tik | tiā'xalaitanᴇma, | x·ik | ilxā'qōqcin!" | Takᴇ | nē'k·im |
|---|---|---|---|---|---|---|
| "Pretty | these | his arrows, | this | our sister-in-law's relative's!" | Then | he said |

| qix· | iq¡ēyō'qxōt: | "Nai'ka | itci'xōtckin." | "Ā, | tgᴇt¡'ō'kti | mtᴇnlā'xō! |
|---|---|---|---|---|---|---|
| that | old man: | "My | my work." | "Ah, | good | you make them for me! |

Mēnlā'xō igē'lEXtcūtk." "Mai'ka imē'Xakamit. E'XtEmaē 1
You will make it for me a flint arrow head." "Your your mind. Sometimes

mâkct LEmE'nLEmEn nixā'nēxax, ē'XtEmaē ēXt LEmE'nLEmEn 2
two broken they get, sometimes one broken

nixā'nēxax." TakE atcayā'lōt ōguē'luXtcutk, qoā'nEm nats¡E'x 3
it gets." Then he gave them to him flint pieces, five pieces

ōguē'luXtcutk. 4
flint.

Nē'ktcuktē a'lta. Kawī'X wiXt ā'Lo Llēq¡ā'muks. Ā'Lo ka wiXt 5
It got day now. Early again they went the wolves. They went and again

nix'ō'tam iguā'nat iā'xa. Atciā'xōtckē igē'luXtcutk. AtcLē'kXuL¡ 6
he went to bathe the salmon his son. He worked on them the arrow heads. He finished them

ka'nauwē'2, atciā'xōtck qiX igē'luXtcutk. ĒXt Lāq$^{u}$ atcā'yax, 7
all, he made them these arrow heads. One take out he did it,

nixilē'ma$^{\varepsilon}$. Tsō'yustē ka wiXt aLXatgō'mam Lkanauwē'tiks. 8
he kept it. Evening and again they arrived at home all.

ALgē'Lk$^{u}$ᴛam imō'lEkuma. ALgā'yaxc ka'nauwē imō'lEkuma. A'lta 9
They brought home elks. They cut them all the elks. Now

aLgiō'kuman qix· igē'luXtcutk. Ō, it¡ō'kti x·ik igē'luXtcutk. 10
they looked at these arrow heads. Oh, good these arrow heads.

"Ā'nqatē ka angōLē'lEXEmk," nē'k·im iq¡ēyō'qxōt "itsE't¡ōxōtskin 11
"Formerly and I was a man," he said the old one, "I a good worker

igē'luXtcutk." "Wuxī'k ā'nlaxtā minlā'xō," atciō'lXam ē'Xat: 12
arrow heads." "To-morrow me next you will make them for me," he said to him one:

"Mai'ka imē'Xakamit." TakE wiXt aqayi'ltatkc qoā'nEm 13
"Your your mind." Then again were left for him five

ōguē'l$^{u}$Xtcutk. 14
flint-pieces.

Kawī'X ka wiXt ā'Lō Llē'q¡'am. ALxō'kumak¡aua. 15
Early and again they went the wolves. They went hunting.

Lä ka nixā'latck. A'lta atciā'xôtck igē'luXtcutk. Ka'nauwē 16
Some-time and he rose. Now he made them the arrow heads. All

atcLē'kXōL¡. ĒXt nixelē'ma$^{\varepsilon}$. Tsō'yustē aLXatgō'mam. Nâ'pōnEm. 17
he finished them. One he kept. In the evening they arrived at home. It grew dark.

ALgiō'kuman igē'luXtcutk iā'xōtskin qix· iq¡ēyō'qxōt. La'ktka 18
They looked at them the arrow heads his work that old man. Four only

atcē'tElōtxax. ĒXt nixēlē'ma$^{\varepsilon}$x. Nē'k·im wiXt ē'Xat: "WuXi 19
he gave them to him. One he kept. He said again one: "To-morrow

ā'nlaxta tcinlā'xoya, itci'qōqcin." WēXt atcē'ltatck qui'nEmi 20
me next he will make them for me, my sister-in-law's relative." Again he left them to him five times

nats¡E'x. Kauwī'X ka ā'Lō wiXt. ALxō'kumak¡auwa. A'lta wiXt 21
pieces. Early then they went again. They went hunting. Now again

atciā'xotckē qix· igē'luXtcutk. Ka'nauwē atcLē'kXōL¡. ĒXt 22
he worked at them those arrow heads. All he finished them. One

nixilē'ma$^{\varepsilon}$. Tsō'yustē aLXatgō'mam. Nâ'pōnEm. ALgiō'kuman 23
he kept. In the evening they arrived at home. It grew dark. They looked at it

iā'xōtckin qix· iq¡ēyō'qxōt. Ō it¡'ōkti x·ig igē'luXtcutk. "WuXī 24
his work this old man. Oh, good these arrow heads. "To-morrow

ā'nlaxta mēnlā'xo qē'qōqcin!" Aqayā'lōt quā'num nāts¡EX 25
me next you will make it for me, my sister-in-law's relative." They were given to him five pieces

ōguē'luXtcutk. 26
flint.

Kawī′X ka aLxE′lXuitck Llē′q¡am. A′lta aLxō′kumak¡auwa.
Early and they made themselves ready the wolves. Now they went hunting.

Nixā′latck iguā′nat iā′xa. Atciā′xotskē qix· igē′luXtcutk.
He arose the salmon his son. He worked at them these arrow heads.

AtcLē′kXōL¡ ka′nauwē qix· igē′luXtcutk. ĒXt nigilē′maᵋ. Tsō′yustē
He finished them all these arrow heads. One he kept. In the evening

aLXatgō′mam. Nâ′pōnEm. AtciLā′lōt la′ktka, ēXt nixilē′maᵋ.
they arrived at home. It grew dark. He gave them to him four only, one he kept.

O it¡’ō′kti x·ig igē′luXtcutk. “WuXī′ ā′nlaxta itci′qciX
Oh, good these arrow heads. “To-morrow me next my brother-in-law

tcinlā′xō,” nē′k·im qix· ixgē′s’ax, itcā′k·ikal qaX ōᵋō′kuil. “Mai′ka
he will make them for me,” he said that youngest one, her husband that woman. “Your

imē′Xakamt,” atciō′lXam. Atcayi′ltātkc qoā′nEm nats¡E′x
your mind,” he said to him. He left them for him five pieces

ōguē′luXtcutk.
flint.

Kawī′X ka aLxE′ltXuitck Llēq¡’ā′mukc. Nixā′latck
Early and they made themselves ready the wolves. He rose

iguā′nat iā′xa. A′lta atciā′xôtckē igē′luXtcutk. Ka′nauwē
the salmon his son. Now he worked at them the arrow heads. All

atcLē′kXuL¡. ĒXt nixēlē′maᵋ. Tsō′yustē aLXatgō′mam.
he finished them. One he kept. In the evening they arrived at home.

ALgē′tkᵘᴛam ēmō′lEkuma. Pā2L takE tE′LaqL imō′lEkuma.
They brought home elks. Full then their house elks.

Pō′laklī aLXatgō′mam. A′lta aLgiō′kuman iā′xōtckin qix·
At dark they arrived at home. Now they looked at it his work those

igē′luXtcutk: “O, itsi′qsiX! Masā′tsiLx igē′luXtcutk, it¡ō′kti
arrow heads: “Oh, my brother-in-law!” Pretty arrow heads, good

x·ik igē′luXtcutk.” Kawī′X ka wiXt aLxē′lagutck. Ā′Lō
these arrow heads.” Early and again they rose. They went

aLxō′kumak¡aua. Nixā′latck iguā′nat iā′xa. Atcō′lXam qaX
they went hunting. He rose the salmon his son. He said to her that

ōᵋō′kuil: “Mxā′latck. A′lta nLōtē′naya.” Naxā′latck qaX ōᵋō′kuil.
woman: “Rise. Now I shall kill them.” She rose that woman.

“Qā′t¡’ōcXEm!” atcō′lXam. TakE acxE′ltXuitck.
“Take care!” he said to her. Then they made themselves ready.

Lqui′numiks qō′Lac Llē′q¡’amuks, qoā′nEm qō′La Lā′pLxuma.
Five those wolves, five those their wells.

TakE actō′paē ōyā′pᴛ’au. Atcō′cgam ōyā′pL¡’ikē. Atcā′Eltē
Then they went out his dead father's wife. He took it his bow. He spanned it

ōyā′pL¡ikē. Gōyē′ ā′tcax uyā′xalaitan ē′wa Lpakā′lēma. A′lta ē′tōL
his bow. Thus he made it his arrow thus mountains. Now hot

nē′xax. Q’E′cq’Ec atci′Lax lakt qō′La LpLxoa′ks. Ā′mka qix·
it became. Dry he made them four those wells. Only that

ixgē′s’ax ōyā′pLx mEnx· LElgā′-itX qō′La Ltcuq.
youngest one his well a little there was that water.

Ka igō′cgēwal iLā′xk’un. TakE LE′ku nā′xax uyā′pL¡ikē.
And he went much the eldest one. Then break it did his bow.

TakE atcixE′llqLēLx: “TaL¡ ia′xka, taL¡ ia′xka igua′nat iā′xa
Then he cried much: “Lo he, lo he, the salmon his son

exā′ntsēlōlā′mit.” Ā′yōLx, nē′Xkō. Ā′yuLx, ā′yuLx, ā′yuLx.
he disguised himself before us.” He went to the water, he went home. He went toward the beach, he went toward the beach, he went toward the beach.

A'lta q¡'ᴇ'cq¡ᴇc ikē'x ā'yāmxtc. ʟtcuq iō'mᴇqtit. Ayō'yam gō-y- 1
Now dry became his heart. Water he was thirsty. He arrived at

ōyā'pʟx. Nē'k·ikst, ā'tcukct ōyā'pʟx. A'lta q¡'ᴇ'cq¡ᴇc, axā'lōtX. 2
his well. He looked, he looked down into his well. Now dry, it was empty.

Ā'tcukct kcx·ᴊᴇmā't ʟiā'wuX ōyā'pʟx. Q¡'ᴇ'cq¡ᴇc, axā'lōtX. 3
He looked down into the next one his younger brother his well. Dry, it was empty.

ĒkXatsak ʟiā'wuX ā'tcukct uyā'pʟx. Q¡ᴇ'cq¡ᴇc, axā'lōtX. Q¡oā'p 4
The middle one his younger brother he looked down into his well. Dry, it was empty. Near

ixgᴇ'sᵋax kcx·ᴊᴇmā't ʟiā'wuX uyā'pʟx ā'tcukct; axā'lōtX. Ā'tcukct 5
youngest one the next one his younger brother his well he looked down into; it was empty. He looked down into

ʟā'2wuX ōyā'pʟx. A'lta mᴇnx· ʟā'lōc. Atcō'pᴇna iau'a kē'kXulē. 6
the youngest brother his well. Now a little was in it. He jumped then down.

Atcᴊā'kXamct, atcᴊā'kXamct, atcᴊā'kXamct. Pā2ʟ nē'xax iā'wan. 7
He drank, he drank, he drank. Full got his belly.

Iā'maᵋ atcē'lax iguā'nat iā'xa; iā'maᵋ aqē'lax ilē'q¡am, ac iā'xkatē 8
Shooting him he did him the salmon his son; shooting him he was done the wolf, and there

ayuqunā'ētix·. Acgiō'ʟata, acgiō'pcut. 9
he fell down. They hauled him out, they hid him.

Ka igō'cgēwal weXt ē'Xat [etc., as before]. . . . . A'lta mᴇnx· 10
And he went much more one [etc., as before]. . . . . Now a little

ʟā'lōc. Atci'ʟukct qō'ʟa ʟtcuq. Nigē'kxamt, nigē'kxamt, nigē'kxamt. 11
was in it. He looked at it that water. He looked, he looked, he looked.

Nākct i'kta atcē'ᴇlkᴇl. Takᴇ ayō'itcō gō qaX ōpʟx. A'lta 12
Not anything he saw it. Then he went down to that well. Now

atcᴊā'kXamct, atcaᴊā'kXamct. Pā2ʟ nē'xax iā'wan. Iā'maᵋ atcē'lax 13
he drank, he drank. Full got his belly. Shooting him he did him

iguā'nat iā'xa. Ia'xkatē ayuqunā'ētix·. Acgiō'ʟata, atciō'pcut. 14
the salmon his son. There he fell down. They hauled him out, he hid him.

Ka igō'cgēwal wiXt ē'Xat [etc., as before]. . . . . A'lta mᴇnx· 15
And he went much more one [etc., as before]. . . . . Now a little

ʟā'lōc. Nigē'kxamt, nigē'kxamt, nigē'kxamt. Qē'xtcē pōc ayō'itcō. 16
was in it. He looked, he looked, he looked. Intending if he went down.

A'lta wiXt nigē'kxamt, nigē'kxamt, nigē'kxamt. Ayā'xʟakō qaX 17
Now again he looked, he looked, he looked. He went around it that

ōpʟx. Ē'Xtī ayā'xʟakō. A'lta ayā'lᴇtcō, ayō'itcō. Atcᴊā'kXamct, 18
well. Once he went around it. Now he went into the hole, he went down. He drank,

mᴇnx· atcᴊā'kXamct, ka wiXt nigē'kxamt. WiXt atcᴊā'kXamct, 19
a little he drank, and again he looked. Again he drank,

atcᴊā'kxamct. Pāʟ nē'xax iā'wan. Iā'maᵋ atcē'lax iguā'nat iā'xa. 20
he drank. Full got his belly. Shooting him he did him the salmon his son.

Iā'xkatē ayuqunā'ētix·. Acgiō'ʟata, acgiō'pcut. 21
There he fell down. They hauled him out, they hid him.

Ka igō'cgēwal wiXt ē'Xat [etc., as before]. . . . . A'lta mᴇnx· 22
And he went much more one [etc., as before]. . . . . Now a little

ʟā'lōc. Nigē'kxamt, nigē'kxamt, nigē'kxamt. Xā'xa nē'xax, xāx 23
was in it. He looked, he looked, he looked. Observing he became, observe

atci'ctax. Qē'xtcē pōc ayōē'tcax. A'lta wiXt ayaxʟā'nukʟ qaX 24
he did them. Intending if he went down. Now again he went often around that

ōpʟx. Alā'Xti ka ayō'itcō, lē'2lē ka ayō'itcō. Atcᴊā'kXamct, 25
well. At last and he went down, a long time and he went down. He drank,

| mᴇnx· | atcᴛā′kXamct, | wiXt | ayō-iʟxē′wulx. | Alā′Xti | ayō′itco | wiXt |
|---|---|---|---|---|---|---|
| a little | he drank, | again | he went up. | At last | he went down | again |

| ka | atcᴛā′kXamct, | atcᴛā′kXamct, | atcᴛā′kXamct. | Pāʟ | nē′xax | iā′wan. |
|---|---|---|---|---|---|---|
| and | he drank, | he drank, | he drank. | Full | got | his belly. |

| Iā′maᵋ | atcē′lax | iguā′nat | iā′xa. | Iā′xkatē | ayuqunā′ētix·. | Acgiō′ʟata, |
|---|---|---|---|---|---|---|
| Shooting him | he did him | the salmon | his son. | There | he fell down. | They hauled him out, |

| acgiō′pcut. |
|---|
| they hid him. |

| Ka | igō′cgēwal | ixgē′sᵋax. | Takᴇ | ʟᴇkᵘ | nā′xax | uyā′pʟ¡′ikē. |
|---|---|---|---|---|---|---|
| And | he went much | the youngest one. | Then | break | it did | his bow. |

| Takᴇ | atcixᴇ′llqēlx: | "Taʟ¡ | iā′xka, | taʟ¡ | iā′xka | iguā′nat | iā′xa |
|---|---|---|---|---|---|---|---|
| Then | he cried much: | "Lo | he, | lo | he, | the salmon | his son |

| ēxā′ntselōlā′mit." | A′lta | nē′ʟxa; | neʟxamm. | Ā′tcukct | ēgun | ē′Xat |
|---|---|---|---|---|---|---|
| he disguised himself before us." | Now | he went out of the woods; | he came out of the woods. | He looked down into | more | one |

| iā′Xkun. | Q¡′ᴇ′cq¡′ᴇc | akē′x, | axā′lōtX. | ʟkᴇ′nam | ʟlā′ktiks |
|---|---|---|---|---|---|
| his elder brother. | Dry | it was, | it was empty. | Together | four |

| Liā′xk¡uniks | ʟxā′lōtX | ʟā′pʟxoakc. | A′lta-y- | āmka-y- | uyā′pʟx | mᴇnx· |
|---|---|---|---|---|---|---|
| his elder brothers | were empty | their wells. | Now | only | his well | a little |

| ʟā′luc. | Atcᴇ′ʟ′ᴇlkᴇl | mᴇnx· | ʟᵋā′wulqt. | A′lta | ayaxʟā′nukʟ |
|---|---|---|---|---|---|
| was in it. | He saw it | a little | blood. | Now | he went often around |

| uyā′pʟx, | ayaxʟā′nukʟ | uyā′pʟx. | A′lta | atcō′Xtkin, | nik¡′ē′x·tkin. |
|---|---|---|---|---|---|
| his well, | he went often around | his well. | Now | he searched for them, | he looked about. |

| Lēqspus | atcgō′tXuitX. | Atcō′pᴇna | kē′kXulē. | Atcᴛā′kXamct, |
|---|---|---|---|---|
| Almost | he stepped on them. | He jumped | down. | He drank, |

| atcᴛā′kXamct, | atcᴛā′kXamct. | Takᴇ | wiXt | atcō′pᴇna | kᵘcā′xalī. | A′lta |
|---|---|---|---|---|---|---|
| he drank, | he drank. | Then | again | he jumped | up. | Now |

| wiXt | nik¡ē′x·tkin, | nik¡ē′x·tkin, | nik¡ē′x·tkin. | WiXt | atcō′pᴇna |
|---|---|---|---|---|---|
| again | he looked about, | he looked about, | he looked about. | Again | he jumped |

| kē′kXulē. | Qoā′nēmi | atcō′pᴇna | kē′kXulē. | A′lta | atcᴛā′kxamct. |
|---|---|---|---|---|---|
| down. | Five times | he jumped | down. | Now | he drank. |

| Pā2ʟ | nē′xax | iā′wan. | Iā′maᵋ | atcē′lax. | Atciā′k¡ʟᴇmatsk | atciā′waᵋ. |
|---|---|---|---|---|---|---|
| Full | got | his belly. | Shooting him | he did. | His last one | he killed him. |

| A′lta | a′ctōʟx. | Atcōxō′ʟXam | tᴇ′ʟaqʟ. | A′lta | a′ctō, | aci′xko. |
|---|---|---|---|---|---|---|
| Now | they went down to the water. | He burnt it | their house. | Now | they went, | they went home. |

| Ā′tcōkᵘᴛ | qaX | ōᵋō′kuil. | Actigā′ōm | ikani′m. | A′lta | actō′tctcō. |
|---|---|---|---|---|---|---|
| He carried her | that | woman. | They reached it | a canoe. | Now | they went down the river. |

| Kaxē′2 | kulā′yi | actō′yam | atcō′lXam: | "Ēē′wam | tcinā′xt. |
|---|---|---|---|---|---|
| Where | far | they arrived | he said to her: | "Sleepy | I get. |

| Nᴇxagō′kctita. | A′lta | qoā′nᴇm | ʟᵋaʟā′ma | nēkct | mᴇna′ōtc!a." |
|---|---|---|---|---|---|
| I shall lie down in canoe. | Now | five | days | not | you will awake me." |

| Ayiaxagō′kctit. | A′lta | ā′k¡aya | nō′ya | qaX | ōᵋō′kuil. | Ayā′qxoyē, |
|---|---|---|---|---|---|---|
| He lay down in canoe. | Now | alone | she went | that | woman. | He slept, |

| mô′ktē | ayā′qxoyē, | a′lta | pᴇmm | tᴇmōtsgā′nuks | gō | iā′yacqʟ. |
|---|---|---|---|---|---|---|
| twice | he slept, | now | noise of flying | flies | at | his mouth. |

| Ayā′qxoyē, | ʟō′nē | ayā′qxoyē. | A′lta | pāʟ | acxᴇ′l′uicā′yū. | ʟā′kti |
|---|---|---|---|---|---|---|
| He slept, | three times | he slept. | Now | full | fly-blows. | Four times |

| ayā′qxoyē | ka | naxᴇlā′yō-y- | ō′yamōa. | A′lta | agiā′qxōtc!. | Agiō′lᴇl, |
|---|---|---|---|---|---|---|
| he slept | and | they moved much | his maggots. | Now | she awoke him. | She shook him, |

| agiō′lᴇl. | Nixa′l′ōkō. | Atcō′egam: | "Qa′daqa | amēnā′qxōtc!? |
|---|---|---|---|---|
| she shook him. | He awoke. | He took her: | "Why | did you awake me? |

| Ayamō′lXam | na | mᴇna-ō′tc!a?" | Atcā′xaluketgō. | "O′omᴇn | imē′xal. |
|---|---|---|---|---|---|
| I told you | [int. part.] | you shall awake me?" | He threw her away. | "Pigeon | your name. |

| Nākct | ʟmē′k·ikal | ā′ʟqē | ʟkā′nax. | Manix | tcā′ko-i | ka | mxtcā′xa-itx." |
|---|---|---|---|---|---|---|---|
| Not | your husband | later on | chief. | When | summer | and | you will cry much." |

TakE nikL¡'ē'mEn iguā'nat. Nō'xunitak ō'omEn, qaxē'LX ka 1
Then he dived the salmon. She drifted away the pigeon, where may be and

nuXuā'niptck. A'lta L¡ap aci'kxax cmôkst ckoalē'x·oa. Nē'k·im 2
she drifted ashore. Now find they did her two ravens. He said

qix· ē'Xat: "ĒXt itcā'xotk, ēXt itcā'melqtan. Kā'tsek Lq¡up 3
that one: "One her eye, one her cheek. Middle cut

tgā'amcukc, tqcauwē'xa." Nē'k·im qiX ē'Xat: "K·¡ē, k·¡ē, k·¡ē, 4
her intestines, we cut them in two." He said that one: "No, no, no,

k·¡ē; nai'ka ka'namôkst sgā'xost ka ēXt itcā'melqtan, ka kā'tsek 5
no; I both her eyes and one her cheek, and middle

Lq¡ōp tgā'amcukc tqcauwē'xa." "Imē'mElaXaqamē," atciō'lXam; 6
cut her intestines, we cut them in two." "You are wrong," he said to him;

"ĒXt itcā'xot mai'ka, ēXt itcā'xot nai'ka. ĒXt itcā'melqtan 7
"One her eye you, one her eye I. One her cheek

nai'ka, ēXt itcā'mElqtan mai'ka. Kā'tsek Lq¡ōp tgā'amcukc." 8
I, one her cheek you. Middle cut her intestines."

KāyeX ackē'x ka naxā'latck. Nō'ko, akc'ē'taqL. 9
Thus they did and she rose. She flew away, she left them.

A'lta ā'yo, nikᵘL¡ē'mEn iguā'nat. Ayū'Xtki a'lta. Nigō'ptcgam 10
Now he went, he dived the salmon. He swam now. He came ashore

ēXt ilē'ē. TakE ā'yōptck. Ā'2yō kulā'yi. TakE nigā'ōm ē'qxēL. 11
one land. Then he went inland. He went far. Then he reached it a creek.

TakE atcō'ikEl tXut iau'a ē'natai. TakE niXxagō'mit. TakE 12
Then he saw it smoke there on the other side. Then he made himself poor. Then

iq¡ēyō'qxōt nē'xax, ka'nauwē ā'yaL'a iā'atcikc, Lā'yaqtq ka'nauwē 13
an old man he became, all his body stinking, his head all

Lā'tcikc. TakE naēxE'lqamX. "Ā, Lā'ksta x·ix·ō'La? Lgā'lEmam;" 14
stinking. Then he shouted. "Ah, who that? Go to take him;"

aLgō'LXam uLā'xk'un. Lqui'nEmiks LXā'mEXutctikc iLā'qula. 15
they said to her their eldest sister. Five sisters their camp.

A'lta nai'kutetē uLā'xk'un. Naikō'tctam. A'lta mā'Lxôlē Lōc. "Ā, 16
Now she crossed the eldest sister. She got across. Now inland he was. "Ah,

iamtgā'lEmam; mE'Lxa." "Ā, cka aqanōctXuē'l." Nā'Xtakō, 17
I came to fetch you; come down to the water." "Ah, and carry me on your back." She returned,

nā'Xtakō. XaxaLEngu'Litck Lgā'mEXutctiks: "Ā, Lq¡ēyō'qxot, 18
she returned. She told them her sisters: "Ah, an old man,

ka'nauwē ēLaL'a iā'atcikc. ALgEnā'xo-il cka aqLō'ctXux. 19
all his body stinking. He said to me much and I should carry him on back.

Ka'nauwē'2 pāL LEmō'ckikc ēLaL'a." Nā'k·im kcx·ᴛEmā't: "Nai'ka 20
All full pus his body." She said the next eldest one: "I

nLugō'lEmam. Olxā'qxalptckix· LgiakEnā'oi." TakE nai'kutetē 21
go to fetch him. Our fire he shall look after." Then she crossed

akLugō'lEmam. "Ā, iamtgā'lEmam," akcō'lXam. "Ā, cka 22
she went to fetch him. "Ah, I came to fetch you," she said to him. "Ah, and

aqEnōctxō'x." TakE nō'ptcga. AkLō'cgam gō iLā'potē. Qē'xtcē 23
carry me on back." Then she went up. She took him at his arm. Intending

agē'xk'a iLā'potē. Nau'i La'qxauwilqt wāx aLi'xax. AkL'ē'taqL, 24
she pulled it his arm. Immediately his blood pour out it did. She left him,

nā'Xko. "Maniq¡'ā' taL¡ iq¡ēyō'qxot. Qē'xtcē aniō'cgam gō 25
she went home. "Too! lo! old. Intending I took him at

iLā'potē. Nau'i Lā'qxauwilqt wāx aLi'xax." TakE agō'lXam 26
his arm. Immediately blood pour out it did." Then she said to her

Lgā'wuX: "Mai'ka Lgā'lEmam." TakE nō'ya ā'kXatsak. 27
her younger sister: "You go and fetch him." Then she went the middle one.

| Naigō′tctam. | "Ā | iamtgā′lEmam, | mE′Lxa." | "Ā, | cka | aqanōctxō′x." |
|---|---|---|---|---|---|---|
| She got across. | "Ah, | I came to fetch you, | come down." | "Ah, | and | carry me on your back." |

| TakE | nō′ptcga. | Agiō′cgam | iLā′pōtitk, | akLō′latck. | Ka′nauwē′2 | wāx |
|---|---|---|---|---|---|---|
| Then | she went up. | She took it | his forearm, | she lifted him. | All | pour out |

| aLi′x[ax] | Lā′qxauwilqt | k¡a | Lā′mōckikc. | AkL′ē′taqL | wiXt. | TakE |
|---|---|---|---|---|---|---|
| it did | his blood | and | his pus. | She left him | also. | Then |

| nā′k·im | q¡′oā′p | ōxgē′sax | kcx·LEmā′t: | "K′c | nai′ka | nLugō′lEmam; |
|---|---|---|---|---|---|---|
| she said | near | the youngest | the next: | "And | I | go to fetch him; |

| ōlxā′qxalptckix· | LgīakEna′oi." | TakE | nai′kōtctē. | Naigō′tctam. |
|---|---|---|---|---|
| our fire | he shall look after it." | Then | she crossed. | She came across. |

| "Ā, | mE′Lxa, | iq¡ēyō′qxōt; | iamtgā′lEmam." | "Ā, | cka | aqanō′ctxōx." |
|---|---|---|---|---|---|---|
| "Ah, | go down to the water, | old man; | I came to fetch you." | "Ah, | and | carry me on your back." |

| TakE | nō′ptcga. | A′lta | ayaxalō′ctxamt. | Mank | kulā′yi | agāyuk$^{u}$T. |
|---|---|---|---|---|---|---|
| Then | she went up. | Now | she carried him on her back. | A little | far | she carried him. |

| PāL | nā′xax | L$^{ε}$ā′owilqt; | pāL | nā′xax | LEmō′ckikc. | AgEē′taqL: |
|---|---|---|---|---|---|---|
| Full | she got | blood; | full | she got | pus. | She left him: |

| "Maniq¡ä′ | taL¡ | ka′nauwē | iLā′atcikc. | Yū′L¡aqL′Et | ka′nauwē | ē′LaL′a." |
|---|---|---|---|---|---|---|
| "Too! | lo! | all | stinking. | Full of sores | all | his body." |

| TakE | ōc | Lā′wuX | cka | k¡ā | ka | nō′tXuit. | Näkct | qa′da | nā′k·im. | TakE |
|---|---|---|---|---|---|---|---|---|---|---|
| Then | there was | their younger sister | and | silent | and | she stood up. | Not | [any] how | she spoke. | Then |

| nai′kōtctē. | TakE | aLgō′lXam | Lā′wuX: | "Ā′xka | XaX | nikct | itcā′yuL¡T |
|---|---|---|---|---|---|---|---|
| she crossed. | Then | they said to her | their younger sister: | "She | that | not | proud |

| ka | kTōctxō." | ALgā′qxamt | Lā′wuX | ka | naigō′tctamē. | TakE | nā′k·im |
|---|---|---|---|---|---|---|---|
| and | she will carry him." | They looked at her | their younger sister | and | she got across. | Then | she said |

| uLā′xk′un: | "Tc¡a." | TakE | ayō′tXuit. | A′lta | ayagā′lōLx. | Tō′tō |
|---|---|---|---|---|---|---|
| their eldest sister: | "Look." | Then | he stood up. | Now | he went to the canoe. | Shake |

| nē′xax. | CEll | iā′ok, | taL¡ | īēlā′kē | iā′ok. | AyagE′La-it. | Actigō′tctamē. |
|---|---|---|---|---|---|---|---|
| he did. | Rattling | his blanket, | lo! | sea-otter | his blanket. | He was in the canoe. | They two came across. |

| Ō, | masā′tsiLx | Lkā′nax! | A′lta | atcō′cgam | qaX | ōxgē′s′ax, |
|---|---|---|---|---|---|---|
| Oh, | pretty | chief! | Now | he took her | that | youngest one, |

| uyā′tcinkikala | na-ēxā′lax. | AtcLō′mitckiL | Lkanauwē′tikc, | Liā′nemckc |
|---|---|---|---|---|
| his head wife | she was to him. | He took them | all, | his wives |

| aLixā′lax. | Altā′2 | ā′mka | ōxgē′s′ax | tq¡′ēx | ā′tcax. |
|---|---|---|---|---|---|
| he made them to him. | Now | only | the youngest one | like | he did her. |

| A′lta | aLxē′la-it | iā′xkatē. | Ka′nauwē | L$^{ε}$aLā′ma | aLkTōlā′lEpTā-itx. |
|---|---|---|---|---|---|
| Now | he stayed | there. | All | days | they went always digging roots. |

| Iā′mka | aLEē′taqLax. | Tcä2xLx | L$^{ε}$aLā′ma | aLEē′taqL, | ka | nā′Xko |
|---|---|---|---|---|---|---|
| Him alone | they left him. | Several | days | they left him, | and | she went home |

| ā′nēwa-y- | uLā′xk′un. | NaXkō′mam. | A′lta | k¡ē | gō | Lā′o-imatk. | Nō′Lxa |
|---|---|---|---|---|---|---|---|
| first she | the eldest one. | She came home. | Now | nothing | at | their camp. | She went to the beach |

| mā′Lnē. | A′lta | iā′qxoyō | gō | iLā′xanīma. | Iakqanā′itx·. | Lawā′ |
|---|---|---|---|---|---|---|
| seaward. | Now | he slept | in | their canoe. | He lay down. | Slowly |

| agiō′tctEmt | iLā′xanīma. | MaLxolā′-y- | ē′kxāt. | A′lta | atciō′pēwē |
|---|---|---|---|---|---|
| she pushed it | their canoe. | From land | wind. | Now | it drifted |

| mā′Lnē. | Mā2′Lnē | ka | nēxE′l′ōkō. | Atciō′latck | iā′ōk. | A′lta | k¡ē-y- |
|---|---|---|---|---|---|---|---|
| seaward. | Seaward | and | he awoke. | He lifted it | his blanket. | Now | no |

| ilē′ē. | Nēkct | atcē′ElkEl. | WeXt | nixk¡ē′nyakō. | Ayā′qxoya, | mô′kcti |
|---|---|---|---|---|---|---|
| land. | Not | he saw it. | Again | he tied blanket around himself. | He slept, | twice |

| ayā′qxoya. | NixE′l′ōkō, | a′lta | t¡ā′qē | lā′xlax | ikē′x | iā′xanīm. |
|---|---|---|---|---|---|---|
| he slept. | He awoke, | now | just as | rock | it did | his canoe. |

Nēᴇlkē'ᴇlakō. A'lta gō ʟux iūgō'ōX. Ayēā'lōʟx. Atciusgē'wulX
He took off his blanket. Now at island it was on the beach. He went ashore. He hauled it up

iā'xanīm. Lāx atcā'yax iā'xanīm. A'lta iā'xkatē kē'kXulē nixō'ketē.
his canoe. Turned over he made it his canoe. Now there below he lay down.

Kawī'X ka ʟgōʟē'lᴇXᴇmk aʟᴇ'tē gō ʟkamēlā'lᴇq, tcx tcx tcx tcx
Early and a person came on the sand, noise of footsteps

gō ʟkamēlā'lᴇq. Nā'wi aʟigā'luptck qaxē' qigō' nikē'x. Takᴇ
on the sand. Immediately she went up where there where he was. Then

aʟgiō'lXam: "Amxā'latck, txgō'ya." Takᴇ nixā'latck. Acgiucgē'wulX
she said to him: "Rise, let us go!" Then he rose. They pulled up

iā'xanīm ka cā'cā acgā'yax. A'lta aci'Xkō. AcXgō'mam gō qō'ta
his canoe and break to pieces they did it. Now they went home. They arrived at home at that

t!ōʟ. A'lta pāʟ ēlagē'tᴇma qō'ta t!ōʟ. A'lta agiō'pcut. Lä2
house. Now full sea-otters that house. Now she hid him. Sometime

ka naxatgō'mam ugō'xk'un. Môkct itcā'ctxōl ēlagē'tᴇma. Kawī'X
and she came home her elder sister. Two her load sea-otters. Early

ka wiXt a'ctō. Ā'nēwa naxatgō'mam qaX uXgē's'ax. ĒXtka
and again they went. First she came home that youngest one. One only

ēlā'kē ʟ!ap agā'yax. Takᴇ agō'lXam ʟgā'wuX qaX uxkᴇ'kxun:
sea-otter find she did. Then she said to her her younger sister that eldest one:

"Ā'nqatē taʟ! amxatgō'mam." "Aiā'q anᴇ'Xatkō qē'wa nikct ē'kta
"Long ago, lo! you came home." "Quick I returned as not anything

ʟ!ap anā'yax." Takᴇ naxʟōlᴇxa-it ugō'xk'un: "Qa'da ā'ʟqē nakē'x,
find I did it." Then she thought her elder sister: "How later on she will be,

ka nikct ē'kta ʟ!ap agā'yax, axā'xo-il." Wāx kawī'X ka a'ctō,
and not anything find she did it, she always says." Next morning early and they went,

iʟā'môkctē a'ctō. Actā'ckta, actuxōʟā'kux qō'ʟa ʟux. Iā'kwa nō'ix
the second time they went. They searched on the beach, they went around it, that island. Here always went

qaX ā'ēXat, iau'a ta'nata qō'ta ʟux nō'ix qaX ā'ēXat qaX
that one, there to the other side that island always went that one that

ōxgi'c'ax. Gō ku'mk·itē qō'ta ʟux ka acXā'ōmX. A'lta kulā'yi
youngest one. At the end of that island and they met. Now far

qī'gō acXā'omᴇniʟx, a'lta naxtā'kōx qaX uxgᴇ'c'ax. A'lta xāx
where they always met, now she returned that youngest one. Now observe

ā'kxax qaX ʟgā'wuX qaX ōxgᴇ'kXun. Ā'nēwa qaX uqgᴇ'c'ax
she did her that her younger sister that eldest one. First that youngest one

naxgō'mam. Wāx kawī'X weXt ā'ctō. Nō'ya qāxē qīgō
came home. The next morning early again they went. She went where there where

acXā'omᴇniʟx. K·!ē tgā'xatk qaX ʟgā'wuX. Gō kulā'yi a'lta
they always met. Nothing her tracks that her younger sister's. At far now

ōXutā'kot tgā'xatk. Takᴇ pāt xāx ā'kxax. Nā'xkō, ʟōn ʟ!ap
they turned back her tracks. Then really observe she did her. She went home, those find

agā'yax ēlagē'tᴇma. Agᴇ'tukct ctā'Xti. A'lta ōxoē'ʟk!ik tgā'Xti
she did them sea-otters. She saw it their smoke. Now crooked her smoke

qaX ʟgā'wuX. Agᴇ'tukc ā'xka tgā'Xti. A'lta wuk! qōta tgā'Xti
that her younger sister. She saw it her own her smoke. Now straight that her smoke

ā'xka. A'lta pāt xāx ā'kxax. Wāx iʟā'laktē ā'ctō, cka mank
her. Now really observe she did her. The next morning the fourth time they went, and a little

kulā'yi nō'ya qaX uxgᴇ'c'ax ka naXā'takō. Nō'ya qaX ōxgᴇ'kXun
far she went that youngest one and she turned back. She went that eldest one

1 nōxo'ʟakō qōta ʟuX. A'lta kulā'yi, a'lta aXʟā'kōt, tgā'kipʟaXat
she went around that island. Now far, now she had returned, her tracks

2 uxōtā'kōt. WiXt agᴇ'tōkct ctā'Xti. A'lta pāt ōxuē'ʟk¡ik ctā'Xti.
had returned. Again she saw it their smoke. Now really crooked their smoke.

3 Takᴇ nā'xkō qaX ōxgᴇ'kXun. Naxgō'mam. Ā'nqatē iō'c ʟgā'wuX.
Then she went home that eldest one. She arrived at home. Already there was her younger sister.

4 Agō'lXam: "Ā'nqatē taʟ¡ amXatgō'mam." "Näkct ē'kta ʟ¡ap
She said to her: "Already behold you came home." "Not anything find

5 anā'yax ka aiā'q anᴇ'Xatkō." Wāx kawī'X ka wiXt ā'ctō
I did it and quick I returned." The next morning early and again they went

6 ē'ʟaquinᴇmē. A'nēwa nō'ya qaX ōxXᴇ'kXun. Naxā'pcut,
the fifth time. First she went that eldest one. She hid herself,

7 agā'qxamt ʟgā'wuX. K¡imtā' ka nō'ya. Nā'Xtakō. Nak¡'ē'Xtkin
she watched her her younger sister. Afterward and she went. She returned. She searched

8 gō ʟgā'wuX itcā'lᴇXamitk. ʟ¡ap agᴇ'ʟax ʟᴇ'kXala, ʟō'ktik.
at her younger sister her bed. Find she did him a man, he lay down.

9 "Mxā'latck," agiō'lXam, "mxā'latck. Nau'itka amtᴇ'ʟ¡āla. Qa'daqa
"Rise," she said to him, "rise! Indeed you two are foolish. Why

10 agᴇmupcō'lit?" NaXkō'mam ʟgā'wuX. A'lta iō'c itcā'k·ikal.
did she hide you?" She came home her younger sister. Now there was her husband.

11 A'lta agō'lXam ugō'Xkun: "Ō nau'itka mᴇ'ʟ¡āla, nēkct
Now she said to her her elder sister: "Oh, indeed you are foolish, not

12 tᴇmē'Xatakux. Qa'daqa amīupcō'lit itxā'k·ikala? Qēc nai'ka ʟ¡ap
your mind. Why did you hide him always our husband? If I find

13 anā'yax, pōc nikct aiamxa'pcut." A'lta atcō'cgam; ckanacmô'kct
I did him, [if] not I hid him." Now he took her; together both

14 ciā'k·ikal acixā'lax. Iō'2ʟqtē iā'xkatē ayō'ʟa-it. A'lta nē'k·im:
his wives they became. A long time there he stayed. Now he said:

15 "ikā'kXuʟ tcinā'xt." A'lta acgiō'lXam ciā'k·ikal cē'iuwall. A'lta
"Homesick I get." Now they two spoke to him his wives [birds]. Now

16 acgiō'tXuitck. Qoā'nᴇm ē'tᴇlōc agē'lōt ā'ēXat; ō'xqun'a, wiXt
they made him ready. Five baskets full she gave him the one; the eldest one, also

17 quā'nᴇm ē'tᴇlōc agē'lot; ōxgᴇ'c'ax wiXt qoā'nᴇm ē'tᴇlōc agē'lōt.
five baskets full she gave them to him; the youngest one also five baskets full she gave them to him.

18 Takᴇ acgiō'lXam: "Wu'xi a'lta qamō'k$^{u}$ʟai." Nä'ktcuktē, a'lta
Then they said to him: "To-morrow now you will be carried." It got day, now

19 yuqunā'-itX gō mā'ʟnē ē'kōlē, ʟpᴇ'lpᴇl ē'kōlē. A'lta aqēā'kᴇlkoē
there lay on the beach a whale, a red whale. Now they were carried to the canoe

20 ēelagē'tᴇma. A'lta aqiō'lXam: "Amxō'kctit! Nēkct mgē'kcta!"
sea-otters. Now he was told: "Lie down! Not look!"

21 Qoā'nᴇmī ayā'qxoyē ka nēᴇlgē'lakō. A'lta mā'ʟxolē yuqunā'-itX
Five times his sleeps and he took off his blanket. Now on shore it lay

22 qix· ē'kolē. ʟq¡ōp atcā'yax qoā'nᴇmi iā'kiʟq¡p. A'lta atciō'kXuiptck
that whale. Cut he did it five times its cuts. Now he carried them from the shore upward

23 qix· ēelagē'tᴇma. A'lta wiXt nē'Xtakō qix· ē'kōlē.
those sea-otters. Now again it returned that whale.

Lä'2, ka ʟ¡ap aʟgā'yax ʟgō'ʟē'lᴇXᴇmk. Iōc gō mā'ʟnē. Igᴇ'lxac
Some time and find he did him a person. He was at at beach. It lay near him

25 iā'kōlē, igᴇ'lxac ēelagē'tᴇma. Takᴇ atcʟō'lXam ʟgōʟē'lᴇXᴇmk:
his whale, they lay near him his sea-otters. Then he said to him to that person:

26 "Qāxē ʟgā'nᴇmcks aʟxēlā'itix·?" "Ā ʟxēlā'-itix· gō tᴇ'ʟaqʟ."
"Where my wives are they?" "Ah, they are in their house."

| “Ai′aq | amLōlā′ma | LE′Lxa.” | TakE | ā′Lōptck | qō′La | LgōLē′lEXEmk. |
|---|---|---|---|---|---|---|
| “Quick | tell them | they come to the beach.” | Then | he went up from the beach | that | person. |

| “Ā | īmcā′k·ikal | iXatgō′mam. | TcEmcā′xo-il | mcō′Lxa.” | Qōcta |
|---|---|---|---|---|---|
| “Ah, | your husband | he has come home. | He says to you | you come to the beach.” | Those |

| cmôkct | nēkct | LE′ctaqcō. | Lq¡’ōp | aLgE′ctax | LE′ctaqcō. | ALE′Lxam |
|---|---|---|---|---|---|---|
| two | not | their hair. | Cut | they did it | their hair. | They came down to the beach |

| a′lta | Llā′ktikcka. | K·¡ē-y- | ūLā′xk’un, | nēkct | nā′Lxam. | Aqiō′Xuptck |
|---|---|---|---|---|---|---|
| now | four only. | Not | their elder sister, | not | she came down to the beach. | It was carried up from the beach |

| qix· | ē′kōlē. | Aqiō′Xuptck | qix· | ēelagē′tEma. | “Ai′aq | mcgōlā′ma |
|---|---|---|---|---|---|---|
| that | whale. | They were carried up | those | sea-otters. | “Quick | tell her |

| umcā′xk’un | ā′Lxa. | Gitgā′lEmama | x·ix· | ē′kōlē.” | ALgō′lXam |
|---|---|---|---|---|---|
| your elder sister | she shall come to the beach. | She shall fetch it | this | whale.” | They said to her |

| uLā′xk’un: | “ME′Lxa, | mE′Lxa, | igā′lEmam | x·iau | ē′kōlē.” | A′lta |
|---|---|---|---|---|---|---|
| their elder sister: | “Go to the beach, | go to the beach, | fetch it | this | whale.” | Now |

| aLaxEl’E′tcam, | akLō′cgam | Lᵋā′tcau, | aLaxa′lltigō. | Agō′cgam |
|---|---|---|---|---|
| she combed herself, | she took it | grease, | she greased herself. | She took it |

| unuā′LEma. | A′lta | naxgē′matsk. | A′lta | nō′Lxa. | TakE | nō′yam. |
|---|---|---|---|---|---|---|
| paint. | Now | she painted her face. | Now | she went to the beach. | Then | she arrived. |

| TakE | atciō′latck | qix· | ē′kōlē. | NaxE′Lxēkō | iau′a | mā′Lxolē. | “Iau′a |
|---|---|---|---|---|---|---|---|
| Then | he lifted it | that | whale. | She turned round | here | landward. | “Here |

| mā′Lnē | mxE′Lxēkō,” | atcō′lXam. | NaxE′Lxēkō | iau′a | mā′Lnē. |
|---|---|---|---|---|---|
| seaward | turn,” | he said to her. | She turned round | here | seaward. |

| Aqēalō′ctxamt | qix· | ē′kōlē. | Naui | yukpä′t | natlō′tXuit | Ltcuq. | WiXt |
|---|---|---|---|---|---|---|---|
| It was put on her back | that | whale. | At once | up to here | she stood in the water | water. | Again |

| aqiō′latck | qix· | ē′kōlē. | Naui | yukpä′t | natlō′tXuit. | Qoä′nEmī |
|---|---|---|---|---|---|---|
| it was lifted | that | whale. | At once | up to here | she stood in the water. | Five times |

| aqiō′latck. | TakE | nō′kuiXa. | TakE | nō′ya, | gō′yē | agE′tax | tgā′potē. |
|---|---|---|---|---|---|---|---|
| it was lifted. | Then | she swam. | Then | she went, | thus | she did them | her arms. |

| A′lta | nō′kō. | “O′waniō | imē′xal. | Manix | tEllō′ | ixā′xoēlEmxē |
|---|---|---|---|---|---|---|
| Now | she flew. | “Coatch | your name. | When | calm | it gets |

| ka | wulElElElE | mugō′ya. | Näkct | muXugō′mit | tkanā′ximc.” |
|---|---|---|---|---|---|
| and | wulElElElE | you will fly. | Not | you will make them poor | chiefs.” |

| A′lta | ā′yuptck, | a′lta | niXgō′mam | gō | Lia′nEmckc. | AtciLE′lEmak, |
|---|---|---|---|---|---|---|
| Now | he went up, | now | he came home | to | his wives. | He gave each food, |

| kanauwē′ | atciLE′lEmak, | qix· | ēelagē′tEma, | ēXt | iā′kiLq¡p | ē′kōlē |
|---|---|---|---|---|---|---|
| all | he gave them food, | those | sea-otters, | one | its cut | whale |

| Lē′Xat | Liā′k·ikal | LkanEmElō′ktikc | L¡ā′nEmckc. |
|---|---|---|---|
| one | his wife | all | his wives. |

## *Translation.*

Once upon a time there was a chief who had a daughter. Many people wanted to marry her, but he was unwilling to part with her. [Finally he arranged for a contest.] He put [a pair of] elk antlers [in the middle of the house and said]: “Whosoever breaks these antlers shall have my daughter.” He invited all the people. First the quadrupeds, then the birds. [When all were assembled] the people said to the snail: “You try first to break them.” The snail went down to the middle of the house and tried to break the antlers, but did not succeed.

Then they said to the squirrel: "You try next to break them." The squirrel bent the antlers a little, but was not able to break them. Then they said to the otter: "Now you try to break them." When the otter went down the girl thought: "I wish he would break them." She liked him [because he was so pretty]. He tried to break them, but did not succeed. He went up again. Next the beaver went down. He was very stout, and Blue-Jay said: "Oh, certainly, he with his big belly, he will break them." He took up the antlers and almost succeeded in breaking them, but he grew tired and went back. Then the wolf went down and almost succeeded in breaking the antlers, but he grew tired and went up. Then the bear went down and almost succeeded in breaking the antlers.

Now there was one person in the house whose body was full of sores and boils. Then Blue-Jay said: "Let him try what he can do, the one whose body is sore all over." But next the grizzly bear went down. He almost broke it, when he also grew tired. Next the panther, the chief of all, went down, but he did not succeed. Then Ipo'ēpoē went down. Then the girl thought: "O, if he would break them." He took them up, but did not succeed at all. He went up. After that the sparrow-hawk went down. He almost broke them, and went up; then another hawk went down. He almost broke them, but then he grew tired. Now next the chicken-hawk went down. He tried to move them, but they did not move. Then the owl went down. They did not move. Then he went back. Then the eagle went down. He bent them and almost broke them. Now all the quadrupeds and all the birds had tried.

Then Blue-Jay said: "Give the antlers to that one who is full of sores; let him try what he can do." All the people had given it up. He continued: "Quick, stand up; [let us see] what can you accomplish? Break those antlers." Five times he said so. Then that person arose, shook his body, and shook his blanket. He shook his hair. [Then his body became clean, his hair long and full of dentalia, and he was very beautiful. They saw that he was the salmon.] Then he went to the middle of the house, took up the antlers and broke them. He broke them into five pieces and threw them down. Then he ran away. The people stared at him. After a little while Blue-Jay said: "Let us pursue our chief's niece." Then she took her dentalia and ran also. "Ah," said the wolf, "we will pursue them." Then all the people went in pursuit. They followed them a long distance. Then the man created a bay behind them. The people reached it, but the couple was already on the other side. After a while the people reached the other side of the bay. They continued to pursue them. Again they pursued them a long distance. He looked back and saw that the people were near overtaking them. Then he made a middle-sized bay. Again the people reached the bay and saw the two far away on the other side. Again the people reached the other side of the bay and continued their pursuit.

He made five bays, then he gave it up. The people crossed all five bays. Coyote and Badger, who were among the pursuers, became tired, and Coyote said to his friend: "My friend, I am getting tired. What do you think if I enchant my arrow?" Badger replied: "All right." Then Coyote blew on his arrow [singing]: "Strike his head, strike his head." Three times he sang to his arrow: "Strike his head, strike his head." And five times he blew on it. Then he shot upward and the arrow went "Halulululululululu." The arrow struck the young man right in the nape and he fell down dead. The wolves were first among the pursuers, and they took the woman. The people devoured the salmon. They gave coyote the salmon's bow. Then an egg fell down from him into a hole in the rock. Then the people went home. Now the Crow learned that her nephew had been killed. She went away and cried. She cried. Now she arrived at the place where he had been killed. She [looked for his remains,] turned over the stones, cried, and turned them again. Then she found one salmon egg. She carried it to the river, made a small hole [in the bank of the river] and put the egg into the water. In the evening she went home.

Early next morning the Crow went again to look after that egg. It had grown a little. Then she made a larger hole [and put the egg into it]. In the evening she went home again. She reached her house. She did not sleep at all, and it grew day again. Early in the morning she went again [to look after the egg]. She cried while going. She arrived at that salmon egg. Now a small trout was swimming [in the hole]. This gladdened her a little. She made a still larger hole. In the evening she went home and slept a little. Early in the morning she went out again the fourth time. She arrived at that salmon egg and saw a large trout swimming there. Then the Crow was really glad. She made a large hole. Early in the afternoon she went home. She arrived at home. When it grew dark she fell asleep. Early in the morning she awoke, arose, and went to look after the trout. She arrived and saw a small salmon swimming there. Now she made a still larger hole and left it again. At noon she went home. She arrived at home. She thought only of the salmon. It grew dark. Early the next morning she went again. She arrived and now there swam a large salmon. She took it, threw it ashore, and it was transformed into a tall boy. Now the Crow was happy. They went home together. She said to her grandnephew: "Bathe, that you may see spirits." He bathed. First he bathed in the river and after that in the sea. Every night he bathed. After he had finished bathing in the sea, he bathed in [ponds on] the mountains. Now he became a young man.

Then his grandaunt told him: "Coyote and his friend Badger killed your father. If it had not been for that woman they would not have killed him. They took her to the wolves." He replied: "I will go and search for Coyote." "Do not go, else they will kill you." After a while the Crow told him: "They gave your father's bow to Coyote."

"I will go and search for Coyote; I have seen enough spirits." "Oh, tell me who is your spirit?" Then he said to his grandaunt: "Let us go outside." The Crow went out with him. Then he shot his arrow toward the forest and it caught fire. He shot his arrow toward the prairie and it caught fire. Then the Crow said: "Indeed you have seen spirits." She said: "You must go, but take care of yourself." The next day he made himself ready. He put on his dentalia and took his arrows. Then it thundered, although the sky was clear. He went on and crossed five prairies.

Then he saw a house [a long way off]. He went on and when he came near the house he heard a person singing songs of victory. He stayed outside. Somebody was singing there at the end of the house. Slowly he opened the door and stood in the doorway. Then Coyote sneezed and sang jestingly: "Salmon's son came; certainly he will kill me. But I jump about much in my house; certainly he will kill me." He had put black paint on his face. His face was blackened, and so was Badger's face. At that moment the door made a noise and he looked back to the doorway. Verily there stood the one in the door whom they had killed. "O, my dear, my dear!" said Coyote, "they killed him whom I loved so well. Somebody who looks just like him is walking about." Then the salmon's son entered. He sat down on the bed and said: "Be quiet, Coyote! I know that you killed my father." Then Coyote was quiet. Badger meanwhile turned his face toward the wall and was rubbing it [in order to remove the paint]. The salmon's son said: "Give me my father's bow." Coyote replied: "I will give it to you, my dear!" He arose and took a bow out [of a box]. [The young man] took it and spanned it. It broke to pieces, and he struck Coyote with the pieces so that he fell down headlong. His feet quivered. Then Coyote arose again. The salmon's son said: "Give me my father's bow." Coyote replied: "I will give it to you, my dear." He took out another bow and gave it to him. [When the young man tried to span it it broke and] he struck Coyote's face with the pieces. He fell on his back and his feet quivered. Again he arose [and the salmon's son said once more]: "Give me my father's bow! Why do you deceive me?" Then Coyote gave him another bow to the back of which heads of woodpeckers were glued. The young man spanned it with his left hand. It did not break. Then he spanned it with his right hand and it broke to pieces. He struck Coyote with the pieces and he fell on his back. Then Coyote had given him four bows; and they all broke. The fifth one which he gave him was his father's bow. Three times he spanned it with his left hand; three times he spanned it with his right hand. It did not break. The heads of red-headed woodpeckers were put by twos on the back of that bow. Then the young man said to Badger: "Be quiet, Badger, I know that you are a murderer." Badger replied: "I am no murderer; I merely blackened my face for fun." Then the young man took hold of Coyote and Badger at their napes, hauled them out of the house, struck them together and killed them. He threw down Coyote and said: "Coyote will be your name; henceforth you will not kill chiefs." He threw down Badger and said: "Badger will be your name; henceforth you will not kill chiefs. People will fear only your winds. You will never go near men." He threw them away and burned their house.

He went on. [After traveling sometime] he came to a prairie. He crossed it and saw smoke arising at its end. He went on. He almost reached a house, and heard a woman crying inside. He opened the door slowly, but it made a noise. The woman looked up and saw him; [he looked like] her husband whom they had killed. He entered. The house was full of meat. He said: "I came to look for you; let us go home. The one who was killed was my father." Then she replied: "The monsters will kill you." "Let them kill me," he said. She gave him to eat and he ate. In the afternoon he went outside and cut five pieces of flesh from his nape. He tied them up. Then he ate alder-bark until his stomach became full. He re-entered the house and gave the woman the five bundles of meat, saying: "When the monsters come home give each one of them a bundle of meat. If they eat it I shall be able to win over them. Give it to them when they notice me." Now he deceived them. He blew on the fire until he was covered with ashes and looked like an old man.

In the evening the noise of falling objects was heard. A person entered and when he came to the middle of the house he cried: "I smell salmon; I smell salmon." When he saw the old man he kicked him many times, until blood came out of his mouth.* Then the woman arose and gave him one bundle of meat, saying: "I am a human being; do you think I have no relatives? This old man [is one of my family]; he brought this for you." "O, my sister-in-law's relative, why did you not tell me before, I should not have hurt my sister-in-law's relative." After a little while a noise was heard again. Another person appeared. He entered. When he was near the middle of the house he cried: "I smell salmon; I smell salmon." When he noticed the old man he kicked him many times, so that he flew about and blood came out of his mouth. Then the woman arose and said: "I am a human being; do you think I have no relatives? This old man brought this for you." And she gave him one bundle of meat. "O, my sister-in-law's relative, why did you not tell me before, I should not have hurt my sister-in-law's relative." Again a noise was heard outside and a person appeared. He entered. Some distance before he reached the middle of the house he said: "I smell salmon; I smell salmon." When he saw the old man he kicked him and he flew about in the house and blood came out of his mouth. The woman waited a little while, then she arose and took a bundle of meat and gave it to her brother-in-law, saying: "I am a human being; do you think I have no relatives? This old man brought this for you." "O, my sister-in-law's relative, poor man, why did you not tell me long ago? I should not have hurt my sister-in-law's relative." Again a noise was heard and one more person appeared. He had hardly entered the house when he said: "I smell salmon; I smell salmon." When he saw the old man he kicked him so that he flew about and blood came from his mouth. The woman waited a long time. Then she said: "I am a human being. Do you think I have no relatives? This old man brought this for you;" and she gave him one bundle of meat. "O, my sister-in-law's relative, why did you not tell me long ago, I should not have hurt my sister-in-law's relative." And he ate the piece of salmon. Now only her husband remained [outside]. After a little while a noise was heard and one more person appeared. He just opened the door when he noticed the smell of salmon and said: "I smell salmon; I smell salmon." When he saw the old man he kicked him many times, so that he flew about and blood came from his mouth. The woman hesitated, and the old man was kicked much. Then she arose and said: "I am a human being. Do you think I have no relatives? This old man brought this for you." She gave him that bundle. "O, my brother-in-law, why did you not tell me long ago? I should not have hurt my brother-in-law."

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*In fact he was expectorating the juice of the alder bark which he had chewed.

Now they skinned and carved the elks and wanted to give some of the meat to the old man, but he did not eat it. The woman said: "Perhaps you have broken his ribs, so that he can not eat." Early the following morning the wolves made themselves ready and went hunting. Then the young salmon arose and went bathing. The woman boiled food for him, which he ate. After he had finished they went to bed. In the afternoon he again blew into the fire [so that he was covered with ashes] and became an old man. In the evening the wolves arrived at home and brought elks. This time they did not kick him. In the evening they looked at his arrows and said: "How pretty are the arrows of our sister-in-law's relative!" He replied: "I made them." "Make one for me; make me a flint arrowhead," said the eldest brother. The young salmon replied: "Willingly; but sometimes I will break a piece or two of flint." Then he gave him five pieces of flint. Early the next morning the wolves went hunting again. When they had gone the salmon's son went to bathe and then worked at the arrowheads. He finished them all. He took one and kept it for himself. In the evening the wolves returned and brought home elks. After they had carved them they looked at the arrowheads and said: "How pretty are these arrowheads." The salmon replied: "[That is nothing,] when I was a young man I knew how to make arrowheads." The second wolf said: "To-morrow you must make some for me." "Willingly." Then he gave him five pieces of flint. Early the next morning the wolves went hunting. After some time he arose and made the arrowheads. He finished them all, but kept one for himself. In the evening they arrived at home. When it had become dark they looked at the arrowheads which the old man had made. He gave him four and kept one for himself. Then the next said: "To-morrow you must make some for me, my sister-in-law's relative." He also left five pieces of flint. Early the next morning they left and went hunting. Now he worked again at the arrowheads and finished all. He kept one for himself. In the evening the wolves arrived at home. When it grew dark they looked at the old man's work. "Oh, how pretty are these arrowheads," they said. Then the fourth wolf said: "To-morrow you must make some for me, my sister-in-law's relative." He gave him five pieces of flint. Early the next morning the wolves made themselves ready and went hunting. Then the salmon's son arose. He worked at the arrowheads and finished them all. One he kept for himself. In the evening the wolves arrived at home. It grew dark and he gave them four arrowheads, one he kept for himself. "Oh, how pretty are these arrowheads." "To-morrow my brother-in-law will make some for me," said the youngest wolf, the husband of that woman. "Willingly," replied he. He left five pieces of flint for him. Early the next morning the wolves made themselves ready and went hunting. Then the salmon's son arose; he worked at the arrowheads and finished them; one he kept for himself. In the evening they arrived at home and brought elks. Their house was full of elk meat. When it grew dark they looked at the arrowheads which he had made: "Oh, my brother-in-law, your arrowheads are pretty, they are good." Early the next morning they arose again and went hunting. Then the salmon said to the woman: "Arise, now I shall kill them." The woman arose. "Take care," she said. Then they made themselves ready.

The five wolves had each a well. The salmon's son and his widow went out of the house. He took his bow and spanned it; he pointed his arrow to the mountains. Then it became hot and the wells dried up, except that of the youngest wolf, in which a little water remained.

The eldest one was on his hunt; [the heat dried the bows of the hunters and when the eldest wolf spanned] his bow it broke. Then he cried: "O, certainly the salmon's son came in disguise." He went to the beach. He became very thirsty and came to his well; he looked into it and it was dry and empty. He looked into that of his younger brother; it was also dry and empty. Then he looked into the well of the middle one; it was dry and empty. He looked into the well of the next brother; it was dry and empty. Then he looked into the well of his youngest brother, and there he found a little water. He jumped down and began to drink. He drank, and drank, and drank until he had enough. Then the salmon's son shot him. He fell right where he stood. They hauled out the body and hid it.

And the second brother was on his hunt [etc., as before]. He found a little water. He looked at it. He looked and looked, but he did not see anything and went into the well and began to drink. He drank, and drank, and drank, until he had enough. Then the salmon's son shot him and he fell right where he stood. They hauled out the body and hid it.

And one more went out to hunt [etc., as before]. He found a little water. He looked, and looked, and looked. He intended to go down, but looked again. He went around the well once. Then he jumped down into it. He drank a little and looked again. Then he drank again. He drank, and drank, and drank, until he had enough. Then the salmon's son shot him. He fell down right where he stood. They hauled out the body and hid it.

And still another went out to hunt [etc., as before]. A little water was in the well. He looked, and looked, and looked. He observed something suspicious, but decided to go down. He went around the well many times, and waited a long time; then he went down. He drank a little, then came up. At last he went down again, and drank, and drank, and drank until he was full. Then the salmon's son shot him and he fell. They hauled him out and hid him.

And the youngest one went out to hunt. Then he broke his bow. He cried: "Oh, the salmon's son came to us in disguise." Then he went out of the woods and looked into the wells of his elder brothers. They were dry and empty. The wells of his four elder brothers were dry, but a little water was in his own well. He saw a little blood. Then he went often around his well and he searched for them. He looked about. He almost stepped on them. Then he jumped down and drank. He jumped up again. Now he looked up again and looked about. He jumped down again. Five times he jumped up and down. Then he drank and got enough. Then the salmon's son shot him. He killed the last one.

Now the man and the woman went down to the water and burnt their house. He went home and took the woman along. They came to their canoe and went down the river. When they had gone a distance he said: "I am getting sleepy. I shall lie down in the canoe; you shall not awake me until after five days." He lay down in the canoe, and they traveled on. He slept two nights; then the woman noticed flies on his mouth. After three nights she saw that he was full of fly-blows, and after four nights she saw maggots crawling around his mouth. Then she [became afraid] and awoke him. She shook him. He awoke, took hold of her and said: "Why did you awake me? Did I tell you to awake me?" He flung her into the water and said: "Your name will be Pigeon; henceforth you will not be the wife of a chief. Your cry will be heard in summer." Then the salmon jumped into the water. The pigeon drifted away and somewhere she drifted ashore. After awhile two ravens found her. One of them said: "I will take one of her eyes and I will take one of her cheeks; we will divide the intestines." "No," said the other, "I will take both her eyes and one of her cheeks; we will divide the intestines." "You are wrong," replied the other, "one eye for you, one eye for me, one cheek for me, and one cheek for you; we will divide the intestines." While they were talking she arose, flew away and left them.

Now the salmon swam away. After awhile he came to a country and went ashore. He went a long way and came to a creek. He saw smoke arising on the other side. Then he assumed the form of an old man. His whole body and his head were full of scabs. He shouted. Five sisters were camping there. [When they heard him they said to the eldest one:] "Who is that? Go and fetch him." She went across the creek and when she saw him she said: "Come down to the water, I came to fetch you." "Oh," he replied, "carry me on your back." She returned and said to her sisters, "It is an old man; he told me that I should carry him on my back, but his body is all full of scabs." The next younger sister said: "I will go and fetch him. He shall look after our fire." She went across the creek and said: "I come to fetch you." "Oh, carry me on your back." She went up and took him by his arm and was going to take him, but blood came out at once. Therefore she left him and went home. She said: "He is too old, I touched his arm and blood came out at once." Then she said to her younger sister: "Go and fetch him." The middle one went across the creek. She arrived on the other side and said: "I come to fetch you, come down to the water." "Oh, carry me on your back." Then she went up and took hold of his arm. She lifted him and blood and matter came out at once. Then she also left him. Then the next sister said: "I will go and fetch him; he shall take care of our fire." She went across, and when she arrived on the other side said: "Come down, old man, I came to fetch you." "Oh, carry me on your back." She went up and took him on her back. She carried him a short distance, and became full of blood and matter. She left him. [When she came back to her sisters she said:] "He is indeed too full of scabs and sores." Then the youngest sister arose and went across the creek without saying a word. They said to her: "You are not proud, you will certainly be willing to carry him." They saw how their younger sister went across. Then the eldest one said: "Look!" The old man came and went to the canoe. He shook himself. Then [his scabs fell off and] he had a fine sea-otter blanket on. He went into the canoe and the girl carried him across. He was a beautiful chief. He married the sisters and the youngest one became his head wife. He married them all; but he loved only the youngest one.

Now they lived there for some time and the women went digging roots every day. They left him alone. After several days the eldest sister came home first. She did not find him in the camp, and when she went down to the beach she saw him asleep in their canoe. He lay there. She pushed the canoe slowly from the shore. There was a land-breeze and the wind drifted it seaward. When the man awoke he lifted his blanket and saw no land. Then he covered his face again. He slept for two days. Then he awoke; he felt as though the canoe was rocking. He took off his blanket and saw that he was on the beach of an island. He went ashore. He hauled his canoe up, turned it over, and lay down beneath it. In the morning he heard the noise of steps on the beach, and he saw a woman coming. She stepped right up to where he lay and said: "Rise! Let us go home." He arose. They hauled up his canoe and she broke it to pieces. Now they went home. They reached a house which was full of sea-otters. She hid him. After awhile [another woman] her elder sister entered the house. She carried two sea-otters on her back. Early the following morning they went again and the youngest one came home before the other. She carried one sea-otter only. Then the elder one said to her: "Lo! You are home already!" [The younger one replied:] "Yes I came home because I did not find anything." Then the elder sister thought: "What is the matter with her? She says that she does not find anything." On the following morning they went the second time. They always searched on the beach going around the island. The one always went on one side of the island, the other on the other. At the farther end of the island they used to meet. Now the younger one returned long before she reached the place where they always met. The elder one observed her. Again she came home first. Early the next morning they went again. When the elder one got to the place where they always met, she found no tracks of her younger sister. [She went on and saw] she had turned back long ago. Then she observed her more closely. She came home; she had found three sea-otters. She saw their smoke. Now her younger sister's smoke did not arise straight, while her own smoke arose straight. Then she noticed that something had happened. On the fourth morning the two sisters started again. The youngest went a short distance and returned. The eldest went around the island and saw that her sister had turned back far from where they used to meet. Again she saw their smoke, and saw that her sister's did not rise straight. Then she went home. The younger sister was already there. She said: "You are at home already." "Yes," she replied, "I did not find anything and turned back." On the fifth morning they started again. Now the eldest one went first. She hid herself and watched her younger sister who went later. [When she had left] she returned and searched in her sister's bed. She found a man lying down, and said: "Arise! indeed, you two are foolish. Why did she hide you?" Soon her sister returned home and saw that her [sister had found her] husband. Then the elder sister said: "Indeed, you are foolish, you have no sense. Why did you always hide our husband? If I had found him I should not have hid him." Then he married both the sisters.

He stayed there a long time; then he said: "I am homesick." Then his wives made him ready. They each gave him five baskets. Then they told him: "To-morrow you will be taken home." The next morning he saw a whale on the beach; it was a red whale. Now they carried sea-otter skins to the canoe [i. e., the whale], and they said to him: "Now lie down [in the whale] and do not look." After five nights he took off his blanket. The whale lay on the beach. He cut five pieces of blubber from the whale and carried his sea-otters and his baskets to the shore. Then the whale returned.

After awhile a person met him on the beach. Near him lay the whale meat and the sea-otters. He asked that person: "Where are my wives?" "They are in their house." "Tell them to come down here." Then that person went up to the house and said: "Oh, your husband has come home; he tells you to come down to the beach." Two of the women had cut their hair. Four of his wives went down to the beach. Only the eldest one did not come. They carried up the whale and the sea-otter skins. He said: "Tell your eldest sister to come down; she shall carry this whale." They went up to the house and said to their sister: "Come down and fetch that whale." Then she combed herself, greased her hair, and painted her face. She went down to the beach and lifted the whale. When she turned to go home the man said: "Turn toward the sea." She turned seaward He put the whale meat on her back. The water reached up to her knees. They put another piece of whale meat on her and the water reached to her hips. Five times they did so, then [the water reached up to her neck and] she began to swim. She moved her arms up and down. Now she began to fly [and the man said]: "Coatch shall be your name; when it is calm you will fly about. Henceforth you will not make chiefs miserable." Then he went home to his wives. He gave them everything, the sea-otters and a piece of whale meat each.

## 5. IKOALĒ′X·OA K¡A IQONĒ′QONĒ ICTĀ′KXANAM.

RAVEN AND GULL THEIR MYTH.

Iō′c iqonē′qonē. Ka′nauwē ʟᵋaʟā′ma nicktā′kutsgō·itx. Pāʟ
There was the gull. All days he searched all over the beach. Full

ʟī′cku-ic. Atctōmē′tckēx tqalXtᴇ′mX k¡a tᴇlā′ta-is k¡a tpkē′cXiks.
his mat. He found always poggies and codfish and flounders.

Qā′xʟx naᵋā′ʟax nē′ckta. A′lta ʟgōʟē′lᴇXᴇmk ʟā′gipʟaxa ōXōtā′kut.
One day he searched on the beach. Now a person his tracks turned back.

Kulā′yi ā′yō, nē′ckta. Nä2kct i′kta ʟ¡ap atcā′yax. Nē′Xkō,
Far he went, he searched on the beach. Not anything find he did it. He went home,

nēXkō′mam. NixʟŌ′lᴇXa-it, wuXī′ kawī′X nō′ya. Nē′ktcuktē
he reached his house. He thought, to-morrow early I shall go. It got day

kawī′2X ka ā′yō. Kulā′yi ā′yō. ʟ¡ap wiXt atci′tax ʟā′gipʟaxa
early and he went. Far he went. Find again he did them his tracks

ʟgōʟē′lᴇXᴇmk. Ā′nqatē ōxōtā′kut. NēXᴇ′ʟXa. Mank kulā′yi
a person's. Already they had turned back. He got angry. A little far

ā′yō. Näkct i′ktā ʟ¡ap atcā′yax. Nē′Xtakō, nēXkō′mam. Kalā′lkuilē
he went. Not anything find he did it. He went home, he got home. Scold

ikē′X. Kawī2X nixā′latck, ā′yō. Mank kulā′yi ā′yō. ʟ¡ap atci′tax
he did. Early he rose, he went. A little far he went. Find he did them

ʟā′gipʟaxa ʟgōʟē′lᴇXᴇmk. Ā′nqatē ōXōtā′kōt. NiXᴇ′ʟXa. Cka
his tracks a person. Already they had returned. He became angry. And

ma′nx·i kulā′yi ā′yō. K¡ē, nēkct ē′kta ʟ¡ap atcā′yax. NiXkō′mam.
a little far he went. Nothing, not anything find he did it. He came home.

Kalā′lkuilē nē′xax gō wē′wuʟē. Ia′xka tiā′xētatkc qōta tkamēlā′lᴇq.
Scold he did in interior of house. He his inheritance that beach.

WuXī′ kawī′2X ka ā′yū iʟā′laktē. Ayō′2, mank kulā′yi ā′yō.
To-morrow early and he went the fourth time. He went, a little far he went.

ʟ¡ap atci′tax ʟā′gipʟaxa ʟgōʟē′lᴇXᴇmk. Kalā′lkuilē nē′xax;
Find he did them his tracks a person's. Scold he did;

niXᴇ′ʟXa. Nē′Xtakō. NiXkō′mam gō tā′yaqʟ. Atcō′kōla -y-ōya′-
he became angry. He returned. He came home to his house. He sharpened his

q¡ēwīqē. "WuXī′ ā′ʟqī mxᴇltcᴇmā′o ʟākcta qʟgᴇnxgā′lukʟ."
knife. "To-morrow later on I shall show you who the one always before me."

Näkct nixʟxā′lᴇm ka nō′pōnᴇm Kawī′X ka pō′lakli ka ā′yō.
Not he ate and it grew dark. Early and dark and he went.

Kulā′yi ā′yō ka-y- ē′kᵘtᴇliʟ nē′tē. A′lta ʟō′itt ʟgōʟē′lᴇXᴇmk.
Far he went and the morning star came. Now it came a person.

Atci′ʟᵋᴇlkᴇl. Lä2 nixatᴇlgē′taqtamit. Atciugoā′laqʟ a′lta ikoalē′x·oa.
He saw him. Sometime they met each other. He recognized him now the raven.

A′lta iyā′ctxul ikoalē′x·oa gō ʟi′cguic, gō ʟā′qoa-iʟ ʟic′guic. "Ē′kta
Now his load the raven in a mat, in a large mat. "What

ē′lōc imē′ʟkuiʟX, qā′nauwulᴇwulᴇwulᴇwulᴇ?" "Tkna′paâyōyucX
is in it your mat basket, qa′nauwulᴇwulᴇwulᴇwulᴇ?" "Crab's claws

antᴇ′tᴇlukᵘᴛ ʟmē′wulXnana." Nē′xʟakō wiXt. WiXt atciō′lXam:
I carry them to them your nephews." He went around him more. Again he said to him:

"Ē′kta ē′lōc imē′ʟkuiʟX, qa′nauwulᴇwulᴇ wulᴇwulᴇ?" "Tknā′pa-
"What is in it your mat basket, qa′nauwulᴇwulᴇwulᴇwulᴇ?" "Crab's

â′yōyucX antᴇ′tukᵘᴛ ʟmē′wulXnana." Qoā′nᴇmī nē′xʟakō,
claws I carry them to them your nephews." Five times he went around him,

atciggē'ʟq⅂a. Iā'xkati ayuqunā'itix·it ikoalē'x·oa. Ayō'mᴇqt. 1
he stabbed him. Right there he fell down the raven. He was dead.

Atcʟō'cgam ʟiā'ckuic ikoalē'x·oa. Wax atci'tax iqonēqōnē'. A'lta 2
He took it his mat the raven's. Pour out he did them the gull. Now

wax nō'xôx tqalx·tᴇ'mx· uxoēxē'lak qamx tpkē'cXᴇkc qamx 3
poured out they became poggies mixed with partly flounders partly

tᴇlā'ta-is. Atcawē'k·itk gō ʟiā'cguc. A'lta nē'Xko. "Kuc! ta'kᴇ 4
codfish. He put them into in his mat. Now he went home. "Well! then

aniā'waᵋ qiqiā'ôx qtcᴇnxgā'luk⅂." NiXgō'mam iqonēqonē'. 5
I killed him that one who always went first." He came home the gull.

ʟ!ap aqā'yax ikoalē'x·oa. A'lta iō'mᴇqtᴇt. "Ai'aq amcxalkʟē'tcgōm 6
Find he was done the raven. Now he was dead. "Quick tell her

ʟiā'wuX!" Takᴇ ā'ʟō ʟq!oā'lipX. Aʟᴇ'xangō aqugō'ōm tᴇ'kXaqʟ 7
his younger sister!" Then he went a youth. He ran he reached her house

ōk!'unō'. Aiā'cgōp! qix· iq!oā'lipX. A'lta akxō'tckin ōk!'unō'; 8
the crow's. He entered that youth. Now she was working the crow;

ī'ʟkuiʟ giā'xo-il. "Qiā'waᵋ ēmē'lē, ʟaq!'ō'!" K!ômm, nēkct qa'da 9
a large mat she was working at it. "He is killed your brother, crow!" No noise, not (any) how

nā'k·im. "Iqonēqonē' atciā'waᵋ ēmē'lē." K!ômm nēkct qa'da 10
she spoke. "The gull he killed him your brother." No noise not (any) how

nā'k·im. WeXt aqō'lXam: "Qiā'waᵋ ēmē'lē, ʟaq!'ō'!" Qoā'nᴇmi 11
she spoke. Again she was told: "He killed your brother, crow!" Five times

aqō'lXam. Nō'tXuit ō'k!'unō'. ʟaq agᴇ'ʟax ʟᵋuē'luʟ. K·!au 12
she was told. She stood up the crow. Take out she did it cedar bark. Tie

aʟᴇxā'lax, gō-y- i'tcaqtq, ōkuk!ētik agᴇ'ʟax. Aʟᴇxᴇ'llgēl ʟᵋuē'lōʟ. 13
she did it to it to her head, cedar bark head ring she made it. She tied around her waist cedar bark.

Agiō'cgam itcā'kilx·ᴇmalālᴇma. A'lta aʟax·ilā'ᵋlama. A'lta 14
She took them her shells [rattle]. Now she sang and shook rattle. Now

agō'xuqtc! tgā'lᴇXam, x·itik mā'ʟxôlē tᴇlalā'xukc; agᴇ'ʟXaqtc! 15
she called together her town, these inland birds; she called them together

ʟtcaqtcā'qkc; agᴇ'ʟXaqtc! ʟqoēlqo-ē'lᴇkc; agō'xuqtc! tqoacqoā'cᴇkc; 16
the eagles; she called them together the owls; she called them together the cranes;

agᴇ'ʟXaqtc! ʟᴇnpᴇ'tckc; agᴇ'ʟXaqtc! ʟᴇ't'ēt'ē; agō'Xuqtc! 17
she called them together the chicken-hawks; she called them together the fish-hawks; she called them together

tᴇ'nqētqēt; ka'nauwē tgō'ʟxēwulXᴇma tgā'lᴇXam. Atcō'Xuqtc! 18
the duck-hawks [?]; all strong people her town. He called them together

tiā'lᴇXam iqonēqonē'. Tgoēxoē'xokc, tᴇmônts'ikts'ē'kuks, 19
his town the gull. The ducks, the tail ducks,

tq!ē'ptcxᴇntcxᴇn, ʟtcuyā'mukc, ʟtamēlā'yikc, ʟqō'ʟqōlalē, 20
the sprit-tail ducks [?], pelicans [?], albatross loons,

ʟpā'qxo ikc, ō'ʟqēkc; ka'nauwē itā'xalx·tᴇ tᴇ'kXapc tiā'lᴇXam 21
shags, coatches; all flat their feet his people

iqonēqonē'. A'lta stāq! agā'yax iqonēqonē'-y- ōk!'unō'. 22
the gull's. Now war she made on (on) the gull the crow.

"Aniō'goatuwā' wu tē'acgᴇtē', Tacmō'ʟ, Tacmō'ʟ, hē, hē, hē, hē. 23
"I shall make them frighten him away on the sand, Gull, Gull, heh, heh, heh, heh.

"Aniō'goatuwā' wu tē'acgᴇtē', Tacmō'ʟ, Tacmō'ʟ hē, hē, hē, hē. 24
"I shall make them frighten him away on the sand, Gull, Gull, heh, heh, heh, heh.

Aqcᴇkpā'na ōmunts!ē'kts!ik, ā'nqatē k!ut aqeā'x ē'tcaqtq. 25
She was jumped upon the tail duck [?], long ago tear off it was done her head.

Ackcᴇkpā'na cᴇ'nqētqēt. A'lta aqtō'tēna tiā'lᴇXam iqonēqonē'. 26
He jumped on her the duck hawk [?]. Now they were killed his people the gull's.

| | | | | | | |
|---|---|---|---|---|---|---|
| Aqā′mXikc | aqtō′tᴇna | tiā′lᴇXam | iqonēqonē′, | ta′kᴇ | k¡wac | nō′xôx |
| Part of them | were killed | his people | the gull's, | then | afraid | they got |

| | | | | | | |
|---|---|---|---|---|---|---|
| tiā′lXam. | Nā′k·im | ōk¡’unō′: | "Qēyalō′ta-y- | ī′kXaktē | qō | q¡ul |
| his people. | She said | the crow: | "He shall give us | ebb tide | it shall be | low water |

| | | | | | |
|---|---|---|---|---|---|
| niktcō′ktixē." | "Ya′xkē | agēowā′kux | ōk¡unō′. | Q¡ul | niktcōktixē |
| it gets day." | "This | she asks for it | the crow. | Low water | it gets daylight |

| | | | | | |
|---|---|---|---|---|---|
| k¡a | ʟā′witckut. | Ō′Xuit | tā′nᴇma | atgᴇmē′ptcga-itx." | Aqēā′lōt |
| and | it begins to be flood. | Many | things | drift ashore." | It was given to her |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| qē′xtcē | qō | qoē′t | niktcō′ktixē. | Nā′kct | tq¡ēx | agā′yax. | Ta′kᴇ | k¡wac |
| intending | it will be | low water | it gets day. | Not | like | she did it. | Then | afraid |

| | | | | | | |
|---|---|---|---|---|---|---|
| nō′xôx | tiā′lᴇXam | iqonēqonē′. | "Iā′lōt, | iā′lōt | ka′nauwē | gᴇlxōtē′na." |
| they became | his people | the gull's. | "Give it to her | give it to her | all | she will kill us." |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Atciā′lōt | qē′xtcē | qōq | mank | q¡ul | niktcō′ktixē. | Tcē′tkum | tiā′lᴇXam |
| He gave it to her | intending | it will be | a little | low water | it gets daylight. | One half | his people |

| | | | | | | |
|---|---|---|---|---|---|---|
| aqtō′tena | iqonēqonē′. | Lā′ktē | qēxtcē-y- | i′kXaktē | atciā′lōt. | Nākct |
| were killed | the gull's. | Four | intending | ebb tide | he gave it to her. | Not |

| | | | | | |
|---|---|---|---|---|---|
| agiō′cgam. | Atgiō′lᴇXam | tiā′lᴇXam | iqonēqonē′: | "Tgt!ō′kti | mīalō′ta. |
| she took it. | They said to him | his people | the gull's: | "Good | you give it to her. |

| | | | | |
|---|---|---|---|---|
| Gᴇlxōtē′nai. | Itcā′xiqꞱatᴇna. | Mā′nēwa | mxᴇlᴱō′lakuʟx, | k¡’imtā′ |
| She will kill us! | She is one who cannot rise early. | You first | you will probably awake, | later |

| | | | | | |
|---|---|---|---|---|---|
| axᴇlᴱō′lakuʟx. | Mā′nēwa | mactā′kutskō, | k¡imtā′ | a′xka | actā′kutskō." |
| she will probably awake. | You first | you will go to search on the beach, | later | she | she will go to search on the beach." |

| | | | | | | |
|---|---|---|---|---|---|---|
| Ta′kᴇ | nē′k·im | iqonēqonē′: | "Amcgā′lXam | ta′kᴇ | aniā′lōt." | Ta′kᴇ |
| Then | he said | the gull: | "Tell her | then | I give it to her." | Then |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| aqō′lXam | ōk¡’unō′: | "Ā, | takᴇ | atcimā′lōt | ya′xka | qix· | amiXuwā′kok." |
| she was told | the crow: | "Ah, | then | he gave it to you | he | that | what you asked for." |

| | | | | | | |
|---|---|---|---|---|---|---|
| Ta′kᴇ | it¡’ō′kti | nē′xax | ē′tcamxtc | ōk¡’unō′. | Ta′kᴇ | aʟi′xkō | ok¡’unō′ |
| Then | good | became | her heart | the crow's. | Then | they went home | the crow |

| | |
|---|---|
| k¡a | tgā′lᴇXam. |
| and | her people. |

## *Translation.*

There was the gull. Every day he went on the beach to search for food, and filled his bag with poggies and codfish and flounders. One day he went to search on the beach and saw tracks of a person which had come towards him and turned back again. He went all over the beach, but he did not find anything. He went home and thought: "To-morrow I will start earlier." The next morning he went again. He went a long distance. He found tracks of a person who had already returned home [before he came to the beach]. He grew angry. He went some distance, but did not find anything. Then he went home. He scolded. Early the next morning he arose and went. He went a short distance and found tracks of a person who had already returned. He was very angry. He went a short way, but did not find anything. He went home. Then he scolded. He had inherited the beach. On the following morning he went out the fourth time. He went a short distance and found tracks of a person. He became very angry and scolded. He returned home, sharpened his knife, and said: "To-morrow I will discover who is always earlier than I." He did not eat, and when it was still quite dark he started. He had gone quite a distance when the morning star rose. Now he saw a person, and after some time they met. He recognized the raven. He carried a large mat on his back. "What is in your mat, Kanauwulewulewulewule?" "I carry crabs' claws to my children." The gull went around him and said to the man: "What is in your mat, Kanauwulewulewulewule?" "I carry crabs' claws to my children." Five times he went around him and then he stabbed [the raven with his knife]. He fell down and died. Then he took the raven's mat and poured it out. Then poggies mixed with codfish and flounders fell out. He put them into his own mat and went home. [While he was walking he sang:] "Now I have killed the one who always went out first." He got home.

After a little while some people found the raven dead on the beach. [They said to a young man:] "Quick, go and tell his sister." He ran to the house of the crow and entered. He found the crow at work making a large mat. "Your brother has been killed, crow," he shouted. She remained silent. He repeated, "The gull has killed your brother." She remained silent. Again he said: "Your brother has been killed, crow." Five times he repeated it. Then the crow arose, took some cedar bark, and tied it around her head as a head ring, and tied some around her waist. Then she took a rattle and began to sing and to shake her rattle. She called together all her people, the land birds. She called the eagles, the owls, the cranes, the chicken-hawks, the large hawks, the duck-hawks. All her people were strong. The gull called together his people, the ducks, the tail ducks [?], sprit-tail ducks [?], pelicans, albatross, loons, shags, and coatches. All his people were flat footed. Now the crow made war against the gull. [They sang their war song:] "I shall frighten him away from the beach, Tasmō′tl Tasmō′tl hē hē hē hē [Tasmō′tl is the mythical name of the gull]. The duck-hawk jumped at the tail duck and tore off its head and they killed part of the gull's people. They became afraid. The crow said: "Let it be low water early in the morning." They said: "The crow asks for low water in the morning. Then the flood tide shall begin. Many things will drift ashore." The gull wanted to give her high water early in the morning, but the crow did not accept it. The gull's people were afraid and said: "Give her what she wants, give her what she wants, or she will kill us." Then he wanted to give her half-tide early in the morning. But the crow did not accept it. One-half of the gull's people were killed by that time. Then he offered her ebb tide late in the morning, but she did not accept it. Then the gull's people said: "Give her what she wants, else she will kill us. She can not rise early, you will always be the first to wake up and she will awake after you. You will first go to the beach and she will go after you." Then the gull said: "Tell her that I will give her what she wants." They went to the crow and said: "Now he gives you what you have asked for." Then the crow was glad, and she and her people went home.

## 6. IT¡Ā′LAPAS IĀ′KXANAM.

### COYOTE HIS MYTH.

Nē′tē it¡ā′lapas, nitē′mam Gōt¡’ā′t. A′lta āqoā′-iʟ ugō′lal akē′x.
He came coyote, he came to Gōt¡’ā′t. Now large surf there was.

Nō′ptcgᴇx nau′i gō tᴇmā′ktcXᴇma. A′lta k¡oa′s nē′xax it¡’ā′lapas
He went up at once to spruce trees. Now afraid he became coyote

yuXunā′ya. lō′ʟqtē ayō′ʟa-it Got¡’ā′t. Atcʟō′cgam ʟkamilā′lᴇq,
he might drift away. Long time he stayed at Got¡’ā′t. He took it sand

atcʟXᴇ′kXuē gō qaX ugō′lal. “Tᴇmᵋā′ēma ōxō′xō, näkct ugō′lal
he threw it on that surf. “Prairie it shall be, not surf

āxā′tx. Uxonā′XᴇnitᴇEma tê′lx·ᴇm ugō′cgēwakᴇma gō x·itik
it will be. Generations people they will walk on this

tᴇmᵋā′ēma.” A′lta tᴇmᵋā′ēma nō′xôx Tiā′k¡ēlakē. Tᴇmᵋā′ēma
prairie.” Now prairie it became Clatsop. A prairie

nō′xôx qaX ugō′lal.
became that surf.

A′lta-y- ē′qxēʟ nē′xax Niā′xaqcē. Ā′yō, t!′ōʟ atci′tax it¡ā′lapas
Now a creek became Niā′xaqcē. He went, a house he made it coyote

gō Niā′xaqcē. Nixō′tXuitamē gō ciā′mict Niā′xaqcē. Atcʟā′lukc
at Niā′xaqcē. He went and stood at its mouth Niā′xaqcē. He speared them

môkct ō′owun; atcʟē′lukc iguā′nat, atcʟē′lukc ē′qalᴇma.
two silver-side salmon; he speared it a salmon, he speared it a fall salmon.

Atcē′xaluketgō qix· iguā′nat; atcē′xaluketgō qix· ē′qalᴇma.
He threw it away that salmon; he threw it away that fall salmon.

“TuXul ka ianu′kstX ē′qxēʟ. Nēkct tq¡ēx antᴇ′tx tiā′kunat,
“Too and small creek. Not like I do them its salmon,

nēkct tq¡ēx antᴇ′tx tē′qalᴇma. TuXul ka ianu′kstX ē′qxēʟ.
not like I do them fall salmon. Too and small creek.

Qiā′x tcʟa-uwē′ʟxōʟxa, tcx·ī ʟgiāwa′ᵋō-y- ē′qalᴇma ʟgōʟē′lᴇXᴇmk
If it is bad omen, then they kill him a fall salmon a person

ʟō′mᴇqtēmx. Ä′ka iguā′nat. Ma′nix ēā′kil iguā′nat qēwā′qxēmᴇnīʟx
will die. Likewise a salmon. When a female salmon it will be killed

ka ʟᵋā′gil ʟō′mᴇqtᴇmx, ma′nix ē′k·ala qēwā′qxēmᴇnīʟx ka ʟᴇ′k·ala
and a woman will die; when a male it will be killed and a man

ʟō′mᴇqtᴇmx. Ē′ka-y- iguā′nat, ē′ka-y- ē′qalᴇma.” A′lta ā′tcukᵘᴛ
will die. Thus salmon, thus fall salmon.” Now he carried it

ā′mkXa qaX ō′owun. Nē′Xkō. Nāu′i ʟq¡u′pʟq¡up atcā′lax.
only that silver-side salmon. He went home. At once cut he did it.

Nāu′i atcā′qxōpk, nixʟxā′lᴇm. Nē′ktcuktē. Atciō′cgam iā′tcōʟ,
At once he steamed it on stones, he ate it. It got day. He took it his harpoon,

nixō′tXuitamē gō ciā′mict Niā′xaqcē. Nēkct i′kta atcē′ᴇlkᴇl
he went and stood at its mouth Niā′xaqcē. Not anything he saw it

ka aʟtuwē′tcgōm. Nē′Xkō. Nē′ktcuktē wiXt, wiXt ā′yo.
and it became flood-tide. He went home. It got day again, again he went.

Nixō′tXuitamē. Näkct i′kta wiXt atcē′ᴇlkᴇl. NiXᴇ′ʟXa, nē′Xkō.
He went and stood there. Not anything again he saw it. He became angry, he went home.

Atcʟa′auwitcXa. Atciō′lXam iā′ēlitk: “Mxanigu′ʟitck, qa′daqa
He defecated. He said to them his excrements: “Tell me why

k¡ā′ya nā′xax qaX ō′owun?” “Ē nikct tᴇmē′XatakôX, tiā′ᵋwit
nothing became those silver-side salmon?” “Ē not your mind, his legs

ōxoīʟk¡’a′yukta. Ma′nix aqā′waᵋox ō′owun, q¡atsᴇ′n aqā′waᵋox,
bandy. When it is killed a silver-side salmon, first it is killed,

näkct ʟq¡u′pʟq¡up aqā′x. Ka′nauwē aqā′xcx ka aqō′lᴇktcX.
not cut it is done. Whole it is split along back and it is roasted.

Näkct aqā'opgux. Qiā'x gō kᵘca'la t!a'ʟᴇma nō'ix, tcx·ī aqā'opgux."
Not it is steamed. If at up river creeks they go, then they are steamed."

Nē'Xkō it¡'ā'lapas. Nē'ktcuktē. WiXt ā'yō. Atcʟā'lukc ʟōn.
He went home coyote. It got day. Again he went. He speared them three.

Nē'Xko; atci'tax ʟōn t!ᴇmtk. Atcō'lᴇktc ctēXt cga'amtkct ā'ēXt
He went home; he made them three spits. He roasted it one spit one

qaX ō'owun. Lōn qaX ō'owun, ʟōn tga'amtk. Nē'ktcuktē, wiXt
that silver-side salmon. Three those silver-side salmon, three their spits. It got day, again

ā'yō, nixō'tXuitamē. Nēkct i'kta atcē'ᴇlkᴇl ka actuwē'tcgōm.
he went, he went and stood there. Not [any] thing he saw it and it became flood-tide.

Nē'Xkō, niXᴇ'ʟXa. Atcʟa'auwitcXa. Atciō'lXam, atciwa'amtcxōkō
He went home, he was angry. He defecated. He said to them, he asked them

iā'ēlitk: "Qa'da nā'xax qaX ō'owun?" AtciōlXam, nē'k·im iā'ēlitk:
his excrements: "How became these silver-side salmon?" They said to him, they spoke his excrements:

"Ayamō'lXam, x·ik tiā'ᵋwit ōxo-iʟk¡'ayō'kuima; ma'nix tcx·ī
"I said to you, this his legs bandy; when first

aqā'waᵋox ō'owun, ctēXt cga'amtkct ugō'k'ultcin, ctēXt cga'amtkct
they are killed silver-side salmon, one its spit its head, one its spit

ugō'kōtcX, ctēXt cʟā'amtkct ʟga'apta, ctēXt cga'amtkct ō'gōʟᵋa.
its back, one its spit its roe, one its spit its meat.

Ōgō'qxoēmōpa nacxᴇ'lgiʟxax." Nē'k·im it¡'ā'lapas: haō'!
Its gills are burnt." He said coyote: yes!

Nē'ktcuktē, wiXt ā'yō. Atcō'tēna wiXt ʟōn ō'owun. Atcʟā'lukc.
It got day, again he went. He killed them again three silver-side salmon. He speared them.

Nē'Xkō wiXt. NiXkō'mam. Ā'tcaxc ka'nauwē. A'lta t¡'ᴇmtk
He went home again. He got home. He cut it all. Now spits

atci'tax. Ō'xau-it t¡'ᴇmtk atci'tax. A'lta atcō'lᴇktc, ka'nauwe
he made them. Many spits he made them. Now he roasted it, all

tᴇnō'Xuma tga'amtk. Kulā'yi ō'gōᵋʟa cga'amtkct, kulā'yi ugō'k'ultcin,
apart their spits. Far its flesh its spit, far its head,

kulā'yi ugō'gōtcX cga'amtkct; kulā'yi ʟga'apta ʟcta'amtkct.
far its back its spit; far its roe its spit.

Nē'xilktc it¡ā'lapas. Nē'ktcuktē wiXt. Ā'yō. Atcʟā'lukc itcā'ʟēlam
He roasted it coyote. It got day again. He went. He speared them ten

ō'owun. Yuʟ¡l nē'xax it¡ā'lapas. NiXkō'mam. Nixᴇ'lgixc.
silver-side salmon. Glad he got coyote. He got home. He split it.

Qā'mxka ā'tcaxc, nā'qxoya. QaX qāmx axgē'wal nā'qxoya.
Part only he cut it, he slept. That part fresh he slept.

Nē'ktcuktē, tcx·ī wiXt atcō'lᴇktc. WiXt ā'yō, nixō'tXuitamē.
It got day, then again he roasted it. Again he went, he went and stood there.

Nikct i'kta atcē'ᵋᴇlkᴇl. Aʟtuwē'tcgōm. Nē'Xkō. WiXt nē'ktcuktē,
Not anything he saw. It became flood-tide. He went home. Again it got day,

wiXt ā'yō. WiXt näkct i'kta atcē'ᵋᴇlkᴇl. Nē'Xkō niXᴇ'ʟXa.
again he went. Again not anything he saw it. He went home, he became angry.

Atcʟā'auwitcXa it¡'ā'lapas. Atciwa'amtcxōkō iā'ēlitk: "Qa'daqa
He defecated coyote. He asked them his excrements: "Why

k¡ā'ya nā'xax qaX ō'owun?" Atciō'mēla iā'ēlitk. Aqiō'mēla
nothing became these silver-side salmon?" They scolded him his excrements. He was scolded

it¡ā'lapas. "Ma'nix tcx·ī aqōtē'nax ō'owun, q¡atsᴇ'n aqōtē'nax,
coyote. "When first they are killed silver-side salmon, first they are killed,

näkct aqaō'yamitx auwē'ᵋ; ka'nauwē aqō'ktciktamitx. Qē'xtcē
not they are left raw; all they are made (roasted). Intending

| | | | | | | |
|---|---|---|---|---|---|---|
| ā′xauwē | aqōtē′nax, | tatc¡a | ka′nauwē | aqō′ktciktamitx. | Näkct | nā′o-ix.” |
| many | they are killed, | look! | all | they are made (roasted). | Not | he sleeps.” |

| | | | | | |
|---|---|---|---|---|---|
| WiXt | nē′ktcuktē. | Ā′yō | it¡ā′lapas, | nixō′tXuitamē. | AtcLā′lukc |
| Again | it got day. | He went | coyote, | he went and stood there. | He speared |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| itcā′Lēlam. | A′lta | atci′tax | t¡Emtk, | ō′xuē | atci′tax | t¡Emtk. | A′lta |
| ten. | Now | he made them | spits, | many | he made them | spits. | Now |

| | | | | | |
|---|---|---|---|---|---|
| nixElqɪāta-it, | ka′nauwē | atcō′ktcktamit | qaX | iā′k¡ētēnāx. | A′lta |
| he was awake, | all | he made them (roasted) | those | what he had caught. | Now |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ka′nauwē | atci′tōL¡ | tgē′Lau, | tgā′k·iLau | ō′owun | q¡atsE′n | nō′yamx | gō |
| all | he finished them | taboos, | their taboos | the silver-side salmon | first | they arrive | at |

| | | | | | | |
|---|---|---|---|---|---|---|
| Niā′xaqcē. | Ia′xkatē | ayō′La-it. | Nē′k·im | it¡ā′lapas: | “Ē′ka-y- | ōxō′xō |
| Niā′xaqcē. | Then | he stayed. | He said | coyote: | “Thus | they will do |

| | | | | | | |
|---|---|---|---|---|---|---|
| Natē′tanuē, | manix | Lmē′mElōst | kLkLōcgā′liL | Lgā′xō-y- | ō′owun, | nau′i |
| the Indians, | when | corpses | who takes them (prepares for burial) | he eats them | silver-side salmon | at once |

| | | | | | | |
|---|---|---|---|---|---|---|
| k¡aya′-y- | axā′xō. | Ma′nix | gaLā′k¡auk¡au | Lgā′Xō-y- | ō′owun, | nau′i |
| nothing | they will become. | When | a murderer | he eats them | silver-side salmon, | at once |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| k¡aya′-y- | axā′xō. | Ē′ka | Lqēlā′wulX, | ē′ka | LqLā′xit. | A′la | nai′ka, |
| nothing | they will get. | Thus | a girl menstruating the first time, | thus | a menstruating woman. | Even | I, |

| | | |
|---|---|---|
| ā′la | tEll | anE′xax.” |
| even | tired | I became.” |

| | | | | | | |
|---|---|---|---|---|---|---|
| A′lta | nē′tē, | kaxä′ | nitē′mām | ayugō′t¡ōm | tā′nEmckc | tkɪolā′lipL· |
| Now | he came, | where | he arrived coming | he met them | women | digging much with sticks. |

| | | | | | |
|---|---|---|---|---|---|
| Atctuwa′amtcxōkō: | “Ē′kta | amcgiā′wul?” | “Ā | tā′lalX | ntcktā′wul.” |
| He asked them: | “What | are you doing?” | “Ah | gamass | we make.” |

| | | | | | | |
|---|---|---|---|---|---|---|
| “Qantsī′x· | Lx | Tiā′k¡ēlakē | pōc | tā′lalX | aqta′wul, | amcgiupā′yaLx |
| “How | may be | Clatsop | if | gamass | is made, | you dig |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| iq¡aLxoē′ma | k¡a | ēcanā′tauᵋ, | iā′mkXa | qiupiā′Lxa | gō | x·ik | ilē′ē. |
| beets (?) | and | thistles (?), | only | they will be dug | in | this | land. |

| | | | | | | |
|---|---|---|---|---|---|---|
| Nēkct | tā′lalX | qtE′tpiaLxax.” | A′lta | atgiupā′yaLx | iq¡aLxoē′ma | k¡a |
| Not | gamass | it is dug.” | Now | they dig | beets (?) | and |

| | | | | | | |
|---|---|---|---|---|---|---|
| ēcanā′tauᵋ. | Ayōē′taqL | qō′tac | tā′nEmckc. | AtcuXugō′mē | qō′ta | tā′lalX. |
| thistles (?). | He left them | those | women. | He made poor | that | gamass. |

| | | | |
|---|---|---|---|
| Lᵋē′Lpatē | nō′xôx | qō′ta | tā′lalX. |
| Scylla | became | that | gamass. |

| | | | | | | |
|---|---|---|---|---|---|---|
| Nitē′mam | Tiā′k¡ēlakē. | A′lta | tcā′ēpaē. | L¡ap | atcā′yax | Liā′wuX |
| He came to | Clatsop. | Now | it was spring. | Find | he did him | his younger brother |

| | | | | | |
|---|---|---|---|---|---|
| iā′xkatē | itcā′yau. | Atciō′lXam | Liā′wuX: | “Tgt¡ō′kti | tEnauā′itk |
| there | the snake. | He said to him | to his younger brother: | “Good | net |

| | | | | | | |
|---|---|---|---|---|---|---|
| txqtā′xō.” | Nē′k·im | itcā′yau: | “Mai′ka | imē′Xaqamit.” | A′lta | acgō′mEl |
| we two make it.” | He said | the snake: | “Your | your mind.” | Now | they two bought it |

| | | | | | | |
|---|---|---|---|---|---|---|
| ōmō′tan. | A′lta | aqcgê′mgīktē | ōcuē′ēē | k¡a-y- | ōqōsā′na. | AcE′ktgEm. |
| material for twine. | Now | they were paid | the frog | and | the newt. | They span. |

| | | | | | | |
|---|---|---|---|---|---|---|
| A′lta | nixElā′ya-itx, | atciāgElā′ya-itx | ōmō′tan. | A′lta | itcā′yau | cka |
| Now | he always cleaned, | he cleaned it much | the material for twine. | Now | the snake | and |

| | | | | |
|---|---|---|---|---|
| nikɪxē′lalEma-itx. | A′lta | acktgEmā′ya-itx | ōcuē′ēē | k¡a-y- | ōqosā′na. |
| he crawled about much. | Now | they two span much | frog | and | newt. |

| | | | | | |
|---|---|---|---|---|---|
| A′lta | atciō′lXam | Liā′wuX: | “Ē′mx·Ela-y- | ē′mx·Ela! | Ka′nauwē |
| Now | he said to him | to his younger brother: | “Clean it, | clean it! | All |

| | | | | | | |
|---|---|---|---|---|---|---|
| LᵋaLā′ma | cka | mLxē′l,” | aqiō′lXam | itcā′yau. | Atciō′lXam | it¡ā′lapas: |
| days | and | you always crawl about,” | he was told | the snake. | He said to him | coyote: |

| | | | | | | |
|---|---|---|---|---|---|---|
| “Mai′ka | tā′nata | mtā′xō, | nai′ka | tā′nata,” | nē′k·im | it¡ā′lapas. |
| “You | one side | you will make it. | I | the other side.” | he said | coyote. |

| Aqʟō'kXuʟ¡ | ʟanē'ctukc, | tiā'ʟanē'ctukc | it¡ā'lapas: | "Ai'aq, | ai'aq, |
|---|---|---|---|---|---|
| It was finished | the twine, | his twine | coyote's: | "Quick, | quick, |

| ai'aq!" | aqiō'lXam | itcā'yau. | Amcinguwā'kōt, | mxᴇ'lgēkᵘtck." | Nē'k·im |
|---|---|---|---|---|---|
| quick!" | he was told | the snake. | You let me wait, | make net." | He said |

| itcā'yau: | "Mai'ka | amcinguwā'kōt," | aqiō'lXam | it¡ā'lapas. | A'lta |
|---|---|---|---|---|---|
| the snake: | "You, | you let me wait," | he was told | coyote. | Now |

| nixᴇ'lgēkᵘtck | it¡ā'lapas. | Atcʟō'kXuʟ¡ | ka'nauwē | atci'tōkᵘtck. | Tᴇ'pa-it |
|---|---|---|---|---|---|
| he made net | coyote. | He finished it | all | he made net. | Rope |

| cktā'xo-il | qō'cta | cᵋā'kil. | Atci'ʟax | ʟᴇ'qXun | it¡ā'lapas. | Ia'xkatē |
|---|---|---|---|---|---|---|
| they two made it | those | two women. | He made it | net-buoy | coyote. | There |

| nikᴛxē'lalᴇma-itx | itcā'yau. | Nē'k·im | it¡ā'lapas: | "ʟᴇ'kXun | ʟᴇ'Xa!" |
|---|---|---|---|---|---|
| he crawled about much | the snake. | He said | coyote: | "Net-buoy | make!" |

| aqiō'lXam | itcā'yau. | "Amcinguwā'kōt." | Nē'k·im | itcā'yau: | "Ai'aq, |
|---|---|---|---|---|---|
| he was told | the snake. | "You let me wait." | He said | the snake: | "Quick, |

| ai'aq, | āmxᴇlᴇXulā'ma! | Amcinguwā'kōt." | Atcʟā'ʟgōʟ¡ | ʟᴇ'qXun |
|---|---|---|---|---|
| quick, | make haste! | You let me wait." | He finished it | the net-buoy |

| it¡ā'lapas. | ʟqā'nakc | atci'ʟgᴇlōyē. | Nixᴇ'ltōm | itcā'yau. | Gō |
|---|---|---|---|---|---|
| coyote. | Stones | he went to take them. | He accompanied him | the snake. | At |

| Sōguamē'ts¡iak | ʟqā'nakc | aʟgᴇ'cgᴇlōya. | Nēkʟxē'l | qix· | itcā'yau | gō |
|---|---|---|---|---|---|---|
| Tongue Point | stones | they two went to take them. | He crawled about much | that | snake | at |

| qō'ʟa | ʟqā'nakc. | Tcʟō'guiʟxat | it¡ā'lapas | ʟqā'nakc. | Acē'Xkō. |
|---|---|---|---|---|---|
| those | stones. | He carried them down often | coyote | the stones. | They went home. |

| AcXkō'mam. | Ā'yō | tᴇ'kcēu | it¡ā'lapas, | ayō'kuiya· | tᴇ'kcēu. | Nixᴇ'ltōm |
|---|---|---|---|---|---|---|
| They arrived at home. | He went | spruce roots | coyote, | he went to get them | spruce roots. | He accompanied him |

| itcā'yau. | Iā'xkatē | ʟᴇ'kʟᴇk | ā'tciax | ilē'ē | it¡ā'lapas. | Iā'xkatē | itcā'yau |
|---|---|---|---|---|---|---|---|
| the snake. | There | dig | he did it | the ground | coyote. | There | the snake |

| nikʟxē'l. | Acē'Xkō. | Tc¡ᴇ'xtc¡ᴇx | atci'tax | tᴇ'kcēu | it¡ā'lapas. |
|---|---|---|---|---|---|
| crawled about much. | They went home. | Split | he did them | the spruce roots | coyote. |

| "Wu'ska | mᴇ'kxōtckē," | aqiō'lXam | itcā'yau, | "amcinguwā'kōt." | Nē'k·im |
|---|---|---|---|---|---|
| "Go on, | work," | he was told | the snake, | "you let me wait." | He said |

| itcā'yau: | "Ai'aq, | ai'aq, | mᴇ'kxōtckē!" | aqiō'lXam | it¡ā'lapas, |
|---|---|---|---|---|---|
| the snake: | "Quick, | quick, | work!" | he was told | coyote, |

| "amcinguwā'kōt." | A'lta | atcʟauwē'xētᴇq | tiā'nauwa-itk | it¡ā'lapas. |
|---|---|---|---|---|
| "you let me wait." | Now | he tied it to the buoys | his net | coyote. |

| Wuk¡ | atcā'yax | icō'ᴇltc. | A'lta | iā'xkati | atcʟauwē'xētᴇq | tiā'nauwa-itk. |
|---|---|---|---|---|---|---|
| Straight | he made it | a mat. | Now | there | he tied it to the buoys | his net. |

| Ia'xkatē | nikᴛxē'lalᴇma-itx | itcā'yau. | Atcʟō'kXuʟ¡ | tiā'nauwa-itk |
|---|---|---|---|---|
| There | he crawled around much | the snake. | He finished it | his net |

| it¡'ā'lapas. | Quʟ | atctā'wix | kᵘʟā'xanē. | Kawī'X | ayō'pa | it¡ā'lapas. |
|---|---|---|---|---|---|---|
| coyote. | Hang up | he did it | outside. | Early | he went out | coyote. |

| Ā'nqatē | quʟ | tā'wēwut | itcā'yau | tiā'nauwa-itk. | "Ē | ʟgā'wuX," |
|---|---|---|---|---|---|---|
| Already | hang up | it did | the snake | his net. | "Eh | younger brother." |

| atciō'lXam | "tci'nxgakō." | Nixᴇmā'tcta-itk | it¡ā'lapas. | Atcā'yuʟ |
|---|---|---|---|---|
| he said to him | "he got the better of me." | He was ashamed | coyote. | He won over him |

| itcā'yau. | Aqā'yuʟ | it¡ā'lapas. | Nē'k·im | it¡ā'lapas: | "Ma'nix | nauā'itk |
|---|---|---|---|---|---|---|
| the snake. | He lost | coyote. | He said | coyote: | "When | net |

| ʟktā'xō | ʟgōʟē'lᴇXᴇmk, | a'lta | tä2ll | ʟxā'xo-ilᴇmx, | tcx·ī | aʟkʟō'kōʟax. |
|---|---|---|---|---|---|---|
| makes | a person, | now | tired | he shall always get, | then | he shall finish it. |

| Näkct | tgt¡ō'kti | qīgō | nikct | tᴇll | amᴇ'xax." | Nē'k·im | itcā'yau: |
|---|---|---|---|---|---|---|---|
| Not | good | when | not | tired | you get." | He said | the snake: |

| "Ayamō'lXam | amcinguwā'kōt;" | aqiō'lXam | it¡ā'lapas. |
|---|---|---|---|
| "I told you, | you let me wait;" | he was told | coyote. |

| Nē'ktcuktē. | Aʟxēnauwā'itgēmam. | Aci'xanXa. | Nau'i | môkct |
|---|---|---|---|---|
| It got day. | They went to catch salmon in net. | They laid the net. | At once | two |

1 atce′ʟa-it. Nau′i atcugō′pᴇna tctā′nauwa-itk it¡ā′lapas. A′lta qē′xtcē
they caught. At once he jumped across it their net coyote. Now intending

2 aci′xēnauā-itgē; aʟtuwā′tcgōm. Tā′mka môkct ka ictā′k¡ētēnax. A′lta
they caught salmon in their net; it got flood tide. Only two only their catch. Now

3 aʟtuwā′tcgōm. A′lta aci′Xkō. Ō′lō gia′xt it¡ā′lapas. Nē′k·im, nau′i
it got flood-tide. Now they went home. Hungry he got coyote. He spoke, at once

4 nixᴇ′lgixc aci′xēlᴇktc. Aʟxgē′ktcik aʟxʟxā′lᴇm. Ōcoē′ēe k¡a-y-
he split it they roasted it. It was roasted he ate. The frog and

5 ōq¡ōsā′na ctā′lē. Nē′ktcuktē, wiXt aʟxēnauwā′itgēma. Itcā′paēt
the newt their cousins. It got day, again they went to catch salmon in the net. Looking after the rope

6 ōq¡ōsā′na; tā′yacaxala itcā′yau, ayā′ckuiʟx it¡ā′lapas.
the newt; the one at the upper end of the net the snake, the one at the lower end of the net coyote.

7 Aʟᴇ′xēnauw-āitgē qē′xtcē, acuwā′tka ka aʟtuwā′tcgōm. Aʟi′Xkō.
They caught salmon in the net intending, they did not get anything and it became flood-tide. They went home.

8 Ē′x·ʟXa-ūt it¡ā′lapas. Atcʟā′auwitcXa. Atciuwā′amtcxōkō iā′ēlitk.
He was angry coyote. He defecated. He asked them his excrements.

9 Nē′k·im iā′elitk it¡ā′lapas: “imē′ʟ¡ᴇmēnXut.” “x·ik tiā′ᵋwit
They said his excrements coyote: “you lied.” “This his legs

10 ōxo-iʟk¡ā′yōkōma. Manix atgiā′waᵋox iguā′nat, nākct aʟkcugupᴇ-
bandy. When they catch it salmon, not they jump

11 nā′kux ʟa′nauwa-itk. Nākct mcugō′tkakō tᴇmē′nauwa-itk. Manix
across it, their net. Not you step across your net. When

12 q¡’atsᴇ′n aqtōtē′nax tguā′nat, gō′yē ōᵋō′ʟax tcx·ī aqtā′xs.” Nē′k·im
first they are killed salmon, thus the sun then they are cut.” He said

13 it¡ā′lapas: “Ō, ta′kᴇ kopᴇ′t amxanlgu′ʟitck.” Nē′ktcuktē wiXt
coyote: “Oh, then enough you told me.” It got day again

14 aʟxēnauwa′-itgēmam. Ma′nix aʟgiā′waᵋox igua′nat, nākct atcugōpᴇ-
they went to catch salmon in the net. When they killed him a salmon, not he jumped

15 nā′kux tiā′nauwa-itk. Mō′kcti aʟᴇ′xana kopā′ti aʟē′ʟ¡a-it tguā′nat.
across it his net. Twice they laid the net that many went into the net salmon.

16 Atcō′kō qaX ōq¡ōsā′na: “ʟa′xtēwa, takᴇ pāʟ nē′xax ʟtcuq x·iau
He ordered her that newt. “Bail out, then full it got water that

17 ikanī′m. Akʟā′xtēwa-y- ōq¡ōsā′na. Qē′xtcē aʟᴇxē′nauwā-itgē
canoe. She bailed it out the newt. Intending they caught salmon in the net,

18 aʟuwē′tcgōm. Aʟᴇ′Xkō. Aʟgō′xōtᴇq iʟā′k¡ētēnax gō wē′wuʟē.
it became flood-tide. They went home. They put it down what they had caught in the interior of the house.

19 Gō nō′yam ōᵋō′ʟax ka nixᴇ′lgixc it¡ā′lapas. Ä2 ka qaX ō′ōwᴇn
There arrived the sun and he split it coyote. Thus that silver-side salmon

20 ā′tcaxc, ā′ka atci′taxc qō′ta tkuā′nat. Kulā′yi-y- uyā′k¡ᴇltcin
he cut it, thus he cut them those salmon. Far its head

21 cga′amtkct, kulā′yi-y- uyā′kōtcX, kulā′yi-y- ā′yaʟᵋa ciā′amtkct,
its spit, far its back, far its meat its spit,

22 kulā′yi ʟiā′apta ʟctā′amtkct. Aʟxgē′ktcikt. Nē′ktcuktē, wiXt
far its roe its spit. They were done. It got day, again

23 aʟxēnauwa′-itgēmam. Nēkct i′kta aʟgiā′waᵋ, aʟi′cx·ᴇmgᴇna.
they went to catch salmon in net. Not anything they killed it, they got nothing.

24 NiXᴇ′ʟXa it¡ā′lapas. Atcʟa′auwitcXa. Atciō′lXam iā′ēlitk:
He became angry coyote. He defecated. He said to them his excrements:

25 “Mxanᴇlgu′ʟitck, qa′daqa k·¡ē nō′xôx tik tguā′nat?” Atciō′mēla
“Tell me, why nothing they became these salmon?” They scolded him

| iā′ēlitk: | "AmXE′LōXu | na | ä′ka | qaX | ō′owun? | Oxoä′ēma | tgā′k·iLau | 1 |
|---|---|---|---|---|---|---|---|---|
| his excrements: | "You think | [int. part.] | thus as | those | silver-side salmon? | Others | its taboos | |

| ō′ōwun; | ixElôi′ma | iguā′nat | tiā′k·iLau. | Manix | mcxēnauwa′-itgēmama, | 2 |
|---|---|---|---|---|---|---|
| the silver-side salmon; | other | the salmon | its taboo. | When | you go out to catch salmon in net, | |

| ma′nix | ēauwiLā′-ita | tEmcā′nauwa-itk, | Lō′ni | mcxēnā′ya; | kopä′t | 3 |
|---|---|---|---|---|---|---|
| when | he goes into the net | your net, | three times | you lay net; | enough | |

| mcēLā′-ita | iguā′nat. | Kopä′t; | nēkct | qa′nsix· | mckLextēwā′ya. | Manix | 4 |
|---|---|---|---|---|---|---|---|
| you will take in the net | salmon. | Enough; | never | bail out | your canoe. | When | |

| meXgō′mama | ka | miā′xca | iguā′nat, | yukpā′ | tc¡Ex | miā′xō, | kulā′yi | 5 |
|---|---|---|---|---|---|---|---|---|
| you get home | and | you cut it | salmon, | here [at sides] | cut | do it, | far | |

| iā′wan | ciā′amtkct, | kulā′yi | iā′kōtcX | ciā′amtkct; | a′lta | tE′mᵋEcX | 6 |
|---|---|---|---|---|---|---|---|
| its belly, | its spit, | far | its back | its spit; | now | sticks | |

| mōxo inā′ya | lakt. | A′lta | ctcē′lEqL | mcā′xo. | A′lta | ia′xkati | 7 |
|---|---|---|---|---|---|---|---|
| place them in the ground vertically | four. | Now | two parallel sticks over the others | do. | Now | there | |

| Lgā′kōtcX | mLōkōXut¡ō′ya | ka-y- | uyā′k¡Eltcin | k¡au | gō-y- | uyā′kōtcX | 8 |
|---|---|---|---|---|---|---|---|
| its back | lay [m. obj.] on top of it | and | its head | fast | to | its back | |

| ci′Xa-ōt | ka | Liā′lict | k·¡au | ci′Xa-ōt." | Atciō′lXam | iā′ēlitk: | "Ta′kE | 9 |
|---|---|---|---|---|---|---|---|---|
| it is | and | its tail | fast | it is." | He said to them | his excrements: | "Then | |

| kopE′t | amxanElgu′Litck." | Nē′ktcuktē | aLxēnauwā′itgēmam, | 10 |
|---|---|---|---|---|
| enough | you told me." | It got day | they went to catch salmon in the net, | |

| aLktō′tēna | Lōn | tguā′nat. | Näkct | aLkLā′xtēwa. | Atcō′lXam | ōq¡osā′na: | 11 |
|---|---|---|---|---|---|---|---|
| they killed them | three | salmon. | Not | they bailed it out. | He said to her | the newt: | |

| "Igā′lEmam | ē′mᵋEcX | mā′Lxolē. | Oqōgu′nkʇat | lxgiā′xo." | Nō′ya-y- | 12 |
|---|---|---|---|---|---|---|
| "Go and take it | a stick | inland. | A club | we shall make it." | She went | |

| oq¡ōsā′na, | agiōgō′lEmam | ē′mᵋEcX | wiXt | aLE′xana. | WiXt | ēXt | 13 |
|---|---|---|---|---|---|---|---|
| the newt, | she took it | a stick | again | they laid the net. | Again | one | |

| niLē′La-it, | atcLixE′gunk. | Qē′xtcē | aLixēnauwa′-itgē, | aLixēnauwa′-itgē; | 14 |
|---|---|---|---|---|---|
| was in there, | he clubbed it. | Intending | they caught salmon in the net, | they caught salmon in the net; | |

| aLtuwē′tcgōm, | la′ktka | iLā′k¡ētēnax. | ALgō′xutEq | Lā′kunat. | 15 |
|---|---|---|---|---|---|
| it became flood-tide, | four only | what they had caught. | They put them down | their salmon. | |

| Gō | nō′yam | ōᵋō′Lax | ka | nixE′lgixc | it¡ā′lapas. | A′lta | atcō′xo-ina | 16 |
|---|---|---|---|---|---|---|---|---|
| There | he arrived | the sun | and | he split them | coyote. | Now | he placed in ground | |

| lakt | tE′mᵋEcX. | A′lta | ä′ka | atci′taxc | qō′ta | tguā′nat, | ä′ka | qigō | 17 |
|---|---|---|---|---|---|---|---|---|---|
| four | sticks. | Now | thus | he cut them | those | salmon, | as | where | |

| atciō′lXam | iā′ēlitk. | ALxgē′ktcikt. | Nā′wi | LE′kLEk | atci′Lax | qō′La | 18 |
|---|---|---|---|---|---|---|---|
| they told him | his excrements. | They got done. | Immediately | break | he did it | that | |

| LE′kXutcX | qix· | it¡ā′lapas. | Nē′ktcuktē | aLxēnauwa′itgēmam. | Näkct | 19 |
|---|---|---|---|---|---|---|
| backbone | that | coyote. | It got day | they went to catch salmon in the net. | Not | |

| i′kta | aLgiā′waᵋ | ka | aLtuwē′tcgōm. | ALE′Xko. | NiXE′LXa | it¡ā′lapas; | 20 |
|---|---|---|---|---|---|---|---|
| anything | they killed it | and | it became flood-tide. | They went home. | He was angry | coyote; | |

| atcLa′auwitcXa. | "Qa′daqa | k·¡āya | nō′xôx | tik | tguā′nat?" | 21 |
|---|---|---|---|---|---|---|
| he defecated. | "Why | nothing | they became | these | salmon?" | |

| atciuwa′amtcxōkō | iā′ēlitk. | "Ayamō′lXam," | aqiō′lXam | it¡ā′lapas; | 22 |
|---|---|---|---|---|---|
| he asked them | his excrements. | "I told you," | he was told | coyote; | |

| atciō′lXam | iā′ēlitk, | "MxE′LōXuna-ya- | ē′ka-y- | ō′ōwun | tgā′k·ilau? | 23 |
|---|---|---|---|---|---|---|
| they said to him | his excrements, | "You think [int. part.] | thus as | silver-side salmon | their taboo? | |

| Ōxoē′ma | tgā′k·iLau | tguā′nat. | Ma′nix | mcgēwaᵋō-y- | iguā′nat, | näkct | 24 |
|---|---|---|---|---|---|---|---|
| Other | their taboo | the salmon. | When | you will kill it | a salmon, | not | |

| qa′nsix· | ē′mᵋEcX | amcgixgu′nᵋEkō. | Qiā′x | qiaō′pko, | tcx·ī-y-ē′mᵋEcX | 25 |
|---|---|---|---|---|---|---|
| [any] how | [with a] stick | you strike it. | If | it is steamed, | then [with a] stick | |

| qiXgu′nEkō. | Qiā′x | q¡ōā′p | LE′taLxē, | tcx·ī | aqiā′ōpkux | iguā′nat. | 26 |
|---|---|---|---|---|---|---|---|
| it is struck. | If | nearly | autumn, | then | it is struck | the salmon. | |

| Näkct | LE′kLEk$^{u}$ | qLEtxt | Liā′kōtcX | iguā′nat | q¡atsE′n | ayō′yamx. |
|---|---|---|---|---|---|---|
| Not | break | it is done | its back | the salmon | first | it arrives. |

| Manix | aqiā′wa$^{ε}$ox | iguā′nat | ka | Lkamilā′lEq | aqLō′cgamx. | AqLik·ā′tqoax |
|---|---|---|---|---|---|---|
| When | it is killed | the salmon | and | sand | it is taken. | It is strewn |

| gō | iā′xot | ka | aqixtcē′na-ox | gō | iā′xot. | Nēkct | aqLē′xkungux.” | Nē′k·im |
|---|---|---|---|---|---|---|---|---|
| on | his eye | and | it is pressed with the fist | on | his eye. | Not | it is clubbed.” | He said |

| it¡ā′lapas: | “Ta′kE | kapE′t | amxanElgu′Litck.” | ALxēnauwa′itgēmam, |
|---|---|---|---|---|
| coyote: | “Then | enough | you told me.” | They went to catch salmon in net, |

| nē′ktcuktē. | ALē′La-it | tguā′nat. | Nau′i | Lōn | aLē′La-it. | Ka′nauwē |
|---|---|---|---|---|---|---|
| it got day. | They were in the net | salmon. | Immediately | three | were in the net. | All |

| Lkamilā′lEq | atcLEkuXōtE′qo-imx, | atcuXōtcē′nan’Emx. | Ō′xoē |
|---|---|---|---|
| sand | he strewed on each, | he pressed with his fist on each. | Many |

| aLktō′tēna | tguā′nat. | ALE′Xko | ka | aLE′xēluktc. | ALxgē′ktcikt. | A′lta |
|---|---|---|---|---|---|---|
| he killed them | salmon. | They went home | and | they roasted them. | They got done. | Now |

| aLktō′mak | gō | k$^{u}$ca′la | -y-ē′lXam. | A′lta | ōk¡uē′lak | aLE′kxax. |
|---|---|---|---|---|---|---|
| he distributed it | to | upstream | town. | Now | dried salmon | they made. |

| Nä′ktcuktē, | aLxēnauwā′itgemam. | Qē′xtcē | aLixēnauā′-itgē, | acuwā′tka; |
|---|---|---|---|---|
| It got day, | they went to catch salmon in the net. | Intending | they caught salmon in net, | they got nothing; |

| aLtuwē′tcgōm, | aLE′Xkō. | NiXE′LXa | it¡ā′lapas. | AtcLā′auwitcXa. |
|---|---|---|---|---|
| it became flood-tide, | they went home. | He became angry | coyote. | He defecated. |

| “Qa′daqa | k·¡ā′ya | nō′xôx | tik | tguā′nat.” | “Ayamō′lXam | x·ig |
|---|---|---|---|---|---|---|
| “Why | nothing | they became | these | salmon.” | “I told you | this |

| iō′L¡ElEx, | tiā′$^{ε}$wit | ōxoē′Lk¡ayōkōma. | Ō′xoē | tgā′k·iLau | qē′wa |
|---|---|---|---|---|---|
| lean one, | his legs | bandy. | Many | their taboos | those |

| tguā′nat. | Ma′nix | aqtōtē′nax | ō′xoē | tguā′nat, | nēkct | qa′nsix· |
|---|---|---|---|---|---|---|
| salmon. | If | they are killed | many | salmon, | not | [any] how |

| aqiō′ktcpax, | iā′xkatē | aqiō′lEktcX, | iā′xkatē | aqiā′x. | Ma′nix |
|---|---|---|---|---|---|
| they are carried outside, | then | they are roasted, | then | they are eaten. | When |

| nicxgā′ētix·itx, | iā′xkatē | iqiō′tgEx. | Manēx | ok¡uē′lak | aqā′x, | qiā′x |
|---|---|---|---|---|---|---|
| he leaves some of it, | there | it is put. | When | dry salmon | are made, | if |

| aLuwē′tcgōmx | agō′n | ō$^{ε}$ō′Lax, | tcx·ī-y- | ok¡uē′lak | aqā′x.” | Atciō′lXam: |
|---|---|---|---|---|---|---|
| it gets flood-tide | next | day, | then | dry salmon | it is made.” | He said to them: |

| “KapE′t | amxanElgu′Litck.” | Nē′ktcuktē | wiXt. | ALxēnāuwā′-itgēmam, |
|---|---|---|---|---|
| “Enough | you told me.’ | It got day | again. | They went to catch salmon in the net, |

| aLktō′tēna | tguā′nāt, | ō′xoē | aLktō′tēna | tguā′nāt. | ALktō′lEktc |
|---|---|---|---|---|---|
| they killed them | the salmon, | many | they killed them | salmon. | They roasted them |

| ka′nauwē, | aLxgē′ktcikt. | A′lta | aLguguixē′mam | tê′lx·Em, | aqō′gō-y- |
|---|---|---|---|---|---|
| all, | they got done. | Now | they invited them | the people, | she was sent |

| ōq¡’ōsā′na. | Nōxo-iLxE′lEmam | gō | tā′yaqL | it¡ā′lapas. | Alō′XoL¡ |
|---|---|---|---|---|---|
| the newt. | They went to eat | at | his house | coyote's | They finished |

| nōxō-iLxā′lEm | tê′lx·Em. | Iā′xkate | atoē′takT | qtoxōgō′itix·it. | A′lta-y- |
|---|---|---|---|---|---|
| they ate | the people. | Then | they left it | what they had left over. | Now |

| ē′kXak$^{u}$tē | nē′xax. | Kawī′2X | ka | ā′LōLx, | aLE′xana. | K·¡ē, | nēkct |
|---|---|---|---|---|---|---|---|
| low water in the morning | it was. | Early | and | they went to the beach, | they laid the net. | Nothing, | not |

| ē′kta, | aLE′xēnaua-itgē | cka | aLtuwā′tcgōm. | Näkct | ē′kta | aLgiā′wa$^{ε}$; |
|---|---|---|---|---|---|---|
| anything | they caught salmon in the net | and | it became flood-tide. | Not | anything | they killed it; |

| aLi′cXumgEna. | Mâ′kcti | qē′xtcē | aLxēnauwā′itgēmam | kawī′X, |
|---|---|---|---|---|
| they did not get anything. | Twice | intending | they went to catch salmon in the net | early, |

| acuwā′tka, | aLcXE′mugEnax. | AtcLā′auwitcXa | it¡ā′lapas. | Atciō′lXam |
|---|---|---|---|---|
| they did not get anything, | they did not get anything. | He defecated | coyote. | He said to them |

| iā′ēlitk: | “Qa′daqa | k¡ā′ya | nō′xôx | tguā′nat?” | Aqiō′lXam | it¡ā′lapas: |
|---|---|---|---|---|---|---|
| his excrements: | “Why | nothing | they became | the salmon?” | He was told | coyote: |

"Ayamō′lXam x·ik iō′ʟ¡ᴇlᴇx, ō′xoē tgā′k·iʟau qē′wa tguā′nat.
"I told you this lean one, many their taboo those salmon.

Ma′nix ē′kXakᵘtē mxēnauwa′itgēmam, qiā′x ʟāx axā′xō ōᵋō′ʟax,
If low water in the morning you go to catch salmon in the net, if out comes the sun,

tcx·ī amxᴇ′nXax. Näkct mxᴇnXā′ya manix ka nikct ʟāx ōᵋō′ʟax.
then lay net. Not lay net when then not out the sun.

Näkct qiutctpā′ya iguā′nat. Qiā′x ōk¡u′nō gīuktcpā′ya tcx·ī
Not they are carried out salmon. If a crow she will carry it out then

aqiō′ktcpax, tcx·ī aqtō′magux tguwē′ᵋ. Nēkct qā′nsiX tcagō′ktia
it is carried out, then it is distributed raw. Not [any] how it will get daylight

ōᵋō′lᴇptckiX, näkct qa′nsiX qcā′xō ciā′tckunict, qiā′x ctaō′ya tcx·ī
fire, not [any] how it is eaten its breast, if they sleep then

aqcā′x. Ma′nix aqiō′lᴇktcx iguā′nat gō-y- ōᵋō′lᴇptckiX, ayō′ktcᴇktx,
it is eaten. When it is roasted salmon at the fire, it gets done,

nā′u′i wāx aqʟā′kax ʟtcuq qaX ōᵋō′lᴇptckiX." Atciō′lXam ia′ēlitk:
immediately pour into it is done water that fire." He said to them his excrements:

"Kapᴇ′t ta′kᴇ amxanᴇlgu′ʟitck. Ē′ka-y- ōxō′xō Natē′tanuē,
"Enough then you told me. Thus they will do the Indians,

uxōnā′Xᴇnitᴇma Natē′tanuē. Ē′ka tgā′k·iʟau. Ā′la nai′ka tᴇll
the generations of Indians. Thus their taboo. Even I tired

anᴇ′xax," nē′k·im it¡ā′lapas gō Tiā′k¡ēlakē tgā′k·iʟau. Atckcō′lXam
I became," he said coyote at Clatsop their taboos. He said to them

ctā′lē: "lxkᴛā′yuwa iau′a ē′natai." Naxᴇ′ltXuitcgō ōq¡ōsā′na.
his cousins: 'We will move there to the other side." She made herself ready the newt.

Ā′tcukct itcā′yau ōcuē′ēē. A′lta a′xʟXaōt, cā′uca-u agē′x. Ayaga′ōm
He looked at her the snake [at] the frog. Now she [the frog] was angry, growling with closed mouth she did. He reached her

itcā′yau, a′lta atcā′waᵋ. Aqā′waᵋ ōcuē′ēē; itcā′yau atcā′waᵋ.
the snake, now he killed her. She was killed the frog; the snake killed her.

Aʟtē′mam ya′koa ē′natai. Aʟᴇ′xēnaua-itgē. Aʟktō′tēna tguā′nat.
They arrived here on the other side. They caught salmon in the net. They killed them salmon.

Ē′ka atci′tax Tiā′k¡ēlak, ʟkamilā′lᴇq atcʟē′kXatq gō iā′xōt qix·
Thus as they made them Clatsop, sand he strewed on them in his eye that

iguā′nat. Gōyē′ atcā′yax, atcix·tcē′na. Qē′xtcē aʟᴇ′xēnaua-itgē
salmon. Thus he did him, he pressed him with his fist. Intending they caught salmon in net

wiXt, näkct aʟgiā′waᵋ. Aʟᴇ′Xkō. Nē′ktcuktē. Aʟxēnauā′-itgēmam,
again, not they killed him. They went home. It got day. They went to catch salmon in the net,

näkct i′kta aʟgiā′waᵋ. Nē′ktcuktē wiXt, aʟixē′naua-itk. Nēkct
not anything they killed it. It got day again, they caught salmon in the net. Not

i′kta aʟgiā′waᵋ. Kalā′lkuilē nē′xax. Atcʟa′auwitcX: "Qa′daqa
anything they killed it. Scold he did. He defecated: "Why

k·¡ē nō′xôx tik tguā′nat?" "Ē, mē′ʟ¡ala, it¡ā′lapas. Ma′nix
nothing they became these salmon?" "Oh, you fool, coyote. When

mēuwa′ᵋō iguā′nat cka mikᴛtu′qoēma! MXa′ʟōXᴇna-y- ē′ka
you will kill a salmon and you kick him! You think [int. part.] thus as

Tiā′k¡ēlakē?" Nē′k·im it¡ā′lapas: "ō!" Nē′ktcuktē, wiXt aʟxēnauwa′-
Clatsop?" He said coyote: "Oh!" It got day, again they went to catch

itgēmam. Aʟᴇ′xāna. Môkct aʟktō′tēna tguā′nat. WiXt aʟᴇ′xana,
salmon in the net. They laid the net. Two they killed them salmon. Again they laid net,

ʟōn aʟktō′tēna tguā′nat. Atcē′xaluketgō ēXt mā′ʟxolē. Nēlgā′Xit
three they killed them salmon. He threw it ashore one upland. He fell down headlong

ā′yacqᴛ gō ʟqamēlā′lᴇq qix· iguā′nat. Qē′xtcē wiXt aʟᴇ′xana.
his mouth in the sand that salmon. Intending again he laid the net.

1 K¡ē nēkct i'kta aLgiā'waᵋ. ALixē'naua-itgē qē'xtcē cka
Nothing not anything he killed it. He caught salmon in net intending and

2 aLtuwā'tcgōm. Näkct i'kta aLgiā'waᵋ. Qoā'nEmka iLā'k¡ētēnax.
it became flood-tide. Not anything they killed it. Five only what they caught.

3 Āli'Xkō. Tsō'yustē nixE'lgixc it¡ā'lapas. ALE'xēluktc, aLxgē'ktcEkt.
They went home. In the evening he split them coyote. They roasted them, they were done.

4 Nē'ktcuktē aLxēnauwa'itgēmam, näkct i'kta aLgiā'waᵋ. Kalā'lkuilē
It got day they went to catch salmon in the net, not anything they killed it. Scold

5 nē'xax it¡ā'lapas. AtcLā'auwitcXa: "Qa'daqa k¡ā'ya nō'xôx tik
he did coyote. He defecated: "Why nothing they became these

6 tguā'nat?" "Ē, mE'L¡ala, it¡ā'lapas! MxE'LōXEna-y- ē'ka
salmon?" "Oh, you fool, coyote! You think [int. part.] thus as

7 Tiā'k¡ēlakē? Näkct qix·itkctguā'liL iguā'nat, ē'wa kē'kXulē
Clatsop? Not he is thrown ashore salmon, thus down

8 ā'yaqtq, tgā'k·iLau. Manix mēwa'ᵋo iguā'nat, a'lta amLgElō'ya
his head, it is their taboo. When you kill him a salmon, now go and take them

9 Lā'lēlē, ma'nix ō'xoē tguā'nat amtōtē'na, ka'nauwē amLauwē'qcamita
salmon-berries, when many salmon you have killed them, all you put into their mouths

10 Lā'lēlē." "Ō, takE kopE't amxanElgu'Litck," atciō'lXam iā'ēlitk.
salmon-berries." "Oh, then enough you told me," he said to them his excrements.

11 Nē'ktcuktē. WiXt aLxēnauwa'itgēmam. Ō'xoē aLktō'tēna tguā'nat.
It got day. Again they went to catch salmon in the net. Many they killed them salmon.

12 Atcō'kō oq¡ōsā'na, Lā'lēlē agE'LgElōya. AkLE'Lkᵘɿam Lā'lēlē
He sent her the newt, salmonberries she shall go to take them. She brought them salmonberries

13 ōq¡ōsā'na. A'lta aqLauwē'qcEmt qō'La Lā'lēlē qō'ta tguā'nat.
the newt. Now they were put into their mouths those salmonberries those salmon.

14 Nē'ktcuktē, wiXt aLxēnaua'itgēmam.
It got day, again they went to catch salmon in the net.

ALōgō'ōm ōxoēnauwā'-itgē gō mā'Lnē. Mank mā'ēma aLE'xana.
They met men fishing salmon with net at on water. A little seaward they laid net.

16 tcä'xēL aLE'xana, ka aLō'tctuwilX, mank kᵘcalā'. ALE'Xkō qix·
several times they laid the net, and they ascended the river, a little up the river. They passed it that

17 ikanī'm, itā'xēnim qō'tac ōxoēnauā'itgē. ALE'xana. ALExē'naua-itgē
canoe, their canoe these men fishing salmon with net. They laid their net. They caught salmon in the net

18 qē'xtcē, nēkct i'kta aLgiā'waᵋ. ALE'cXumgEna. ALE'Xkō;
intending, not anything they killed it. They did not catch anything. They went home:

19 kalā'lkuilē nē'xax it¡ā'lapas. AtcLā'auwitcXa: "Qa'daqa k¡ā'ya
scold he did coyote. He defecated: "Why nothing

20 nō'xôx tik tguā'nat?" "Yä2, x·ik iō'L¡'ElEx, ma'nix mēwa'ᵋo
became these salmon?" "Yä, this lean one, when you kill him

21 iguā'nat, iā'xkatē mxEnxā'ya. WiXt ēXt mēwa'ᵋō, wiXt iā'xkatē
a salmon, there you lay net. Again one you kill him, again there

22 mxEnxā'ya. Näkct mxgō'ya ikanī'm, ma'nix ōxoēnauā'-itgē tê'lx·Em.
lay net. Not pass a canoe, when they put salmon in a net people.

23 Tgā'k·iLau." "Haō'," nē'k·im it¡ā'lapas. Nē'ktcuktē, wiXt
It is their taboo." "Haō," he said coyote. It got day, again

24 aLxēnauā'-itgēmam. Nē'k·im it¡ā'lapas: "Ā'la nai'ka ā'la tEll
they went to catch salmon in net. He said coyote: "Even I even tired

25 nE'xax; ē'ka-y- ōxō'xō Natē'tanuē. Nēkct Lgiā'xō iguā'nat
I become; thus they will do the Indians. Not it will eat him salmon

| gaʟā′k¡auk¡au, | ē′ka | ʟmē′mᴇlōct | kꞁkꞁōcgā′liʟ, | ē′ka | ʟqēlā′wulX, | 1 |
|---|---|---|---|---|---|---|
| a murderer, | thus | corpses | who takes [them] always, | thus | girl first menstruating, | |

| ē′ka | ʟqʟā′Xit, | ē′ka | ʟᴇ′pʟ’au. | Ka′nauwē-y- | ē′ka | tgā′k·iʟau | tê′lx·ᴇm | 2 |
|---|---|---|---|---|---|---|---|---|
| thus | menstruated woman, | thus | widow and widower. | All | thus | their taboo | people | |

| nuxunā′xᴇnitᴇma | tê′lx·ᴇm. | 3 |
|---|---|---|
| generations of | people. | |

## *Translation*

Coyote was coming. He came to Gōt’a′t. There he met a heavy surf. He was afraid that he might be drifted away and went up to the spruce trees. He stayed there a long time. Then he took some sand and threw it upon that surf: “This shall be a prairie and no surf. The future generations shall walk on this prairie.” Thus Clatsop became a prairie. The surf became a prairie.

At Niā′xaqcē a creek originated. He went and built a house at Niā′xaqcē. He went out and stayed at the mouth of Niā′xaqcē. Then he speared two silver-side salmon, a steel-head salmon, and a fall salmon. Then he threw the salmon and the fall salmon away, saying: “This creek is too small. I do not like to see here salmon and fall salmon. It shall be a bad omen when a fall salmon is killed here; somebody shall die; also when a salmon is killed. When a female salmon or fall salmon is killed a woman shall die; when a male is killed a man shall die.” Now he carried only the silver-side salmon to his house. When he arrived there he cut it at once, steamed it and ate it. On the next day he took his harpoon and went again to the mouth of Niā′xaqcē. He did not see anything, and the flood tide set in. He went home. On the next day he went again and did not see anything. Then he became angry and went home. He defecated and said to his excrements: “Why have these silver-side salmon disappeared?” “Oh, you with your bandy legs, you have no sense. When the first silver-side salmon is killed it must not be cut. It must be split along its back and roasted. It must not be steamed. Only when they go up river then they may be steamed.” Coyote went home. On the next day he went again and speared three. He went home and made three spits. He roasted each salmon on a spit. He had three salmon and three spits. On the next day he went again and stood at the mouth of the creek. He did not see anything until the flood tide set in. Then he became angry and went home. He defecated. He spoke and asked his excrements: “Why have these silver-side salmon disappeared?” His excrements said to him: “I told you, you with your bandy legs, when the first silver-side salmon are killed spits must be made, one for the head, one for the back, one for the roe, one for the body. The gills must be burnt.” “Yes,” said Coyote. On the next day he went again. He killed again three silver-side salmon. When he arrived at home he cut them all and made many spits. He roasted them all separately. The spits of the breast, body, head, back, and roe were at separate places. Coyote roasted them. On the next morning he went again. He speared ten silver-side salmon. Coyote was very glad. He came home and split part of the fish. The other part he left and went to sleep. On the next morning he roasted the rest. Then he went again and stood at the mouth of the river. He did not see anything before the flood tide set in. He went home. On the next morning he went again, but again he did not see anything. He went home angry. He defecated and asked his excrements: "Why have these silver-side salmon disappeared?" His excrements scolded him: "When the first silver-side salmon are killed, they are not left raw. All must be roasted. When many are caught, they must all be roasted before you go to sleep." On the next morning Coyote went and stood at the mouth of the river. He speared ten. Then he made many double spits, and remained awake until all were roasted that he had caught. Now he had learned all that is forbidden in regard to silver-side salmon when they arrive first at Niā′xaqcē. He remained there and said: "The Indians shall always do as I had to do. If a man who prepares corpses eats a silver-side salmon, they shall disappear at once. If a murderer eats silver-side salmon, they shall at once disappear. They shall also disappear when a girl who has just reached maturity or when a menstruating woman eats them. Even I got tired."

Now he came this way. At some distance he met a number of women who were digging roots. He asked them: "What are you doing?" "We are digging gamass." "How can you dig gamass at Clatsop? You shall dig [a root, species?] and thistle [?] roots in this country. No gamass will be dug here." Now they gathered [a root, species?] and thistle [?] roots. He left these women and spoiled that land. He transformed the gamass into small onions.

Then he came to Clatsop. It was the spring of the year. Then he met his younger brother the snake. He said to him: "Let us make nets." The snake replied: "As you wish." Now they bought material for twine, and paid the frog and the newt to spin it. Now Coyote cleaned all the material for twine while the snake was crawling about. Then the frog and the newt spun it. Then Coyote said to his younger brother: "Clean it, clean it. You crawl about all day." Thus he spoke to the snake. Coyote continued: "You shall make one side of the net, I make the other." Coyote finished his twine and said to the snake: "Quick! quick! you let me wait. Make your net." The snake replied: "You let me wait." Thus he spoke to Coyote. Now, Coyote made his net. He finished it all. The two women made the ropes, Coyote made the net buoys; while the snake crawled about. Coyote said: "Make your net buoys; you let me wait." Thus he said to the snake. The snake replied: "Make haste! you let me wait." Coyote finished his net buoys. Then he went to look for stones, and the snake accompanied him. They went for stones to Tongue point. The snake crawled about among the stones, while Coyote carried them down. They went home.

After they reached home Coyote went to gather spruce roots. The snake accompanied him. Coyote dug up the ground and the snake crawled about at the same place. They went home. Coyote split the spruce roots. "Go on; work," he spoke to the snake; "you let me wait." The snake replied: "Quick, quick; work! you let me wait." Now Coyote tied his net to the buoys and laid it down flat on a large mat. Then he tied it to the buoys. The snake crawled about at the same place. Coyote finished his net and hung it up outside. Early the next morning he stepped out of the house, and there hung already the net of the snake. "Oh, brother," he said, "you got the better of me." Coyote was ashamed. The snake had won over him. Coyote said: "When a person makes a net, he shall get tired before he finishes it. It would not be well if he would not get tired." The snake said to him: "I told you that you would let me wait."

It got day. Then they went to catch salmon in their net. They laid the net and caught two in it. Coyote jumped over the net. Now they intended to catch more salmon, but the flood-tide set in. They had caught only two before the flood-tide set in. Now they went home. Coyote said that he was hungry, and he split the salmon at once. They roasted them. When they were done they ate. The frog and the newt were their cousins. The next morning they went fishing with their net. The newt looked after the rope, the snake stood at the upper end of the net, Coyote at the lower end. They intended to catch salmon, but they did not get anything until the flood-tide set in. They went home. Coyote was angry. He defecated and spoke to his excrements: "You are a liar." They said to him: "You with your bandy-legs. When people kill a salmon they do not jump over the net. You must not step over your net. When the first salmon are killed, they are not cut until the afternoon." "Oh," said Coyote, "You told me enough." On the next morning they went fishing. When they had killed a salmon they did not jump over the net. They laid their net twice. Enough salmon were in the net. Then he ordered the newt: "Bail out the canoe, it is full of water." She bailed it out. Then they intended to fish again, but the flood-tide set in. They went home and put down what they had caught in the house. In the afternoon Coyote split the salmon. He split them in the same way as the silver-side salmon. He placed the head, the back, the body, and the roe in separate places and on separate double spits. They were done. The next morning they went fishing. They did not kill anything. Coyote became angry and defecated. He said to his excrements: "Tell me, why have these salmon disappeared?" His excrements scolded him: "Do you think their taboo is the same as that of the silver-side salmon? It is different. When you go fishing salmon and they go into your net, you may lay it three times. No more salmon will go into it. It is enough then. Never bail out your canoe. When you come home and cut the salmon, you must split it at the sides and roast belly and back on separate double spits. Then put four sticks vertically into the ground [so that they form a square] and lay two horizontal sticks across them. On top of this frame place the back with the head and the tail attached to it." He said to his excrements: "You told me enough." On the next morning they went fishing and killed three salmon. They did not bail out their canoe. Then he said to the newt: "Fetch a stick from the woods. We will make a club." She went and brought a stick. Then they laid their net again. Again a salmon was in it and he killed it with his club. They intended to continue fishing, but the flood-tide set in. They killed four only. They put down their salmon. In the afternoon Coyote cut them and put four sticks into the ground. Now he did as his excrements had told him. When they were done he broke the backbone at once. On the next morning they went fishing. They did not kill anything before the flood-tide set in. They went home. Coyote was angry and defecated. "Why have these salmon disappeared?" he asked his excrements. "I told you," they said to Coyote; "do you think their taboo is the same as that of the silver-side salmon? It is different. When you kill a salmon you must never strike it with a stick. When they may be boiled, then you may strike them with a stick. When it is almost autumn you may strike them with a stick. Do not break a salmon's backbone when they just begin to come. When you have killed a salmon take sand, strew it on its eye, and press it with your fist. Do not club it." Coyote said: "You have told me enough." On the next morning they went fishing. Salmon went into the net; three went into the net immediately. He strewed sand on each and pressed each. He killed many salmon. They went home and roasted them. When they were done he distributed them among the people of the town above Clatsop. Now they dried them. On the next morning they went fishing. They tried to fish but did not catch anything before the flood-tide set in. They went home. Coyote was angry. He defecated: "Why have these salmon disappeared?" "I told you, you lean one, with your bandy-legs. There are many taboos relating to the salmon. When you have killed many salmon you must never carry them outside the house. You must roast and eat them at the same place. When part is left they must stay at the same place. When you want to dry them you must do so when the flood-tide sets in on the day after you have caught them." He said to them: "You have told me enough." On the next morning they went fishing again. They killed many salmon. They roasted them all. When they were done he invited the people. The newt was sent out. They came to eat in Coyote's house. They finished eating. Then they left there what they had not eaten. Now it was low water in the morning. They went out early to lay their net, but they did not catch anything. They fished until the flood-tide set in. They did not kill anything. They were unsuccessful. Twice they tried to go fishing early in the morning, but they were unsuccessful; they did not catch anything. Coyote defecated and said to his excrements: "Why have the salmon disappeared?" Coyote received the answer: "I told you, you lean one, that the salmon has many taboos. When you go fishing and it is ebb-tide early in the morning, you must not lay your net before sunrise. The salmon must not be carried outside until a crow takes one and carries it outside. Then it must be distributed raw. No fire must be made until daylight; the breast must not be eaten before the next day. When salmon are roasted at a fire and they are done, water must be poured into the fire." He said to his excrements: "You have told me enough. The Indians shall always do this way. Thus shall be the taboos for all generations of Indians. Even I got tired."

Thus spoke Coyote about the taboos of Clatsop. He said to his cousins: "We will move to the other side." The newt made herself ready. Then the snake looked at the frog, who was growling. The snake reached her, struck, and killed her.

Now they arrived here on this side. They went fishing and killed salmon. He did the same way as in Clatsop. He strewed sand on the eye of that salmon. He pressed its eye. Then they intended to fish again, but they did not kill anything. They went home. On the following morning they went again fishing, but they did not kill anything. On the next morning they went fishing again, but they did not kill anything. Coyote scolded. He defecated: "Why have these salmon disappeared?" "Oh, you foolish Coyote. When you kill a salmon you must kick it. Do you think it is the same here as at Clatsop?" "Oh," said Coyote. On the next morning they went fishing again. They laid their net and caught two salmon. They laid their net again and caught three salmon. He threw one ashore. It fell down head first, so that the mouth struck the sand. They tried to lay their net again, but they did not kill anything. They tried to fish until the flood tide set in. They had not killed anything. They had caught five only. They went home. In the evening Coyote cut the salmon and roasted them. They were done. The following morning they went fishing, but did not kill anything. Coyote scolded. He defecated: "Why have these salmon disappeared?" "Oh, you foolish Coyote. Do you think it is the same here as at Clatsop? Do not throw salmon ashore so that the head is downward. It is taboo. When you kill a salmon go and pick salmonberries. When you have caught many salmon put salmonberries into the mouth of each." "Oh, you have told me enough," he said to his excrements. The next morning they again went fishing. They killed many salmon. He sent the newt to pick salmonberries. The newt brought the salmonberries. Now they put those berries into the mouths of those salmon. It got day and they went fishing again. They met fishermen on the water. A short distance down river they laid their net. They laid it several times and went up the river a short distance. They passed the canoes of those fishermen. They laid their net and intended to fish, but they did not kill anything. They were unsuccessful. They went home. Coyote scolded. He defecated: "Why have these salmon disappeared?" "You lean one! When you kill a salmon, and you have laid your net at one place and you kill one more, you must lay your net at the same place. You must not pass a canoe with fishermen in it. It is taboo." "Yes," said Coyote. On the next day they went again fishing. Coyote said: "Even I got tired. The Indians shall always do in the same manner. Murderers, those who prepare corpses, girls who are just mature, menstruating women, widows and widowers shall not eat salmon. Thus shall be the taboos for all generations of people."

## 7. IQOĀ′CQOAC IĀ′KXANAM.

### THE CRANE HIS MYTH.

ʟxēlā′ētix· iqoā′cqoac k¡a it¡ā′lapas k¡a ixoā′ck¡oai. Ka′nauwē 1
There were the crane and coyote and the heron. All

ʟᵋaʟā′ma ʟē′iē aʟkꞱupiā′ʟxa-it. Aʟuwē′tcgōmx. A′lta nē′k·imx 2
days mud clams they gathered. It became flood tide. Now he said

it¡ā′lapas: "Qantsī′X tq¡ō′xōʟ tᴇmē′qolēyū?" Nē′k·imx iqoā′cqoac: 3
coyote: "How many Ōq¡ō′xōʟ are your sweethearts?" He said the crane:

"Môkct ōkunī′m pā′ʟᴇma k¡a qā′mxikc pᴇnka′." Nē′k·imx it¡ā′lapas: 4
"Two canoes full and part afoot." He said coyote:

"Mᴇ′nx· ka ʟmē′qolēyū. Nai′ka qoā′nᴇm ōkunī′m pā′ʟᴇma k¡a 5
"Few only your sweethearts. I have five canoes full and

qā′mxikc pᴇnka′;" cka k¡ā nixā′xo-itx ixoā′ck¡oai. Qoā′nᴇmē 6
part afoot;" and silent he always was the heron Five times

tēaʟō′ʟx aʟkꞱō′piatx ʟē′iē ka aʟkꞱ'ā′yō-itx gō mā′ʟxôlē gō 7
their sleeps they gathered mud clams then they always slept at inland on

tᴇmᵋā′ēma. Ēē′wam atcī′ax iqoā′cqoac. Nē′xᴇlatckō it¡ā′lapas: 8
a prairie. Sleepy he made him the crane. He rose coyote:

"Ōq¡ō′xōʟ XaXaw ō′ʟxat." Atcixᴇlqē′ʟxalᴇm iqoā′cqoac; ayoō′ptitx. 9
"Ōq¡ō′xōʟ she comes down to the beach." He shouted the crane; he had slept.

Nē′k·im it¡ā′lapas: "Ka′ltas lā′xlax aiamtā′x." Ē′xoēti lā′xlax atcā′x. 10
He said coyote: "Only deceive I did you." Often deceive he did him.

A′lta aʟk¡ē′witox·itx. Nōʟx Oq¡ō′xōʟ, akʟᴇ′lgitgax; ēgi′gula aqiā′x 11
Now they fell asleep. She came Ōq¡ō′xōʟ, she put them into [basket] below he was put

it¡ā′lapas, kā′tsᴇk aqē′lgītgax iqoā′sqoas, ē′kᵘcaxala aqiā′x 12
coyote, in middle he was put the crane, on top he was made

ixoā′cqoai. Mā′ʟxolē aqʟō′kᵘꞱamx. Nixᴇl'ō′gux ixoā′cqoai. 13
the heron. Inland she arrived carrying them. He awoke the heron.

Atcō′cgamx ōē′kᵘtᴇqꞱ'ix·. Iā′xkatē nixpō′nitx. Kulā′yi nō′yamx 14
He took it a branch. There he hung. Far she arrived

uqcxē′ʟau. Nixᴇl'ō′gux it¡ā′lapas. Nē′k·imqac pᴇt nixā′x. Nixᴇl'ō′kux 15
the monster. He awoke coyote. He looked [? ?] quiet he was. He awoke

iqoā′cqoac. Atcixᴇ′lqēʟxax. "K¡ā amᴇ′x, k¡ā amᴇ′x," nē′k·imx 16
the crane. He shouted. "Silent be, silent be," he said

it¡ā′lapas. "Gᴇlxō′ctxōt uqctxē′ʟau." Akcō′kᵘꞱamx gō tᴇ′kXaqʟ 17
coyote. "She carries us the monster." She carried them two to her house

gō tga′a uqctxē′ʟau. Agiōnā′xʟatcgox qix· ē′Xat. Agō′lXam 18
to her children the monster. She lost him that one. She said to her

uxgᴇ′kxun ugō′xō: "Ē′qxamctk ē′kᴇlōya. Môkct mtᴇ′ʟkᵘꞱa 19
the eldest one her daughter: "A spit go and take it. Two carry

wuk¡ᴇma′ itē′la-itqᴇ′q." Nō′ix ugō′xo. Atciō′lXamx iā′cikc 20
straight huckleberry sticks." She went her daughter. He said to him to his friend

it¡ā′lapas: "Mixᴇnʟk¡ā′yōgō imē′tuk ma′nix aqᴇmō′lᴇktca." 21
coyote: "Bend your neck when it is intended to roast you."

Aqiō′kᵘꞱamx qix· ē′qxamctk. Atcixᴇnʟk¡ā′yugux iā′tuk iqoā′cqoac. 22
It was brought that spit. He bent it his neck the crane.

Agō′lXamx ugō′xō: "Ē′kᴇlōya ixᴇnʟk¡ā′yukta -y-ē′qxamctk. 23
She said to her her daughter: "Bring a crooked spit.

Nē′k·imx it¡ā′lapas: "Manix qē′tkᵘꞱama ixᴇmk¡ā′yukta, wuk¡ amiā′x 24
He said coyote: "When it is brought a crooked one, straight make

imē'tuk." Agē'tkᵘꞁam ugō'xō ixEnLk¡ā'yukta. Wuk¡ atcā'yax
your neck." She brought it her daughter a crooked one. Straight he made it

iā'tuk. Qoā'nEmi nōya qaX uk'ō'ckc ugō'xō-y-Ōq¡ō'xōL ka aLā'x
his neck. Five times she went that girl her daughter Ōq¡ō'xōL's and she became

q¡'am. Nā'k·im Ōq¡ō'xōl: "Cka cElā'ētix qcā'xō." Ciyi'q¡'Ema
lazy. She said Ōq!ō'xōL: "And slaves we will make them." Half a fathom

iLā'Lqta Liā'itcX iqoā'cqoac. Nē'k·im it¡ā'lapas, aqiō'lXam iqoā'cqoac:
long his tail crane. He said coyote, he was told the crane:

"Qā't¡'ōcXEm! lā'xlax tgā'xo. AnEktcxEma'ya, mEngEnō'tēnEma."
"Look out! deceive we will do her I shall sing my conjurer's song, you will help me sing."

ALkcupā'yaLx Lkᵘckuē' pāL qō'ta t!'ōL, ka nē'ktcxEm it¡ā'lapas.
They gathered it pitchwood full that house, and he sang the conjurer's song coyote.

Ō'kuk¡'uētik atcā'yax itcā'yau. Qē'xtcē atciō'lXam iqoā'cqoac:
Headband he put on him the snake. Intending he said to him [to] the crane:

"Okuk!uē'tik iamElā'xo x·ik itcā'yau." AcixElqē'Lxal iqoā'cqoac,
"Headband I shall put on you this snake." He shouted the crane,

k¡oa'c nē'xax. A'lta nē'ktcxEm it¡ā'lapas. Lā'kti ayā'qxoya
afraid he was. Now he sang the conjurer's song coyote. Four times sleeps

nixElkꞁā'ta-it, ō'LaquinEm ō'pōl ka nōō'ptit Ōq¡ō'xōL k¡a tgā'a.
he remained awake, the fifth night and she slept Ōq¡ō'xōL and her children.

Atciō'cgam ēLq. Atcilgā'mētē gō-y- ilē'ē. Ā'mka uyā'makul
He took it a digging stick. He placed it upright in the ground. Only its handle

Lāx. K¡au atci'Lax LE'kXakcō gō qix· ēLq; k¡au'k¡au atctō'kXux
visible. Tie he did it their hair at that digging stick; tie he did them

qō'tac tga'a Ōq¡ō'xōL. Actō'pa. WaX acgE'tax, waX qō'ta t!'ōL.
those her children Ōq¡ō'xōL. They went out. Light they did it, light that house.

Nē'xLXa iqoā'cqoac gō Liā'itcX. Atciō'lXam: "ME'La-it gō x·ita
He burnt the crane at his tail. He said to him: "Stay in this

tEmᵋā'ēma!" Ayō'La-it iqoā'cqoac. Nō'xōLXa gō qō'ta tEmᵋā'ēma.
prairie." He stayed the crane. It burnt at that prairie.

"ME'La-it gō Xau ūcā'qca!" Ayō'La-it gō qaX ucā'qca. Nā'xLXa
"Stay in this *Pteris aquilina*." He stayed at that *Pteris aquilina*. It burnt

qaX ucā'qca. "ME'La-it gō Xiau ē'Xca-ōt ē'mᵋEcX!" Ayō'La-it.
that *Pteris aquilina*. "Stay at this dry wood!" He stayed.

Nē'xLXa qix· ē'Xca-ōt ē'mᵋEcX. Alā'xti aLxE'tcXōm qō'La
It burnt that dry wood. At last it was finished that

Liā'itcX iqoā'cqoac. Tcx·i atciō'lXam: "ME'La-it gō x·iLa Ltcuq,"
his tail the crane's. Then he said to him: "Stay in this water,"

nixLō'lEXa-it it¡ā'lapas. Ta'kE aLxE'tcXōm Liā'itcX iqoā'cqoac.
he thought coyote. Then it was finished his tail the crane's.

A'lta nā'xLXa-y- ōqctxē'Lau. NaxE'l'ōkō, a'lta ōxō'LXa tE'kXaqL.
Now she burnt the monster. She awoke, now it burnt her house.

Aktō'lXam tga'a "MexElā'yutck! Tcūxō'LElama tE'lxaqL it¡ā'lapas."
She said to them her children "Rise! He will burn it our house coyote."

Qē'xtcē naxā'latck. Naxk¡ā'Xit. ALE'XLXa Lkanauwā'tiks k¡a tgā'a.
Intending she rose. It pulled her. They burnt all and her children.

A'lta ā'ctc it¡ā'lapas ē'wa Nix·kElā'x. Kᵘca'la āc'tō gō iā'Xakatck
Now they two went coyote thus Nix·kElā'x. Up river they went to its cataract

Nix·kElā'x. T!'ōL acgE'tax. Lxoa'p atci'tax tqā'nakc it¡'ā'lapas:
Nix·kElā'x. A house they made it. Dig he did them stones coyote.

"K¡ō'ma tssōpEnā'ya ē'qalEma qigō naLxoā'pē; Ō'owun ksōpEnā'ya
"Perhaps they will jump the fall salmon where the hole; silver-side salmon will jump

qigō naLxoā'pē; ō'la-atcX ksōpEnā'ya qigō naLxoā'pē; ka'nauwē
where the hole; calico salmon will jump where the hole; all

| tk¡'ē'wulᴇlqʟ | tksopᴇnā'ya | qigō | naʟxoa'pē." | A'lta | atcā'yax | ē'tcōʟ |
|---|---|---|---|---|---|---|
| fish | will jump | where | the hole." | Now | he made it | a harpoon shaft. |

| iqoā'cqoac, | atci'ctax | ckulkulō'ʟ. | Ayō'tXuita-itx | gō | mā'ʟnē | iqoā'cqoac. |
|---|---|---|---|---|---|---|
| the crane, | he made it | a harpoon. | He always stood | at | toward the water | the crane. |

| Qiā'x | ē'k·ala | ē'qalᴇma, | tcx·ī | atcᴛē'lukc'ax; | qia'x | ō'kXōla-y- | ō'owun |
|---|---|---|---|---|---|---|---|
| If | a male | fall salmon, | then | he speared it; | if | a male | silver-side salmon |

| tcx·ī | atcᴛā'lukc'ax. | Ō'xoē | atctō'piaʟxax | tk¡ē'wulᴇlqᴛ | iqoā'cqoac. |
|---|---|---|---|---|---|
| then | he speared it. | Many | he gathered them | fish | the crane. |

| Ala'xti | atctā'xcx; | ka'nauwē | ʟᵋaʟā'mā-y- | ē'ka. | It¡ā'lapas, | qiā'x |
|---|---|---|---|---|---|---|
| At last | he split them; | all | days | thus. | Coyote, | if |

| iā'q¡'atxala | ē'qalᴇma, | tcx·ī | atssō'pᴇnax | qigō | naʟxoā'pē, | qiā'x |
|---|---|---|---|---|---|---|
| a bad | fall salmon, | then | it jumped | where | the hole, | if |

| ōᵋō'kuil | ō'owun, | tcx·ī | aksō'pᴇnax | qigō | naʟxoā'pē. | Ä2'Xtᴇmaē | tcx·ī |
|---|---|---|---|---|---|---|---|
| a female | silver-side salmon, | then | it jumped | where | the hole. | Sometimes | then |

| it¡'ō'ktē | atssōpᴇnā'x. | Pāʟ | nō'xôx | tᴇ'ctaqʟ. | ʟgā'kxatcau | pāʟ |
|---|---|---|---|---|---|---|
| a good one | jumped. | Full | got | their house. | Its grease | full |

| iā'kᵘcᴇmal | iqoā'cqoac. | Atctō'kctx | iā'kᵘcᴇmal | it¡ā'lapas; | ka'nauwē |
|---|---|---|---|---|---|
| his dry salmon | the crane. | He looked up to | his dry salmon | coyote; | all |

| cpᴇ'qᴇma, | nēkct | ʟgā'kxatcau. | Nixʟō'lᴇXa-it | it¡ā'lapas: | "Niuwa'ᵋō. |
|---|---|---|---|---|---|
| gray, | not | its grease. | He thought | coyote: | "I shall kill him. |

| Mtucgā'ma | Xō'ta | iā'kᵘcᴇmal." | A'lta | nē'ktcxᴇmx | it¡ā'lapas. |
|---|---|---|---|---|---|
| I shall take them | these | his dry salmon." | Now | he sang his conjuror's song | coyote. |

| Nix·ēnō'tēnᴇmx | iqoā'cqoac. | Ā'qoa-iʟ | uyā'xōlē | it¡ā'lapas. | Ayōpē'ʟax |
|---|---|---|---|---|---|
| He helped him sing | the crane. | Large | his baton | coyote's. | He stretched it out |

| iā'tuk | iqoā'cqoac. | Nix·ēnō'tēnᴇmx. | Atciā'ōwilX | gō | iā'tuk, |
|---|---|---|---|---|---|
| his neck | the crane. | He helped him singing. | He struck him | at | his neck, |

| atcē'Xᴇmq¡'ōya | iā'tuk | iqoā'cqoac. | Aqiō'kʟpa | ka | nixᴇmā'tcta-itck |
|---|---|---|---|---|---|
| he bent it | his neck | the crane. | He was missed | and | he was ashamed |

| it¡ā'lapas. | Atcawē'k·itk | tiā'k¡ewalᴇlqᴛ | iqoā'cqoac, | ka'nauwē | qix· |
|---|---|---|---|---|---|
| coyote. | He put them into [basket] | his fish | the crane, | all | that |

| ia'kᵘcᴇmal. | Atcawē'k·itk | it¡ā'lapas | iā'kᵘcᴇmal. | A'lta | cx·ʟx·ā'yoōt. |
|---|---|---|---|---|---|
| his dry salmon. | He put them into [basket] | coyote | his dry salmon. | Now | they were angry against each other. |

| Ē'x·ʟXaōt | iqoā'cqoac, | ē'x·ʟXaōt | it¡ā'lapas. | Atctō'ctxōniʟtck |
|---|---|---|---|---|
| He was angry, | the crane, | he was angry | coyote. | He carried them on his head |

| iā'kᵘcᴇmal | iqoā'cqoac. | Tcē'xēʟx | nē'Xtakō | ka | ka'nauwē | nōxō'tctXōm. |
|---|---|---|---|---|---|---|
| his dry salmon | the crane. | Several times may be | he turned back | and | all | he finished them. |

| Q¡'am | nē'xax | it¡ā'lapas | igē'ctxō. | Atcō'Xuina | qō'ta | tiā'k¡ēwulᴇlqᴛ. |
|---|---|---|---|---|---|---|
| Lazy | he was | coyote | he carried them on back. | He placed them in a row | those | his fish. |

| Aēkgō'tē | qaX | nē'Xatk | gō | Nix·kᴇlā'x. | Nixʟō'lᴇXa-it | it¡ā'lapas: |
|---|---|---|---|---|---|---|
| It led across the hill | that | trail | to | Nix·kᴇlā'x. | He thought | coyote: |

| "Ntuk¡'uwā'kcta | nuXuwā'ya." | Atcʟᴇ'lgitk | ʟēXt | ʟᵋā'pta | gō |
|---|---|---|---|---|---|
| "I shall try | I shall drive them." | He put into | one | roe | in |

| tiā'xalaitanᴇma | nauē'gic, | atc'xʟxō | tiā'xalaitanᴇma. | A'lta | ātcō'Xuwa |
|---|---|---|---|---|---|
| his arrows | where they were in, | he hung them over his shoulder | his arrows. | Now | he drove them |

| qō'ta | tiā'k¡'ēwulᴇlqᴛ. | Ā'nqatē | ayō'tctcō | iqoā'cqoac. | Goyē' | mank |
|---|---|---|---|---|---|---|
| those | his fish. | Already | he went down river | the crane. | Thus | a little |

| akā'x | qaX | ō'ēXatk | qīgō | nō'ʟxamtt. | A'lta | nōXuwa', | nōXuwa' | qō'ta |
|---|---|---|---|---|---|---|---|---|
| did | that | trail | where | it came down to the water. | Now | he drove them, | he drove them | those |

| tiā'k¡ēwulᴇlqᴛ | gō | ʟqā'giltk | auwigē'ca, | gō | ʟqōmqō'mukc | auwigē'ca. |
|---|---|---|---|---|---|---|
| his fish | in | baskets | they were in. | in | large baskets | they were in. |

1

| Q¡oā′p | atgᴇ′ʟxam, | a′lta | tc¡pāk | atkxtā′mXit. | Ayō′ʟxam | qix· | iā′nēwa |
|---|---|---|---|---|---|---|---|
| Nearly | they came to the water, | now | really | they rolled. | He arrived at the water | that | first |

2

| iqā′giltk. | Nau′i | gō | ʟtcuq | ʟ¡lap | nē′xax; | wiXt | ēXt | ayō′ʟXam, | nau′i |
|---|---|---|---|---|---|---|---|---|---|
| basket. | At once | in | water | under water | it got; | again | one | arrived at the water, | at once |

3

| gō | ʟtcuq | ʟ¡lap | nē′xax. | Ka′nauwē | ā′tgē. | Nē′xankō; | qē′xtcē |
|---|---|---|---|---|---|---|---|
| in | the water | under water | it got. | All | they went. | He ran; | intending |

4

| atciō′cgam | ēXt, | ʟ¡lap | ā′cto. | Aʟgē′xk¡a | qō′ʟa | ʟᵋā′pta. | ʟ¡lap |
|---|---|---|---|---|---|---|---|
| he took it | one, | under water | they two went. | It pulled him | that | roe. | Under water |

5

| ā′yō. | ʟā′qo | atē′xax | qō′ta | tiā′xalaitanᴇma. | Ā′yoptck. | K·¡ē | ka′nauwē |
|---|---|---|---|---|---|---|---|
| he went. | Take off | he did them | those | arrows. | He went ashore. | Nothing | all |

6

| qō′ta | tiā′k¡ēwulᴇlqᴛ. | Nē′k·im | it¡ā′lapas: | “Anxᴇ′ʟuX | tc¡a | ē′ka |
|---|---|---|---|---|---|---|
| those | fish. | He said | coyote: | “I think | | thus |

7

| ōxō′xō | tê′lx·ᴇm. | Ma′nix | ōgōʟā′yuwa | ka | cka | tgōXuwā′ya | tgā′cxēlax; |
|---|---|---|---|---|---|---|---|
| they will do | the people. | When | they move | then | and | they will drive it | their food; |

8

| ā′la | nai′ka, | ā′la | tgᴇ′nxgakō. | Qā′doxoē | ato′xqiāxtᴇl, | tᴇll | xā′xo-ilᴇmx |
|---|---|---|---|---|---|---|---|
| even | I, | even | they got the better of me. | Must | they always work, | tired | they always get |

9

| ʟgōʟē′lᴇXᴇmk | ʟgē′ctxoniʟx, | ma′nix | aʟkʟā′yuwa. | K¡onē′k¡onē!; |
|---|---|---|---|---|
| person | he carries much on back | when | they are going to move. | The story; |

10

| wu′xi | ickagä′p. |
|---|---|
| to-morrow | it is fair weather. |

## *Translation.*

Crane, Coyote, and Heron lived together. Every day they went digging clams until the flood-tide set in. One day Coyote said: “How many Oq¡ō′xōʟ have you for your sweethearts?” Crane replied: “Two canoes full and some must walk.” Coyote said: “How few sweethearts you have! I have five canoes full and some must walk.” Heron remained silent. Five days they dug clams, and the nights they slept on a prairie. When Crane was sleepy Coyote rose and cried: “An Oq′ō′xoʟ comes down to the beach!” Crane shouted; he had fallen asleep. Then Coyote said: “I have only deceived you.” He did so often. Now they fell asleep. Then Oq′ō′xōʟ came to the beach and put them into her basket. She put Coyote at the bottom, Crane in the middle, and Heron on top. She carried them inland. Now Heron awoke. He took hold of a branch and hung there. When the monster had gone a long distance Coyote awoke. He looked around but remained quiet. Then Crane awoke. He shouted, but Coyote said: “Be quiet, be quiet, the monster carries us away.” She brought them to her house and to her children. One she had lost. Then she said to her eldest daughter: “Go and get two spits; bring straight huckleberry sticks.” Her daughter went out. Then Coyote said to his friend: “Bend your neck when she is about to roast you.” When the spit was brought Crane bent his neck. Then she said to her daughter: “Bring a crooked spit.” Coyote said: “When a crooked spit is brought stretch out your neck.” The girl brought a crooked spit, then Crane stretched out his neck.” Five times the girl, the daughter of Oq¡ō′xōʟ, went; then she became tired. Oq¡ō′xōʟ said: “We will make them our slaves." At that time Crane's tail was half a fathom long. Coyote said to him: "Look here! We will deceive her. I shall sing my conjurer's song and you will help me." They gathered pitchwood and when the house was full Coyote sang his conjurer's song. He put the snake on as a headband. He said to Crane: "I will put the snake on your head as a headband." Then Crane shouted; he was afraid. Now Coyote sang his conjurer's song. Four nights they remained awake; on the fifth night Oq¡ō′xōʟ and her children fell asleep. Then he took a digging stick and rammed it into the ground so that only the handle remained visible. He tied the hair of Oq'ō′xōʟ and of her children to the digging stick. Then they went out and lit the house. Crane's tail caught fire. Then Coyote said to him: "Stay on this prairie." Crane did so and the prairie caught fire. "Stay in this fern." He did so and it caught fire. "Stay in this dry wood." He did so and it caught fire. At last Crane's tail was wholly burnt. Then Coyote thought: "Stay in the water." Thus Crane's tail was burnt. Now the monster caught fire. She awoke and saw her house burning. She said to her children: "Rise, Coyote will burn our house." She wanted to rise, but her hair pulled her back. She and her children were all burnt.

Now Coyote and Crane went to Nix·kᴇlā′x. They went up the river to its rapids. Then they built a house. Coyote made holes in the stones and said: "Perhaps fall salmon will jump into my hole. Silver-side salmon will jump into my hole. Calico salmon will jump into my hole. All kinds of fish will jump into my hole." Crane made a harpoon shaft and a harpoon and stood near the water. When a male fall salmon or a silver-side salmon passed him, he speared them. He caught many fish. Then he split them. Every day he did so. Bad fall salmon and female silver-side salmon jumped into Coyote's hole. Sometimes a good one would jump into it. Now their house was full of fish. The dry salmon of Crane was fat. When Coyote looked up his salmon was all grey and no fat was on it. Coyote thought: "I will kill him and take his dry salmon." Now he sang his conjurer's song and Crane helped him. Coyote had a large baton. Crane stretched out his neck when he helped Coyote. Then he struck at his neck, but Crane bent it. Coyote was ashamed because he had missed him. Crane put all his dry fish into a basket. So did Coyote. They were angry with one another. Crane and Coyote were angry. Crane carried his dry salmon on his back. He came back several times until he had carried them all. Coyote, however, was too lazy to carry them on his back. He placed all those fish in a row. The trail led across the hill to Nix·kᴇlā′x. Coyote thought: "I shall try to drive them." He put a roe into his quiver which he hung over his shoulder. Then he drove his fish. Crane had already gone down the river. The trail went a little down hill when it approached the river. Now Coyote drove the baskets in which his fish were. When they came near the water, they began to roll rapidly. The first basket arrived at the river and rolled into it. The next one arrived at the river and rolled into it. All rolled into the river. He ran after them in order to hold them. He took hold of his fish, but he was pulled into the water by the roe in his quiver. Then he took off his arrows and went ashore. All his fish had disappeared. Then he said: "I think the people shall do thus: When they move from one place to the other they shall not drive their food. Even I could not do it. They shall work and become tired, carrying it on their backs when they move." That is the story; to-morrow it will be good weather.

## 8. ĒNTS¡X IĀ'KXANAM.

### ĒNTS¡X HIS MYTH.

Ēnts¡X ōyā'k¡ikē Ūpē'qciuc. A'ltā agiō'kXul imō'lak tcikElō'ya.
Ēnts¡X his grandmother Ūpē'qciuc. Now she always said to him elk he shall go and take it. 1

Wāx qē'xtcē ayō'yix; ā'mka ō'tsikin atcā'woᵋôx; iā'mka ik¡'ā'ōtEn
Every morning intending he went; only chipmunks he killed them; only squirrels 2

atciā'woᵋôx; anā'-y- ōkō'lXul atcā'woᵋôx. Tcä'xē LX ā'yō.
he killed them; sometimes mice he killed them. Several times maybe he went. 3

Ē'xauwitē ā'yō ka ayō'tXuit gō tEmᵋā'ēma. Na'ixE'lqamx:
Often he went and he stayed on the prairie. He shouted: 4

"Ok¡uitkapā'2-y- imōlā'2k. AtxElkā'yō walalE'muX, atxEluwē'yō
"Come down to the prairie, elk. We will fight, we will dance." 5

walalE'muX!" L¡äq, L¡äq, L¡äq, Lā'xa nē'xax iskē'epXoa; "Ia'xka
Out, out, out, out it became a rabbit; "Him 6

aniqElxē'mōLx, tiā'utcakc t'a'qē LkalkE'mstk." TakE nigE'tsax
I called him, his ears just as spoons with long handles." Then it cried 7

iskē'epXoa, takE ā'yuptsk. NigE'tsax. WiXt nā-ixE'lqamx:
the rabbit, then it went into the woods. It cried. Again he shouted: 8

"Ok¡uitkapā'2-y- imōlā'2k. AtxElkā'yō walalE'muX, atxEluwē'yō
"Come down to the prairie, elk. We will fight, we will dance!" 9

walalE'muX!" TakE wiXt L¡äq, L¡äq, L¡äq, Lāxa nē'xax ēmā'cEn.
Then again out, out, out, out it became a deer. 10

"Ia'xka aniqElxē'mōLx, ciā'xôst qē'ta tE'ptō-ix·ē." TakE nigE'tsax
"Him I called him, his eyes the same as huckleberries." Then it cried 11

ēmā'cEn. Ā'yuptck. WeXt na-ixE'lqamx:
the deer. It went into the woods. Again he shouted: 12

"Ok¡uitkapā'2-y- imōlā'2k. AtxElkā'yō wā'lalEmā'mm. AtxEluwē'yō
"Come down to the prairie, elk. We will fight. We will dance!" 13

wā'lalEmā'mm." TakE wiXt L¡äq, L¡äq, L¡äq nē'xau, Lāxa nē'xax
Then again out, out, out it became, out it became 14

ē'nEmckc imō'lak. "Ia'xka x·ix· nēqētxēmō'L." WiXt na-ixE'lqamX:
a female elk. "Her this one I called her." Again he shouted: 15

"Ōk¡uitkapā'2-y- imōlā'2k. AtxElkā'yō walalEmā'mm. AtxEluwē'yō
"Come down to the prairie, elk. We will fight. We will 16

wā'lalEma'mm!" TakE wiXt L¡äq, L¡äq, L¡äq nē'xau; Lāxa nē'xax
dance!" Then again out, out, out it became; out became 17

imō'lak; ī'k·ala imō'lak. A'lta ayā'owitck Ēnts¡X:
an elk; a male elk. Now he danced Ēnts¡X: 18

"Qā'xpa yā'2mEllk¡'apkā'? Lō'nas gō-y- ē'micqL yā'milk¡'apkā'!
"Where shall I go into you? Perhaps in your mouth I will go into you! 19

x,x,x, mxā'xoiē; tā'mka tEmXtē'mam nxā'xoiē. Lō'nas gō cmē'ktcXict
x, x, x, you will make; only saliva I shall become. Perhaps in your nostrils 20

yā'milk¡'apkā'. Xui, mxā'xō. L¡ōx nuLā'taXita. Ā'mka ō'qxotck
I shall go into you. Xui, you will do. Falling down I shall fall. Only mucus 21

nxā'xoiē. Lōnas gō y- ō'mēutca yā'milk¡apqā'. Tō'tō mxā'xoie. L¡ōx
I shall become. Perhaps in your ear I shall go into you. Shake you will do. Falling down 22

1 nuʟā′taXita. ʟōnas gō-y- ōmē′putc yā′milk¡apqā′. Mʟawē′tcXa, pāʟ
I shall fall. Perhaps in your anus I shall go into you! You will defecate, full

2 ē′xalitk nxā′xo." Lä2 ka nē′lkXaʟ! gō-y- uyā′putc. A′lta
excrements I shall become." Sometime and he entered him at his anus. Now

3 ʟq¡ō′pʟq¡ōp atcā′yax iā′yamxtcX. Lä2 ka ayūqunā′itix·t ka ayō′mᴇqt.
cut to pieces he did it his stomach. Sometime and he fell down and he was dead.

4 A′lta atcā′yaxc, ʟāq° atcē′xax iā′sk¡ōpx·ᴇl; ʟāq° atctē′xax tiā′ᵋōwit;
Now he cut it, off he made it its skin; off he made them its legs;

5 ʟāq° atctē′xax tiā′pōtē; ʟāq° atcē′xax ā′yaqtq; iā′tuk ʟāq° atcē′xax;
off he made them its forelegs; off he made it its head; its neck off he made it;

6 tiā′lēwanᴇma, ciā′kxalauct atcē′xax. Ka′nauwē atcā′yaxc. A′lta
its ribs, its rump bone he made it. All he cut it. Now

7 nē′Xkō. NēXkō′mam. "Imō′lak aniā′waᵋ, gā′k¡′ē!" "Atcuwā′-y-
he went home. He arrived at home. "An elk I killed it, grandmother!" "Certainly

8 ukō′lXul." "ʟiā′atcam, ʟiā′atcam, imō′lak." "Atcuwā′-y- utsᴇmē′nxan."
a mouse." "It has horns, it has horns, an elk." "Certainly a snail."

9 "Imōlā′2k, imō′lak aniā′waᵋ." "Atcuwā′-y- ō′tsikin." "Imōlā′2k,
"An elk, an elk I killed it." "Certainly a chipmunk." "An elk,

10 imō′lak aniā′waᵋ." "Atcuwā′-y- ik¡ā′ētᴇn." Al′ta tᴇll ā′tcax. A′lta
an elk, I killed it." "Certainly a squirrel." Now tired he made her. Now

11 ā′ctōptck. Actigā′ōm, a′lta imō′lak yuqunā′itX. "Ē′kta amiō′ctxō,
they went inland. They reached it, now an elk lay there. "What will you carry it,

12 gā′k¡ē? Ā′yaqtq amiō′ctxō." "Acē′nk¡amukʟpax, kā′ēkaē!" "Ē′kta
grandmother? Its head you will carry it." "It pulls me down headlong, grandson!" "What

13 amiō′ctxō? Tcuxō iā′tuk miō′ctxo." "Acē′nk¡amukʟpax, kā′ēkaē!"
will you carry it? Then its neck will you carry it." "It pulls me down headlong, grandson!"

14 "Tcuxō ōpō′titk mō′ctxō." "Acē′nk¡amukʟpax." "Tcuxō iāᵋ′owit
"Then the forelegs you will carry them." "They pull me down headlong." "Then its leg

15 miō′ctxo." "Acē′nk¡amukʟpax." "I′ktaʟx miō′ctxō? Tcuxō
you will carry it." "It will pull me down headlong." "What may be you will carry it? Then

16 iā′atcX miō′ctXō." "Acē′nk¡amukʟpax." "I′ktaʟx miō′ctxō? Tcuxō
its breast will you carry it." "It pulls me down headlong." "What may be will you carry it? Then

17 tᴇlēwā′nᴇma mtō′ctXō." "Acē′nk¡amukʟpax." "Tcuxō iā′kutcX
the ribs you will carry them." "They pull me down headlong." "Then its back

18 miō′ctXō." "Acē′nk¡amukʟpax." "Tcuxō cqalā′auwictX. miō′ctxō."
you will carry it." "It pulls me down headlong." "Then its rump bone you will carry it."

19 "Cici′lax, cici′lax, kā′ēkaē! Cici′lax, cici′lax, kā′ēkaē!" A′lta
"Tie it up, tie it up, grandson! Tie it up, tie it up, grandson!" Now

20 atccā′lax, a′ltā agᴇ′ctuctx. Nā′xankō ā′nēu. Nō′ya, ā′nēu nō′ya.
he tied it up, now she carried it on her back. She ran ahead. She went, ahead she went.

21 A′lta atctō′cgam, ka′nauwē atci′tōctx. Ā′yū a′lta nē′Xkō. Qaxä′ʟ
Now he took them, all he carried them on his back. He went now, he went home. Somewhere

22 ayakta′ōm ūyā′k¡ik¡ē. A′lta gi′cguc itcā′ctxul kcō′tctᴇmalt: "Ē′Xt
he reached her his grandmother. Now kneeling on it her load he pushed it to and fro: "One

23 ilā′xᴇlax, ē′Xt imō′yᴇmōyᴇ; e′Xt ilā′xᴇlax, ē′Xt imō′yᴇmōyē."
[?], one [?]; one [?], one [!]."

24 Takᴇ ayaga′ōm. "Qa′da amᴇ′xax gā′k¡ē?" "Acē′nk¡amukʟpax,
Then he reached her. "How are you doing, grandmother?" "It pulled me down headlong,

25 kā′ēkae." Takᴇ wiXt atcalō′tcXam, takᴇ nā′xankō. A′yō, ā′yō,
grandson." Then again he carried it on his back, then she ran. He went, he went,

ā′yō; kulā′yi ā′yō. Takᴇ wiXt atca′ᵋalkᴇl. Ōc, kcō′tctᴇmal 1
he went; far he went. Then again he saw her. She was there, she pulled it to and fro

itcā′ctxul. "Qa′da amᴇ′xax gā′k¡ē?" WiXt akēx: 2
her load. "How are you doing, grandmother?" Again she made:

"Ē′Xt ilā′xᴇlax, ēXt imō′yᴇmōyē; ēXt ilā′xᴇlax, ēXt imō′yᴇmōyē." 3
"One [?], one [?]; one [?], one [?]."

"Qa′da amᴇ′xax, gā′k¡ē?" "Acē′nkamukʟpax, kā′ekaē." Qoänᴇmite 4
"How are you doing, grandmother?" "It pulled me down headlong, grandson." Five times

ayaga′ōm ka acXgō′mam. 5
he reached her and they arrived at home.

"Ai′aq ʟtcuq mā′ya; gā′k¡ē, txᴇltcXᴇmā′ya." Takᴇ nō′ya 6
"Quick water go; grandmother, we will boil it." Then she went

uyā′k¡ik¡ē. Akʟō′cgam quā′nᴇm ʟcgᴇ′nᴇma. Nō′ya mank kulā′yi. 7
his grandmother. She took them five buckets. She went a little far.

Naxk¡anwā′pa, ka′nauwē pāʟ aʟᴇ′xax ʟgā′cgᴇnᴇma. A′lta 8
She urinated, all full she made them her buckets. Now

nā′Xkō. NaXkō′mam. Takᴇ atcō′lXam, itcā′kXēn: "Qa′xeā ʟik 9
she went home. She arrived at house. Then he said to her, his grandmother: "Where this

ʟtcuq nᴇgā′k¡ē?" Takᴇ agiō′p!ᴇna gō ēXt ē′qēʟ. WiXt aē′Xt 10
water, grandmother?" Then she named it at one creek. Again one

atcō′cgam ugō′cgan. "Qaxē x·iʟik ʟtcuq, nᴇgā′k¡ē?" "Ik¡ᴇmō′ikᵘtiX 11
he took it her bucket. "Where this water, grandmother?" "Upper fork of Bear creek

ʟtcuq." Qoä′nᴇm ʟgā′cgᴇnᴇma atcʟō′cgam. 12
water." Five her buckets he took them.

A′lta acᴇ′xᴇltcxᴇm. Takᴇ naxa′ʟxēkō iau′a mā′ʟxolē. A′lta 13
Now they cooked. Then she turned round there from fire. Now

ʟxoa′pʟxoap agᴇ′ʟax ʟcta′amua. Ka′nauwē2 ʟxoa′pʟxoap agᴇ′ʟax, 14
holes she made into them the shell spoons. All holes she made into them,

kā2 ʟᴇ′ts¡ᴇmᴇnō ʟxoa′pʟxoap agᴇ′ʟax, kā2 ʟi′c′ō ʟxoa′pʟxoap 15
and wooden spoons holes she made into them, and mountain-sheep-horn dishes, holes

agᴇ′ʟax. Takᴇ acxgē′ktcikt. Takᴇ acgiō′kXuiptck ictā′tcXᴇmal. 16
she made into them. Then their food was done. Then they hauled out of fire what they had boiled.

"A′tkᵘʟa-y· ō′kuk ōgoa′namua. Qā′xqēa nitsᴇnō′kctX nāga′amua?" 17
"Bring me that my shell-spoon. Where when I was young my shell-spoon?"

"Itca′ē naʟxoa′p kā′ēka-ē!" "Qāx itcᴇ′ts¡ᴇmᴇnō qēa nitsᴇnō′kstX 18
"It has a hole, grandson!" "Where my wooden spoon when I was young

nētsᴇ′ts¡ᴇmᴇnō?" "Iā′ē naʟxoa′p kā′ē-ka-e." Qā′xqēa ī′tcic′ō qēa 19
my wooden-spoon?" "It has a hole, grandson. Where my mountain-sheep-horn dish when

nitsᴇnō′kstX ī′tcic′ō?" "Iā′ē naʟxoa′p kā′ēka-e!" "Qā′xqēa 20
I was young my mountain-sheep-horn dish?" "It has a hole, grandson!" "Where

stasgᴇ′xᴇnim qēa nitsᴇnō′kstX asgᴇ′Xᴇnim; cka qēa nitsᴇnō′kstX 21
my toy canoe when I was young my toy canoe; and when I was young

asga′amiksōs." "Icta′ē naʟxoa′p, ka′ēka-ē." "Tā′mka tcī stā′2ē 22
my toy canoe [of another shape]." "They have holes, grandson." "Only [int. part.] they

naʟxoa′p?" Takᴇ atciō′cgam ictā′tcXᴇmal, wax atciā′kXax. Takᴇ 23
have holes?" Then he took it, what they had boiled, pour he did it on her. Then

naxa′ʟxaiō, tgā′pōtē nōxoē′ʟxēyō. Takᴇ atciaxa′n′iakō ā′yaqcō 24
she shrivelled up, her arms became bent. Then he rolled her up [in] its skin

ictā′mōˡak. Takᴇ atcalē′maʟx. Nō′Xunit mā′ēmē qā asxā′xp!aōt 25
their elk's. Then he threw her into the water. She drifted down the river where they fished in dipnet

kā′sa-it k¡a iq¡ē′sq¡ēs.
robin and blue-jay.

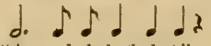
Takᴇ atcē'ᵋᴇlkᴇl imō'lak kā'sa-it. YuXunē't: "Ā itsumō'lak
Then he saw it an elk robin. It drifted: "Ah, my elk

itgatsuwā'4." Takᴇ nē'k·im iq¡ē'sq¡ēs: "Kā'sa-it, mxᴇltca'maana?
is coming down stream." Then he said blue-jay: "robin, do you hear?

qatxᴇ'lqᴇmxia." Takᴇ wiXt nē'k·im kā'sa-it. "Ā itsumō'lak
We are called." Then again he said robin: "Ah, my elk

itgatsuwā'4." Takᴇ nē'k·im iq¡ē'sqēs:
coming down river." Then he said Blue-jay:

"Ā' hahaha'haha'."



"A hahaha'haha'."

Quā'nᴇmī nē'k·im kā'sa-it, ka tak atcixtcā'ma: "Ā, itcumō'lak
Five times he said robin, and then he heard it: "Ah, my elk

itgatsuwā'4," wiXt nē'k·im kā'sa-it. Ta'kᴇ nē'k·im iq¡ē'sq¡ēs: "Ā
is coming down stream," again he said robin. Then he said blue-jay: "Ah,

itsumō'lak itgatsuwā'4." "Qā'xēyaX, qā'xēyaX?" "AXiXū'yaX,
my elk is coming down stream." "Where, where?" "Here,

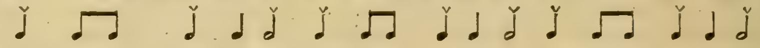
aXiXū'yaX." Takᴇ acgē'ᵋᴇlkᴇl imō'lak, acgiū'cgam. Takᴇ
here!" Then they saw it the elk, they took it. Then

acgiakqā'na-it. A'lta k·¡au'k¡au ikē'x ā'yaqcō. Takᴇ stu'XstuX
they put it into their canoe. Now tied it was the skin. Then untie

acgā'yax. A'lta uctā'ʟak. "Ō, utxā'ʟak taʟ¡ XaXā'k." "Qa'da
they did it. Now their aunt. "Oh, our aunt look that." "How

itxā'alqt qtgiā'xō, kā'sa-it?" Takᴇ nē'k·im kā'sa-it:
our crying we shall make, robin?" Then he said robin:

"Tsā'ntxawa, tsāntxawā', ān'xaxa, ānxaxā', a'ntaʟak, āntaʟā'k."



"He killed her, he killed her, Ēnts¡'X, Ēnts¡X, our aunt, our aunt."

"Ksta q¡oā'ʟ amᴇ'k·im, kā'sa-it." A'lta aci'Xko. Q¡ᵋoā'p
"And all right you said, robin." Now they went home. Nearly

acgiā'xōm ē'lXam, a'lta cxē'nim: "Nā ʟctā'xauyam. Qā'da
they reached it the town, now they cried: "Oh, the unhappy ones. How

aci'xax?" Cxē'nim kā'sa-it:
they do?" They cry robin:

"Tsā'ntxawa, tsāntxawā', ā'nxaxa, anxaxā', ā'ntaʟak, antaʟā'k."
"He killed her, he killed her, Ēnts¡x, Ēnts¡x, our aunt, our aunt."

Acxē'gela-ē. A'lta aqcgā'lōʟx. Ā, a'lta aqō'kctiptck mā'ʟxôlē.
They landed. Now the people went down to the beach to them. Ah, now she was carried up from the beach inland.

A'lta aqagē'la-it. Lä2, t¡ayā' ā'qxax. A'lta aqauwā'amtcxoko:
Now they tried to cure her. Sometime, well she became. Now she was asked:

"I'kta iā'laqʟ aqᴇmē'lōtk?" "Pē'ckan," nā'k·im: "Aqiō'p!ᴇna
"What [which way did you place it]?" "Pē'ckan [a bird,"] she said: "He is named

iʟ¡'alē'xqᴇkun." "Amcgā'cgiʟx uyā'xᴇnima." WiXt aqanwā'amtcxōko.
the eldest one." "Pull down to water his canoes." Again she was asked.

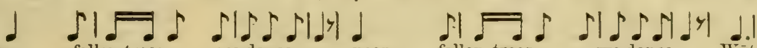
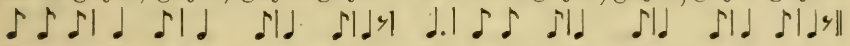
Aqiōp!ᴇna skā'sa-it. Lä: "Aqiōp!ᴇna iʟ¡'alē'xqᴇkun," nē'k·im
He was named Robin. Sometime: "He is named the eldest one," he said

iq¡ē'sqēs. Ka'nauwē aktōp!ᴇnā'yam tê'lx·ᴇm. K·imtā', a'lta
blue-jay. All she named them the people. Last now

aqiō'p!ᴇna iqē'sqēs. A'lta aqō'cgiʟx uyā'xᴇnīma iqē'sqēs. A'lta
he was named blue-jay. Now they were pulled down to the water his canoes blue-jay's. Now

staq¡ giā'xō, Ēnts¡X. A'lta ā'tgi tê'lx·ᴇm mōkct ōkunī'm pāʟ.
war she made on him, Ēnts¡X. Now they went the people two canoes full.

Ā'tgī, ā'tgī, ā'tgī tê'lx·ᴇm. Qaxē kulā'yi atgā'yam, aqugō'ōm
They went, they went, they went the people. When far they arrived, they reached them
amô'kctikc ugō'ʟ'ayū. ʟē'Xat ʟē'k·ala, ʟē'Xat ʟᵋā'kil. Takᴇ
two sleepers. One man, one woman. Then
ayā'luʟx iq¡ē'sqēs. Atcʟē'nxokti ia'koa tcexē'nk¡iama, atcʟā'nxokti
he went ashore blue-jay. He took him at his head there in his right hand, he took her at her head
qaX oᵋō'kuil ia'koa tciq¡ē'tcqta. Atcī'ctukᵘᴛ gō ikanī'm. Takᴇ
that woman then in his left hand. He carried them to the canoe. Then
atciakᴛā'itᴇm. Takᴇ wiXt ā'tgī tê'lx·ᴇm. Kulā'yi ā'tgi, ka
he made them his slaves. Then again they went the people. Far they went, then
acXᴇluwā'yutck qō'ctac cgōʟē'lᴇXᴇmk. Takᴇ nē'k·im iqē'sqēs:
they danced those people. Then he said blue-jay:
"Kā'sa-it! Qi'sta ciā'laitix· itxā'qacqac. Qi'sta ā'nqatē
"Robin! These his slaves our grandfather's. These long ago
qsgᴇmō'stxula'lᴇma-itx k¡a mai'ka qsgᴇmōptcā'lalᴇma-itx. Qē'au
they carried me always on their backs and you they always led you by the hand. Those
itxā'qacqac k¡a wiXt ē'wa iā'qacqac ciā'laitix·." "Iä', x·ix·ī'k
our grandfather and again thus his grandfather his slaves." "Iä, this one
mā'mka tᴇmē'eltkēu. Tᴇnlā'xo-ixna tgᴇ'êltgeu?" nē'k·im
you only your slaves. I know [int. part.] my slaves?" he said
skā'sa-it. "Hō'ntcin, ia'xka ikta ēlā'xō-iX x·ix·ī'k iʟ¡alē'xqᴇkun!"
robin. "Oh, he what he knows this the eldest one!"
A'lta a'ctō, ā'tgī, qō'tac tê'lx·ᴇm, a'lta acXᴇluwā'yutck:
Now they went, they went, those people, now they danced:

"Q¡oā'p tuwē'x·ilak intā'owila, q¡oā'p tuwē'x·ilak intā'owila. Wā'

"Near fallen trees we dance, near fallen trees we dance. Wā'
ʟā'la guyū', guyū', guyū' guyū'. Wā ʟa'la guyū', guyū', guyū' guyū'.

ʟā'la guyū', guyū', guyū', guyū'. Wā ʟāla guyū', guyū', guyū', guyū'.

Takᴇ nē'k·im iqē'sqēs: "Q¡oā'p kati x·iau ilē'ē x·iau sxā'xo-il."
Then he said blue-jay: "Near this land this they always say."
"Iä'," nē'k·im skā'sa-it, "iä' x·ix·" ē'kta! kawatka cimxp!ē'Xaiyaii'ta."
"Iä," said robin, "iä this thing! soon they will run away from you."
Nau'itka gō x·ix· ikē'x, ayā'lukʟx ē'mᵋcX. Takᴇ aci'xauwa,
Indeed there this was, it lay over water a tree. Then they ran,
takᴇ acksō'pᴇna. Takᴇ nē'xankō iqē'sqēs, takᴇ atcgᴇ'ta.
then they jumped. Then he ran blue-jay, then he pursued them.
Mā'ʟxôlē nēxantkō'mam. Takᴇ atcixalqē'tqal iqē'sqēs: Anā'2, anā'2.
Inland he arrived running. Then he called much blue-jay: Anah, anah.
Takᴇ nitē'mam, nē'ʟxam iqē'sqēs. ʟā'mka ʟᵋā'owilkt ia'ᵋōwit.
Then he came, he came to the water blue-jay. Only blood his leg.
"Qa'daqa nikct ā'mōptck kā'sa-it? Ckᴇna'ᵋowa. Atcʟnᴇ'nxōkti
"Why not you went inland robin? They struck me. He took hold of my head
qix· ē'kXala, a'lta agᴇna'ōwilXʟx· gō itcᴇ'ᵋōwit." "Iä', ia'xka
that man, now she struck me at my leg." "Iä, he
x·ix·ī'x·ʟx ik¡ā'-utᴇn ka tciusgā'ma. Ia'xka ʟx ō'tsikin ka
this may be squirrels and he will take them. He may be chipmunks and
tcūsgā'ma." A'lta wiXt ā'tgi tê'lx·ᴇm. Ē2, kulā'yi ā'tgi. Aqʟga'ōm
he will take them." Now again they went the people. Eh, far they went. They reached him
ʟā'k¡aya. ʟxā'xp!aōt. "Masā'tsīʟx ēmē'xᴇnim, āt," nē'k·im
one man in a canoe. He fished with a dipnet. "Pretty your canoe, nephew," said

iqē'sqēs. "TEkEmē'ctx." "Masā'tsiLx imē'ski, āt." "TEkEmē'ctx."
blue-jay. "They loaned it to me." "Pretty your paddle, nephew." "They loaned it to me."

"Masā'tsiLx ōmē'etewaLxti, āt." "TEkEmē'ctx." "Masā'tsiLx
"Pretty your bailer, nephew." "They loaned it to me." "Pretty

ōmē'nuXcin, āt." "TEkEmē'ctx." "Masā'tsiLx LEmē'x·ilkuē,
your dipnet, nephew." "They loaned it to me." "Pretty your mat in your canoe,

āt." "TEkEmē'ctx." "TāmokXā'tsit tä'2kEmēctx." TakE
nephew." "They loaned it to me." "Your things they loaned them to you." Then

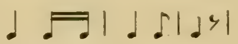
atcLē'Dxokti. TakE atcē'xaluktcgō gō iLā'xanīm. "Mcktā'nit x·i'ta
he took hold of his head. Then he threw him down in their canoe. "Give me this

tE'pa-it! k¡au'k¡au niā'xō." "TēnXpēqLā'!" "Mcktā'nit x·i'ta
rope! tie I shall do him." "I shall scratch it." "Give me these

tpē'naLX." "TēnXpēqLā'." "K¡a ē'ktaLx aqēlā'xo? Mcktā'nit
spruce twigs." "I shall scratch them." "And what may be is done with him? Give me

x·i'ta tqōqoā'-iLax." TēnXpēqLā'!" "Hä, hä, hä," takE nigE'tsax;
these short dentalia." "I shall scratch them." "Hä, hä, hä," then he cried;

"Ō'qômôm ōqômä'm."



"Sea grass, sea grass."

"Ai'aq, kā'sa-it, ā'tkᵘLa Xau ō'qomum." A'lta k¡au'k¡au atcayā'lax
"Quick, robin, bring that sea grass." Now tie he did him with it

gō tiā'kcia gō tiā'ᵋōwit. A'lta atcialē'maLx. A'lta lEp nē'xax
at his hands at his legs. Now he threw him into the water. Now boiling it became

qīgo atcialē'maLx. "Ō, itci'LatXEn. Ia'xka ikalā'lkuilē,
when he had thrown him into the water. "Oh, my nephew. He scolds,

ninxElō'yamit itci'LatXEn." "Iä', x·ix·ī'x· tcimaō'nim x·igō'."
I killed my relative my nephew." "Iä, this one, he laughed at you here."

"Ia'xka qialē'maLxa kā'sa-it ka hē'hē ixā'xō."
"He is thrown into the water robin and laugh he does."

A'lta wiXt ā'tgi tê'lx·Em. Lä2, aqā'LᵋElkEl LgōLē'lEXEmk.
Now again they went the people. Some time he was seen a person.

Lktō'ktcan tkalai'tan. "Sau'atsa, sau'atsā', iqē'sqēs!" "Ēkta Lx
He held in his hand arrows. "The news, the news, blue-jay!" "What may be

aqēmilkTē'tcgō? Iā'mka-y- ō'kuk mā'ēma ilqā'icX anialä'maLx." "Tō
is told to you? Only down stream our relative I threw him into the water." "Am

nai'kXa tc¡a gō," aLE'k·im Xō'La LgōLē'lExEmk. "Iä', x·ix·ī'k k¡a
I look! that," he said that person. "Iä, this one and

ia'xka x·ix·ī'x· amialä'maLx!"
he this one you threw him into the water!"

A'lta wiXt ā'Lō, ā'Lo gō tā'yaqL Ēnts¡X. TakE aqōxō'Lakō
Now again they went, they went to his house Ēnts¡X's. Then it was surrounded

tā'yaqL Ēnts¡X. TakE atcXE'lgīLX. TakE nō'xōLXa tā'yaqL
his house Ēnts¡X's. Then he set fire to it. Then it burnt his house

Ēnts¡X. Ayō'pa Ēnts¡X gō naLxoā'pē gō-y- ō'ēkᵘtEql'ix·. Nō'xōLXa
Ēnts¡X's. He went out Ēnts¡X at hole at knot hole. It burnt

tā'yaqL, ka'nauwē tā'yaqL. TakE Lap atcā'yax ēqtq iqē'sqēs. "Ō,
his house, the whole his house. Then find he did it a head blue-jay. "Oh,

Ēnts¡X ā'yaqtq x·ix·ī'k." TakE nē'k·im skā'sa-it: "Iä', x·ix·ī'kik!
Ēnts¡X his head this." Then he said robin: "Iä, this one.

Ā'nqatē ayō'pa." A'lta nō'xōkō têlx·Em, aqēē'taqL Ēnts¡X.
Already he went out." Now they went the people, he was left Ēnts¡X.

## *Translation.*

Ēnts¡x's grandmother was Upē'qciuc. She always asked him to go elk hunting. Early every morning he started, but he killed only chipmunks and squirrels; sometimes he killed mice. Oftentimes he went and stayed on a prairie. He shouted: "Come down from the woods, elk! we will fight, we will dance." Down came the rabbit. "You are the one I have called, your ears are like spoons with long handles." Then the rabbit cried and went back. Then he called again: "Come down from the woods, elk! we will fight, we will dance." Down came a deer. "You are the one I have called, your eyes are like huckleberries." Then the deer cried and went back. He called again: "Come down from the woods, elk! we will fight, we will dance." Down came a female elk. "You are the one whom I have called!" He called again: "Come down from the woods, elk! we will fight, we will dance." Then a male elk came down. Now Ēntsx danced and sang: "Where shall I go into him? Where shall I go into him? I think I will go into his mouth. No, he will spit and I shall get full of saliva. I think I will go into his nostrils. No he will snort and I shall get full of mucus. I think I will go into his ear. No, he will shake himself and I shall fall down. I think I shall go into his anus. No, he will defecate and I shall get full of excrements." After some time he entered his anus. Now he cut his stomach to pieces. After a little while the elk fell down and died. Then Ēntsx skinned and dissected it. He cut off the hind-legs; he cut off the fore-legs. He cut off the head, the neck, the ribs, and the rump bone. Then he went home. When he came to his grandmother he said: "I killed an elk, grandmother!" "Perhaps it was a mouse." "No, it has horns, it has horns, it is an elk." "Then perhaps it was a snail." "No, no, I killed an elk, an elk." "Perhaps it was a chipmunk." "No, no, I killed an elk, an elk." "Perhaps it was a squirrel." Then she got tired and they went into the woods. They arrived at the place where the elk lay. Ēntsx asked: "What do you want to carry, grandmother? Do you want to carry its head?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its neck?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its hind-legs?" "They will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its fore-legs?" "They will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its breast?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its back?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its rump bone?" "Tie it up, tie it up, grandson." Then he tied it up, she put it up, she raised it on her back. The old woman ran ahead of her grandson, who carried the rest of the elk. They went home. After a little while he came near his grandmother, who had put her load on the ground and pushed it to and fro, singing at the same time [page 114, line 23].

He reached her and asked: "What are you doing there, grandmother?" "It pulled me down headlong, grandson." Then she took it again on her back and ran. He went on. Then he saw her again sitting down and pushing her load to and fro and singing [page 115, lines 3]. [He asked:] "What are you doing there, grandmother?" "It pulled me down headlong, grandson." Five times he overtook her, when they reached home.

[Ēntsx said:] "Now go and bring some water, grandmother, we will boil the elk." His grandmother took five buckets and went out. She went a short distance, urinated and filled all the buckets. Then she went home. Her grandson asked her: "Where did you get that water, grandmother?" She named a river. Then he took up another bucket and asked: Where did you get this water, grandmother? "This I took from the upper fork of Bear creek," she replied. Thus she named a new creek for each bucket.

Now they boiled the elk. The old woman turned her back toward the fire and made holes in Ēntsx's shell spoons, wooden spoons, and horn dishes. When the food was done they took it away from the fire. Ēntsx said: "Bring me my shell spoon which I used when I was a child." "There is a hole in it, grandson." "Then give me my wooden spoon which I used when I was a child." "There is a hole in it, grandson." "Then give me the spoon made of mountain-sheep horn." "There is a hole in it, grandson." "Then give me my toy canoes which I used when I was a child." "There are holes in them, grandson." "Have they all holes?" he said. Then he took the boiling food and poured it over his grandmother. She was scalded and her legs and arms became doubled up. Then he rolled her up in the elk skin, threw her into the river and she drifted down to a place where Winter Robin and Blue-Jay were fishing with a dipnet.

Robin saw an elk skin drifting down and said: "Ah! an elk comes down to me." Then Blue-Jay said: "Robin, do you hear? they call us?" Then Robin said: "Ah! an elk comes down to me." Then Blue-Jay said: "Ah! hahahaha." Five times Robin said: "An elk comes down to me." Then Blue-Jay understood what he said and called himself: "Ah! an elk comes down to me." "Where does it come?" [Blue-jay pointed out.] "Here, here, here" [pointing in all directions because he did not see it]. Then they saw the elk and took it. They put it into their canoe [and saw that] it was tied up. They unfastened the strings and [out came] their aunt. "Oh, behold our aunt!" "How shall we wail for her, Robin?" Then Robin sung: "O, Ēntsx, Ēntsx, he killed her, he killed her, our aunt, our aunt." "That is a good song," said Blue-Jay. Now they went home, and when they came near their town they began to wail. "Oh, the poor ones, how they do wail?" said the people. They sang: "Ēntsx, Ēntsx, he killed her, he killed her, our aunt, our aunt." They landed and the people went down to see them. Then they carried the body of Upē′qciuc up to the house. They tried to cure her. After a while she recovered. Then they asked her: "What [?]." She named [a bird]. "She named the eldest one," said Blue-Jay. "Pull his canoes into the water." Again they asked her. She named Robin. "She named the eldest one," said Blue-Jay. She named all the people. Last of all she named Blue-Jay. Now they launched his canoes and they went to make war upon Ēnts¡x. Two canoes full of people went.

They went a long distance and met two people asleep, a man and a woman. Blue-Jay went ashore. He took the man by his hair in his right hand and he took the woman in his left. Then he took them to his canoe and made them his slaves. When they traveled along these two persons were dancing [in Blue-Jay's canoe]. The latter said: "Robin! These two persons were our grandfather's slaves; they always carried me on the back and led you by the hand. They were our great-great-grandfather's slaves." "Iä-a, they are only your slaves. Do you think that I do not know my slaves?" replied Robin. "Pshaw! he is older than I am and does not remember it!" Now the two persons danced and sang: "Near the trees we always dance, watlala guyu, guyu, guyu, guyu."

Then Blue-Jay said: "They always say: 'Close to the trees, close to the trees'". "Iä" replied Robin, "thus they will run away from you." And indeed so it happened. [When they got a little farther they came to] a tree which hung over the water. [The man and the woman] jumped up and escaped by running [over the tree]. Blue-Jay ran in pursuit. He came inland. Then he called anah, anah. When he came back to the canoe his legs were full of blood [and he said to his brother Robin]: "Why did you not go inland? They nearly killed me. That man took hold of my head and the woman struck my legs." [Robin laughed and replied:] "Iä, they were the squirrel and chipmunk whom you caught."

They traveled on. They went a long distance and met one man who was sitting in his canoe. He fished with a dipnet. Blue-Jay said: "My nephew, you have a pretty canoe." "I borrowed it." "My nephew, you have a pretty paddle." "I borrowed it." "My nephew, you have a pretty bailer." "I borrowed it." "My nephew, you have a pretty dip-net." "I borrowed it." "My nephew, you have a pretty mat in your canoe." "I borrowed it." [Then Blue-Jay got angry and said:] "Do you borrow everything?" He took hold of his head and threw him into his canoe. He said: "Give me that rope and I will tie him." [The man whom he had caught replied:] "I shall scratch your ropes to pieces." [Then Blue-Jay said:] "Give me a rope of spruce limbs." "I shall scratch it to pieces." "What shall I take to tie him with? Give me strings of dentalia." "I shall scratch them to pieces." "Ha, ha, ha," he cried then; "sea-grass, sea-grass!" "Give me sea-grass, give me sea-grass, quick Robin." Now he tied the hands and the feet of that man. Then he threw him into the water. The water began to boil where they had thrown him down. [Blue-Jay cried:] "O, my nephew, he scolds. I killed my nephew." [Robin remarked:] "Iä, he is laughing at you here." "Pshaw, a man does not laugh when he is thrown into the water" [said Blue-Jay].

Now the people went on, and after awhile they saw a person who held arrows in his hands. [He said:] "Tell me the news, Blue-Jay!" "I have nothing to tell you, only that I threw my relative down there into the water." "I am the one," said that person. "Iä," cried Robin, "that is the one whom you threw into the water."

They went on to Ēnts¡x's house. They surrounded it and set it on fire. When it began to burn Ēnts¡x flew out through a knothole. When the whole house was burnt, Blue-Jay found a [mink's] head. "Oh that is Ēnts¡x's head!" he shouted. But Robin said: "Iä, he went out already." Now the people went home and left Ēnts¡x.

## 9. ŌK¡UNŌ′ ITCĀ′KXANAM.

### THE CROW HER STORY.

Lxēlā′itiX ōk¡unō′ Lqui′numikc tga′a. Gōlata′ gō iō′c ikoalēx·oa 1
There was the crow five her children. At the end of the house there there was the raven

itca′lē ok¡unō′. Ō′lo kLāx. Ā′gōn ōᵋō′Lax nō′ya-y- ōk¡unō′. 2
her cousin the crow. Hungry they were. The next day she went the crow.

Nā′ckta. 3
She searched on the beach.

"NE′cxatk¡a′ ē′maL ciā′xak'agō′x. Qulqulqulqul ē′qulqul 4
"I haul them [dual] the bay its [?]. [Noise of empty vessels being struck]

tcinō′- Lawatckut." L¡ap agE′xax ōkulXtE′mX. Agā′kLtEq. WiXt 5
he [?]. me." Find she did it a poggy. She kicked it. Again

nō′ya kulā′yi. WiXt aktō′pEna tgā′ēwam. 6
she went far. Again she named it her song.

"NE′cxatk¡ā′ e′maL ciā′xak'agō′x. Qulqulqulqul ē′qulqul 7
'I haul them [dual] the bay its [?] [Noise of empty vessels being struck]

tcinō′Lawatckut." L¡ap akxā′x upkī′cX. Agā′kLtEq. WiXt nō′ya. 8
he [?]. me." Find she did it a flounder. She kicked it. Again she went

WiXt aktō′pEnā tgā′ēwam [as above]. L¡ap agE′xax ukō′tckōtc. 9
Again she named it her song [as above]. Find she did it a porpoise.

Agā′kLtEq. WiXt nō′ya. WiXt akto′cgam tgā′ēwam [as above]. 10
She kicked it. Again she went. Again she took it her song [as above].

L¡ap akxā′x ō′lXaiū. Agā′kLtEq. WiXt nō′ya, wiXt aktō′cgam 11
Find she did it a seal. She kicked it. Again she went, again she took it

tgā′ēwam [as above]. WiXt L¡ap agā′yax ēnā′kxōn. Mô′kctī 12
her song [as above]. Again find she did it a sturgeon. Twice

nā′ixLakō. Agiē′taqL, agē′kLtEq. WiXt nō′ya, hē4. Aktō′cgam 13
she went around it. She left it, she kicked it. Again she went, hē. She took it

tgā′ewam [as above]. L¡ap agā′yax igē′pix·L. Agē′xLakō, Lō′ni 14
her song [as above]. Find she did it a sealion. She went around it, three times

agē′xLakō. Agē′kLtEq; agiE′ltaqL. WiXt aktō′cgam tgā′ēwam 15
she went around it. She kicked it; she left it. Again she took it her song

[as above]. Nō′ya kulā′i, L¡ap agā′yax ē′kolē. AgExLā′nukL; 16
[as above]. She went far, find she did it a whale. She went often around it;

la′ktē agē′xLako. Agē′kLtEq. WiXt agē′kLtEq, wiXt agē′kLtEq. 17
four times she went around it. She kicked it. Again she kicked it, again she kicked it.

LEkᵘ nē′xax itca′ᵋowit. "Anā′3, itcuwitā′3!" acaxa′lqiLx. Nō′ptcga-y- 18
Break it did her leg. "Anah, my leg!" she cried. She went inland

a′lta. Q¡u′tq¡ut agE′Lax Lgē′wan. K·¡au agā′yax itca′ᵋowit. A′lta 19
now. Pull out she did it grass. Tie she did it her leg. Now

wiXt nō′ya. Mank kulā′ı nō′ya. L¡ap agā′yax iguā′nat. "Anā′-y- 20
again she went. A little far she went. Find she did it a salmon. "Anah

itcukunā′t, anā′ itcukunā′t." Nau′itck, k¡oa′nk¡oan nā′xoa. 21
my salmon, anah my salmon." She danced, glad she was.

Agē′lgitk gō Lgā′cgo-ic. A′lta nā′Xkō. Q¡oā′2p naXkō′mam ka 22
She put it into in her mat. Now she went home, Nearly she arrived at house and

agE′LᵋElkEl Lᵋā′kil. Q¡oā′p kat ē′ka agōqoā′lakL. "Ā-y- utcaktcā′k 23
she saw her a woman. Nearly there she recognized her. "Ah, the eagle

taL¡!" Lä nagā′tōm. "Ē′kta amiō′ctxul?" "Ā, iguā′nat." 24
behold!" Sometime she met her. "What do you carry?" "Ah, a salmon."

"Tcōxo iamxᴇmᴇlā'lᴇma. Iamᴇlō'ta Xak ugᴇ'q¡'ēʟxam." "Tinʟā'-
"Well I wish to buy it from you. I shall give you that my coat." "They

utama-ē ʟq¡'ēʟxā'pukc." "K¡a tcōxō, iamᴇlō'ta igica'ōk."
are lying about coats." "And well, I shall give you my blanket."

"Ē'kta nigᴇlā'xō ēō'k. Ō'xu-ē tga'ōkc." "Tcōxō, iamᴇlō'ta
"What shall I do with it blanket. Many my blankets." "Well, I shall give you

itcᴇ'mctaa." "Ē'kta nigᴇlā'xō iᴇ'mctaa. ʟō'nas ā'xaui-y- ō'miqctit
my hat." "What shall I do with it a hat. Perhaps many your lice

gō imē'mcta." "Tcux, tamᴇlō'ta tgᴇ'kcia." "Ē'kta anigukuē'xa
in your hat." "Well, I shall give them to you my hands." "What shall I do with them

tᴇmē'kcia. x·itē'k nai'ka wiXt tgᴇ'kcia." "Ni'xua, ā'xk¡a XaX
your hands. These I also my hands." "Well, pull it out this

ōpā'owil!" Nō'yā-y- utc¡aktc¡ā'k, agā'xk¡a qaX ōpā'owil. Nau'i
bunch of grass!" She went the eagle, she pulled it out that bunch of grass. At once

ʟāq ā'qxax. "Tca! ā'mᴇlaxta ā'xk¡ax." Nō'ya-y- ōk¡unō', qē'xtcē;
come out it did. "Now you next pull it out." She went the crow intending;

qē'xtcē ayā'xk¡a. Näkct ʟāq ā'qxax. "Tcōxō, cgᴇ'xōst ctamᴇlō'ta;
intending she pulled it out. Not come out it did. "Well, my eyes I shall give them to you;

gō2 kulā'i, ā'nqatē i'kta amiā'qxamt." "Ē'kta nicgᴇlā'xo cqōct.
then far already something you see it." "What shall I do with them eyes.

x·ictē'k wiXt nai'ka cgᴇ'xōkct." "K¡a tcōxō, mʟᴇngē'qsta." Näq¡
These also I my eyes." "And well, louse me." Näq¡

ō'qXukcti ʟgā'qamē. "Tcōx mai'ka ʟamgē'qsta." A'lta ʟagᴇ'kXēqst
her lice her plate full. "Well you I louse you." Now she loused her

ōk¡unō'. A'lta ē'ēwam ā'tcax ōk¡unō'. Alā'xti naō'ptit. Aqiū'cgam
the crow. Now sleepy she became the crow. At last she fell asleep. It was taken

itcā'kunat ōk¡unō'. Agiō'cgam utc¡aktc¡ā'k. Aqā'lᴇgitk upā'owil gō
her salmon the crow's. She took it the eagle. It was put into a bunch of grass in

ʟgā'cgo-ic. Aqā'yukᵘᴛ itcā'kunat kᵘcā'xalē gō-y- ē'maktc. Naxᴇ'l'ōkō,
her mat. It was carried her salmon up on spruce tree. She awoke,

a'lta kᵘcā'xālē itcā'kunat aqixē'lax. Ia'xkati ka nuqunā'-itix·.
now up her salmon it was eaten. There then she fell down.

"Qānā'xtcī ōē'mōp!a manit'ō'ʟa," ka acilga'ox. Aqaqʟ¡uwā'ēma
"Please the gills throw them down to me," and she lay on her back. They were thrown [soft things] down to her

ōē'mōp!a k¡a ʟgā'xᴇmakikct. Ā'2lta nā'Xkō, nagᴇ'tsax ōk¡unō'.
the gills and its roe. Now she went home, she cried the crow.

NaXkō'mam gō tᴇ'ʟaqʟ. Nō'p!am. ʟxēlā'ētix·ʟga'a. Akᴛō'lᴇktc qō'ʟa
She arrived at home at their house. She came in. There were her children. She roasted it that

ʟgᴇmā'kikct: "Ai'aq mā'ya ʟtcuq," axgᴇ'qxun ugō'xo. "Ōmē'xa-y- ōc."
roe: "Quick, go for water," the eldest one her daughter. "The next one is there."

WiXt agō'lXam aē'Xat ugō'xō: "Mā'ya ʟtcuq." "Ōmē'xa-y- ōc."
Again she said to her one her daughter: "Go for water." "The next one is there."

WiXt agō'lXam aē'Xat ugō'xō: "Mā'ya ʟtcuq." "Ōmē'xa -y-ōc."
Again she said to her one her daughter: "Go for water." "The next one is there."

ʟᴇla'ktikc akʟō'lXam qē'xtcē. A'lta qaX ōguē's'ax ugō'xō nō'ya
Four she said to them intending. Now that youngest one her daughter she went for

ʟtcuq. Akʟᴇ'tkᵘᴛam ʟtcuq. A'lta q¡oā'p ʟō'ktcikta itcā'lᴇktcala.
water. She arrived bringing water. Now nearly it was done what she roasted.

A'lta naxᴇmē'2nakō. "Takᴇ na tk¡ōp anᴇ'xax?" "Ē'ka ʟäl."
Now she washed her face. "Then [int. part.] white I became?" "Thus black."

WiXt naxᴇmē'nakō. WiXt akʟuwa'amtcxōkō tga'a. Aʟgō'lXam:
Again she washed her face. Again she asked them her children. They said to her:

"ēka ʟäl." Takᴇ atcō'pᴇna ikoalē'x·oa, atcʟō'cgam itcā'lᴇktcal.
"Thus black." Then he jumped the raven, he took it what she roasted.

| Atciaxᴇ′cgam, | atcʟā′wilᵋ | ka′nauwē. | Ā′lta | wixt | nagᴇ′tsax | ōk¡unō′. | 1 |
|---|---|---|---|---|---|---|---|
| He took it away, | he ate it | all. | Now | again | she cried | the crow. | |

| A′lta | nixō′kcti | ikoalē′x·oa. | Nixᴇmā′tsta-itck. | Nâ′pōnᴇm | ka | takᴇ | 2 |
|---|---|---|---|---|---|---|---|
| Now | he lay down | the raven. | He was ashamed of himself. | It grew dark | and | then | |

| ā′yatc¡a | nixā′lax | ikoalē′x·oa. | A′lta nē′ktcxam: | 3 |
|---|---|---|---|---|
| his sickness | came to be on him | the raven. | Now he sang his conjuror's song: | |

| "Ō′kualä′pka′n | qau | āyi′tk¡a′ | itcē′ē′yā′xōta′ | qau | ʟē′yaʟa′m. | 4 |
|---|---|---|---|---|---|---|
| "A brass pin | qau | hit it | my eye | qau | its pupil became opaque. | |

| Qoā′qoaxqoä′, | qoā′qoaxqoä′, | qoā′qoaxqoä′." | 5 |
|---|---|---|---|
| Qoā′qoaxqoä′, | qoā′qoaxqoä′, | qoā′qoaxqoä′." | |

| Lä2, | aqʟugō′lᴇmam | ōqōʟxē′la. | Ka′nauwē | aqʟugō′lᴇmam | ka | 6 |
|---|---|---|---|---|---|---|
| Some time, | the people went to fetch them | the crabs. | All | the people went to fetch them | and | |

| tga′a | ōqōʟxē′la. | A′lta | aʟē′xᴇltᴇq | ikoalē′x·oa. | Takᴇ | aʟō′cko-it | 7 |
|---|---|---|---|---|---|---|---|
| their children | the crabs'. | Now | he heated stones | the raven. | Then | they were hot | |

| ʟqā′nakc. | A′lta | aqā′ixpoē. | Takᴇ | aʟxʟō′lᴇxa-it | ʟqaʟxē′la: | 8 |
|---|---|---|---|---|---|---|
| the stones. | Now | the door was locked. | Then | he thought | a crab: | |

| "Qᴇlxᴇlxē′ya." | Ā′2lta | aqā′ʟXatuq | ka′nauwē | ka | tga′a. | Aqʟā′kXōpk | 9 |
|---|---|---|---|---|---|---|---|
| "It is cooked for us." | Now | they were thrown on the stones | all | and | their young ones. | They were steamed | |

| ālta. | Anō′ktcikt | ōquʟxē′la: | "Āi′aq | mcʟxā′lᴇm," | aqʟō′lXam | 10 |
|---|---|---|---|---|---|---|
| now. | They got done | the crabs: | "Quick | eat," | they were told | |

| ōk¡'unō′ | k¡a | tga′a. | Takᴇ | it¡ō′kti | nē′xax | ē′tcamxtc | ōk¡'unō′. | 11 |
|---|---|---|---|---|---|---|---|---|
| the crow | and | her children. | Then | good | became | her heart | the crow's. | |

| Āʟxʟxā′lᴇm | k¡a | tga′a. | 12 |
|---|---|---|---|
| They ate | and | her children. | |

### *Translation.*

There were the Crow and her five children. At the end of their house lived her cousin the Raven. They were hungry, and one day she went to look for food on the beach. She sang [page 123, line 4]. She found a poggy, kicked it and went on. She repeated her song. Soon she found a flounder. Again she sang her song. Then she found a seal; she kicked it and went on. Again she sang her song. Then she found a sturgeon. She went around it twice, then she left it and kicked it. She went on and repeated her song. Then she found a sealion; three times she went around it. She kicked it and left it. She repeated her song. She went a long distance and found a whale. Four times she went around it, then she kicked it and kicked it again. She broke her leg. "Oh, my leg," she cried. She went up to the woods, pulled out some grass and tied it on to her leg. She went on and after a little while she found a salmon. "Oh! my salmon," she said. She was very glad and danced. She put it into her mat and went home. When she had almost arrived at her house she saw a woman. When she came nearer she recognized her. "Behold! the eagle," she said. The latter said: "What do you carry there?" "Oh," she replied, "A salmon." "I wish to buy it; I will give you my coat." "Plenty of coats are lying about in my house." "I will give you my blanket." "What shall I do with your blanket? I have many blankets." "I will give you my hat." "What shall I do with your hat? May be it is full of lice." "I will give you my hands." "What shall I do with your hands? I have hands as well." "Pull out that bunch of grass." The eagle went and pulled out the bunch of grass, which gave way at once. Then she said, "Now you try to pull it out." The Crow went and tried to pull it out. It did not give way. "I will give you my eyes; you will be able to see a long distance." "What shall I do with your eyes? I have eyes as well." The eagle said: "Louse me." She did so and found a plate full of lice. [After she had finished the eagle said:] "Now I will louse you." She loused the Crow, who became sleepy and finally fell asleep. Then the eagle took the salmon and put a bunch of grass in her mat. She carried it to the top of a spruce tree. When the Crow awoke she saw the eagle sitting on top [of the spruce tree] eating her salmon. Then [she was so much grieved that she fell down at once. She asked the eagle]: "Please give me the gills." The Crow lay on her back and the eagle threw down the gills and the roe. The Crow went home angry. She arrived there. Her children were in the house. She came to her children. She roasted the salmon roe. [She asked] her eldest daughter: "Go and get some water." [She replied:] "The next younger one is there." She asked another one of her daughters: "Go and get some water." [She replied:] "The next younger one is there." She asked four of them. Now her youngest daughter brought her some water. When the salmon roe was nearly done she washed her face. [She asked her daughters:] "Is my face white now?" "No, it is still black." She washed it again and asked her children once more: "Is my face white?" "No, it is still black." Then the raven jumped up and took what she was roasting. He took it away and ate it all. Then the Crow cried again and the raven lay down. He was ashamed of himself. In the evening he fell sick and sang his conjurer's song: "O, my brass pin hit my eye and it got blind, qoāqoaxqoä′, qoāqoaxqoä′, qoāqoaxqoä′ !"

After a while they went and asked the crabs and their young ones to come. The raven heated stones and when they were hot he shut the door. Then a crab thought: "He is cooking for us." But they threw all of them on the stones, old and young. They were steamed. When they were done he said to the Crow and her children: "Come eat!" Now she was glad, and she ate, together with her children.

## 10. CĀ'XAL IĀ'KXANAM.

### CĀ'XAL HIS MYTH.

Cā'xaL ayō'mEqt iā'xa, ixgE'kXun iā'xa. Wāx iā'qxulqt. Kulā'i 1
"Cā'xaL he was dead his son, the oldest his son. Every morning he wailed. Far

gō mā'Lnē ayōLā'-ita-itx. Iō'2Lqtē guā'nsum nēXEnXEnē'max, 2
at seaward he always stayed. A long time always he went to wail on the beach,

nēXEnXEnēmā'-itx. QāxLxanaā'Lax atci'cᵋElkEl ckoalē'x·oa. Yau'a 3
he always went to wail on the beach. One day he saw them two ravens. Then

mā'Lnē aci'tptcgam. Q¡oā'p acgē'txam yauā' actik¡ēlā'pXuitxē, yauā' 4
seaward they reached the land. Nearly they reached him there they turned over each other, there

actik¡ēlā'pXuitxē. Q¡oā'p acgē'txam ka nicxE'luktcō. Lō'2lō i'ktā 5
they turned over each other. Nearly they reached him and they let it fall. A round thing

nicxE'luktcō. Ayuqunā'ētix·t gō Lkamilā'lEq. Ā'yōLx atciugō'lEmam. 6
they let it fall. It lay there on the sand. He went down to the beach, he went to take it.

Atciō'cgam, a'lta iktē'lōwa-itk. Tsō'yustē ka nē'Xkō. TakE atcō'lXam 7
He took it, now an abalone shell. In the evening and he went home. Then he said to her

uyā'k·ikala: "UguExē'mam qō'tac tê'lx·Em ka'nauwē." TakE 8
his wife: "Invite them those people all." Then

nō'ya-y- ūyā'k·ikala. Ā2, atcEmcgElē'mōL qēauq Liā'xauyam." 9
she went his wife. Ā, he invites you much that poor one."

TakE ā'tgē tiā'lXam ka'nauwē. TakE ā'tgEp! gō tā'yaqL ka'nauwē. 10
Then they went his people all. Then they entered in his house all.

"Ā, x·ix·ī'k qcgingē'tkcptcgam. x·ix·ī'k mcgiō'kumanEma. Iakpā' 11
"Ah, this they brought it up to the shore to me. This you will see it. Just there

aci'tptcgam." TakE nē'k·im iq¡ē'sq¡ēs. "WuXi lxō'yaya; 12
they came ashore." Then he said blue-jay. "To-morrow we will go;

lxyō'xtkinEmama qaxē' gō acE'k·itkᵘT." Kawī'2x· ka nixE'nkōn 13
we will search for it where from they brought it." Early and he ran

iqē'sqēs. "Ai'aq, ai'aq, ai'aq amcxElā'yutck." TakE nuxulā'yutck 14
blue-jay. "Quick, quick, quick rise." Then they arose

tê'lx·Em kanauwē'. TakE aqō'icgiLx môkct ōkunī'm. A'lta ā'tgē 15
the people all. Then they hauled down to the water two canoes. Now they went

mā'Lnē tê'lx·Em a'lta. TakE kulā'i ā'tgē. A'lta cka LEll 16
seaward the people now. Then far they went. Now and almost disappeared

Lpakā'lEma. TakE atgē'ᵋElkEl ēlē'ē. Take nē'k·im iqē'sqēs: 17
the mountains. Then they saw it a land. Then he said blue-jay:

"Ia'xkati taL¡ iktē'luwa-itk nē'xauē." Lä atxigēlā'mamē. A'lta 18
"There behold the abalone shells were." Some time they landed. Now

cka pā2L ē'Xōc iktē'luwa-itk. A'lta ataā'luLX tê'lx·Em. A'lta 19
and full it was on ground abalone shells. Now they went ashore the people. Now

atgiomē'tckin qix·ī'x· iktē'luwa-itk; qiā'x ia'xka pāt qptciX 20
they took them these abalone shells; if that very green

tcx·ī aLgiō'cgamX. Iqē'sqēs ia'xka gō q¡oā'p kat ikanī'm 21
then they took it. Blue-jay he then near that canoe

1 ka atciupā'yaLx. TakE ā'yō; niL'ē'taqL iLā'xak¡Emana.
and he gathered them. Then he went; he left them their chief.

2 Ayuxō'Lakō qō'ta LEX. Qiā'x iā'qoa-iL, tcx·ī atciō'cgamx, qiā'x
He went around it that island. If a large one, then he took it, if

3 pāt qptciX tcx·ī atciō'cgam. TakE aLgiuLā'win iLā'Xak¡Emana.
really green then he took it. Then they waited for him their chief.

4 TakE ō'lō agā'yax iqē'sqēs. "Wu'ska lxeelō'qLa." Nugō'kXōm
Then hunger acted upon him blue-jay. "Heh! we will leave him." They said

5 aqā'mXikc: "K¡ē, qā'doXoē lxēgumLā'ita. Lō'nas ayukō'om tê'lx·Em."
part of them: "No, must we wait for him. Perhaps he met them people."

6 Nē'k·im iqē'sqēs: "Tca lxeeltā'qLa." Tsō'yustē nē'xauē, takE
He said blue-jay: "Come we will leave him." Evening it became then

7 atEē'taqL tiā'cōlal. Iqē'sqēs iā'Xaqamt. Nō'Xōkō tiā'cōla. Tsō'yustē
they left him his relatives. Blue-jay his mind. They went home his relatives. In the evening

8 ka ayōxō'Lakō LEX. A'lta k¡ē tiā'cōla; atEē'taqL. Ia'xkati
and he went around the island. Now nothing his relatives; they left him. There

9 kē'kXulē-y- ē'm$^{\varepsilon}$EcX nixō'kctē. A'lta nigE'tsax: "Ēktā'2 atgēnē'lōtk
below a tree he lay down. Now he cried: "What they deserted me

10 agE'lXam, qā tkLEn$^{\varepsilon}$ē'taqL agE'lXam." A'lta ia'xkatē nē'xax
my people, where they left me my people." Now there he was

11 iō'Lqatē. A'lta atciō'koē ka'nauwē x·ixī'x· iktē'lauwa-itk. QāxLxa-
a long time. Now he carried them often all those abalone shells. The

12 naā'Lax ēlā'ki L¡ap atciā'x. QāxLxanaā'Lax kawī'X nēxE'l'ōkō.
next day an otter find he did it. The next day early he awoke.

13 A'lta oxoī'tcōt tê'lx·Em gō Liā'maLna. Atciō'latck iā'ōk. Nē'k·ikst
Now they talked people at seaward from him. He lifted it his blanket. He looked

14 mā'Lnē. Tā'mka tqonēqonē' ōxoelā'itX. WiXt nēxEnk¡ē'Litso.
seaward. Only gulls there were. Again he pulled his blanket over his head.

15 Wāx wiXt nē'ktcuktē. WiXt atcauitcā'ma tê'lx·Em oxoī'tcōt
Every morning again it got day. Again he heard them people they talked

16 gō mā'Lnē. Gōyē' atci'Lax, atcLō'latck. A'lta tā'mka Ltamilā'ikc
at seaward. Thus he did it, he lifted it. Now only albatross

17 Lxēlā'itX. Qoā'nEmi ayā'qoyaē atcawitcE'mElē tê'lx·Em. Kawī'X
there were. Five times his sleeps he heard them people. Early

18 ka aLigEmō'tXu-it LgōLē'lEXEmk. AqLō'latck Liā'ōk. "Wu'Xē
and it stood near him a person. It was lifted his blanket. "To-morrow

19 a'lta qamō'k$^{u}$ᴉa; qam'alō'kctxama." Wāx nē'ktcuktē. TakE wiXt
now you will be carried; you will be carried on back." The next morning it got day. Then again

20 aLgEmō'tXu-it LgōLē'lEXEmk. ALgiō'lXam: "Mxā'latck! A'lta
it stood near him a person. He said to him: "Arise! Now

21 qamō'k$^{u}$ᴉa." Nē'k·ikct iau'a mā'Lnē. A'lta ē'kolē yuqunā'itX.
you will be carried." He looked there seaward. Now a whale there lay.

22 A'lta atciō'kXuiLx iā'ktElauwa-itk. A'lta Lxoa'p ikē'x kā'tsEk qiX
Now he carried to the beach his abalone shells. Now a hole was in middle that

23 ē'kolē. A'lta ia'xkatē aqēiLā'ētamit: "Nēkct mgē'kctaiē, ma'nix
whale. Now then he was put into it: "Not open your eyes, when

24 aqamō'k$^{u}$ᴉa." A'lta nixō'kctit, a'lta aqā'yuk$^{u}$ᴉ. A'lta atgā'yuk$^{u}$ᴉ
you are carried." Now he lay down, now he was carried. Now they carried him

25 tê'lx·Em ka'nauwē. A'lta nuguqLē'watck. AqLō'lXam Ltamilā'yikc,
the people all. Now they paddled. They were told the albatross,

26 aqLō'lXam Lqat!ē'wuLala: "Kē'kXulē LEmca'cgi." AqLō'lXam
they were told the pelicans: "Down your paddles." They were told

27 Lqonē'qonē: "K$^{u}$cā'xalē LEmca'cgi." Aqō'lXam ōē'Xsa: "K$^{u}$cā'xali
the gulls: "Up your paddles." They were told the snipes: "Up

28 LEmca'cgi." Ka mā'Lnē aqā'mXikc k¡ē nō'xôx qō'tac tê'lx·Em.
your paddles." And at sea part of them nothing became those people.

Q¡oā′p ilē′ē aqā′mXikc k¡ē nō′xôx qō′tac tê′lx·Em. A′lta ā′mka-y-
Near land part of them nothing became those people. Now only

ōē′Xsa k¡a tqonēqonē′. Nix·gElā′kux ka lā′XlaX nē′xax. K¡ā
snipes and gulls. He felt and rock it did. Silent

nō′xôx qō′tac tê′lx·Em ka′nauwē ka atciā′latck iā′ōk. A′lta gō
they became those people all and he lifted it his blanket. Now there

mā′Lxôlē yuqunā′-itX. Nē′k·ikst a′lta, ā′mka-y- ōē′Xsa ka tqonēqonē′.
landward he lay. He looked now, only snipes and gulls.

A′lta nixā′latck. Atciō′kctEptck ka′nauwē iā′ktēlauwa-itk.
Now he rose. He carried inland all his abalone shells.

Atciō′kctEptck qix· ēlagē′tEma ka′nauwē. Qoä′nEm Lq¡up
He carried inland those sea otters all. Five cut

atcā′yax qix· ē′kolē. Ä′2 ka aqiō′lXam, aLgiō′lXam qō′La
he did it that whale. Thus he was told, he said to him that

LgōLē′lXEmk. A′lta wiXt nē′Xtakō qix· ē′kolē. A′lta ā′yōptck
person. Now again he turned back that whale. Now he went up

q¡oā′p gō tE′LaqL ka ayō′La-it. Iō′lqtē ayō′La-it ka atcE′LᵋElkEl
near at his house and he stayed. A long time he stayed and he saw it

Lk¡ā′ckc. ALE′tē, q¡oā′p aLgē′txam.
a child. It came, near it came to him.

ALgā′Lata-y- uLā′xalaitan. Q¡oā′p na-ikmō′tXu-it. Atcō′cgam,
It shot its arrow. Near it stuck in the ground. He took it,

atcaLxxa′pcōt. ALE′tē ka aLgō′xtkin uLā′xalaitan. Näkct L¡ap
he hid it. It came and it reached for it its arrow. Not find

aLi′kXaxa uLā′xalaitan ka aLgE′tcax: “Atcuwā′, mai′kXa iqē′sqēs
it did it its arrow and it cried: “Oh, you blue-jay,

mEnXi′pcūt ōgu′Xalaitan. AmLEnElxā′-uyam iqē′sqēs. Tātc¡au!
you hide from me my arrow. You make me poor blue-jay. See!

wiXt amEnx·EnEmō′sx·Ema-itx. Ā′nēt ōgu′xalaitan.” K¡ē nēkct
again you tease me always. Give me my arrow.” Nothing not

LE′Laqsō qō′La Lk¡āsks. A′lta Lk¡ō′pLk¡ōp Lctā′xôs. Ēmā′sEn
its hair that child. Now sunken its eyes. Deer

ā′yāqsō iLā′ōq. TakE atcLō′cgam iLā′pōtē. TakE atcLō′lXam:
its skin its blanket. Then he took it at its arm. Then he said to it:

“La′kstama?” “Ā, nai′kXa,” aLgiō′lXam. “AqēLā′taqL LgE′mama.
“Who are you?” “Ah, I,” it said to him. “He was left my father.

Iqē′sqēs atcēeLā′qal.” TakE atci′Lukᵘɪ gō Ltcuq qō′La Lk¡āsks.
blue-jay he left him.” Then he carried it to water that child.

TakE atcLōmē′nakō. A′lta pō′pō atci′Lax gō Lctā′xôs. A′lta
Then he washed its face. Now blow he did it on its eyes. Now

aLE′k·ikst. A′lta atcLō′lXam: “Nai′ka, nai′ka aqX. TakE
it saw. Now he said to it: “I, I, child. Then

anXatgō′mam.” TakE atcē′xaluketgō iLā′ōk qō′La Liā′xa.
I came home.” Then he threw it away its blanket that his child's.

AtciLkLXā′nakō ēlā′kē. “Ai′aq mxanē′tkɪēl t!ayā′na mcxēlā′-itix·?”
He put around it the sea otter. “Quick, tell me good [int. part.] you are?”

“Tcintcx·gō′mitīt iq¡ē′sqēs. Qi′ctac môkct cEmē′k·ikala
“He made us poor blue-jay. Those two your wives

kanasmô′kst a′lta ciā′k·ikala iq¡ē′sqēs. Manix L′ē′tcx·enīL aLgiā′x
both now his wives blue-jay's. When wanting to defecate he does

atcLāuwē′tcxamx gō tE′ntcaqL ka ia′xka itcā′ōk ka aniyē′nanLxax.
he goes to defecate in our house and this my blanket and I wipe him with it.

A′lta cmô′kctka nēkct tq¡ēx acgā′yax.” “Ai′aq cgā′lEmam.” “Â
Now two only not like they did him.” “Quick bring them.” “Ah,

nēkct ictā′kēqamt, Lk¡ō′pLk¡ōp ctā′xôs.” A′lta nē′Xko iā′xa,
not they seeing, sunken their eyes.” Now he went home his son

atciō′kō. Atcugō′lEmam Liā′naa. Atcō′lXam Liā′naa: “TakE
he sent him. He went to fetch her his mother. He said to her his mother: “Then

LgE′mama niXatgō′mam.” TakE nagE′tsax Liā′naa. Acxē′nim
my father he came home.” Then she cried his mother. They two wailed

1 qaX ā′ēXat ōᵋō′kuil. "Iq¡ē′sq¡ēs atcimaō′nima-itx. Lā′XlaX
that one woman. "Blue-jay always fools you. Deceive

2 atcimā′xo-itx." "Nau′itka, nau′itka, ʟgᴇ′mama aʟtē′mam. A′lta
he always does you." "Indeed, indeed, my father he came. Now

3 itci′kēqamt Xōk. Atcnᴇ′tōkō ayamtgā′lᴇmam. Ni′Xua i′skam
I seeing now. He sent me I came to fetch you. Well take

4 x·ik itcā′ōk." Agiō′sgam ʟiā′naa. A′lta ʟᴇmᴇ′n qix· iā′ōk.
this my blanket." She took it his mother. Now soft that his blanket.

5 "Tā′tc¡a! mcᴇnᴇ′luat." Takᴇ atci′ctukᵘɪ ʟiā′naa qaX ā′ēXat
"Look! you did not believe me." Then he brought them to his father that one.

6 ōᵋō′kuil. Atcō′ptca. Atcō′kᵘɪam gō ā′yam. A′lta atcumē′nakō.
woman. He led them. He arrived bringing her at his father. Now he washed their faces

7 A′lta cᴇ′k·ikst. A′lta atcō′lXam: "Ai′aq, mcktūguē′xēyam tᴇ′lxaqʟ.
Now they saw. Now he said to them: "Quick, go and sweep our house.

8 Ka′nauwē2 mcktūguē′xēya. Takᴇ ā′ʟō. A′lta aʟktō′guaxē tᴇ′ʟaqʟ,
The whole sweep it. Then they went. Now they swept it their house,

9 ka′nauwē aʟktō′guēxē. A′lta aʟgiō′kuē ka′nauwē wē′wuʟē. Aʟgiō′kuē
the whole they swept it. Now they carried them much all into interior of house. They carried much

10 qix· ē′kolē ka′nauwē wē′wuʟē. Aʟgiō′kuē qix· ēlagē′tᴇma wē′wuʟē.
that whale all into the interior of the house. They carried them much those sea-otters into the interior of the house.

11 Takᴇ aya′ckōp!, Cā′xaʟ takᴇ aya′ckop!. Ayā′qxôiē; kawī′X atcixā′laqʟ
Then he entered, Cā′xaʟ then he entered. One sleep; early he opened

12 iqē′p!al iqē′sqēs. A′lta atcʟā′auwitcXa gō iqē′p!al iqē′sqēs. "Ai′aq
the door blue-jay. Now he defecated in the door-way blue-jay. "Quick

13 Ē′npēyucX, ntq¡ē′xᴇnapstam." "A′ckam Xau oᵋō′lᴇptckiX.
Ē′npēyucX, wipe me!" "Take it that fire-brand.

14 Ama-ilō′ktgutc gō-y- ūyā′putc." Takᴇ atcō′cgam qix· ik¡ā′sks. A′lta
Push him in his anus." Then he took it that boy. Now

15 atcā-ilō′ktgux gō-y- uyā′putc. "Anā′" takᴇ atcixᴇ′lgiʟx īqē′sqēs.
he pushed him into his anus. "Anah!" then he cried blue-jay.

16 "Anā′! tᴇnxᴇ′ʟᴇlama. Takᴇ ʟx nigā′t!ōm ā′yam ka atcnxᴇ′ʟama."
"Anan! they burnt me. Then may be he arrived his father and he burnt me."

17 Nē′k·ikst ē′wa wē′wuʟē iqē′sqēs. A′lta iō′c iʟā′Xak¡ᴇmana gō
He looked then [into] the interior of the house blue-jay. Now there was their chief at

18 wē′wuʟē. Nē′xankō, nēxkᵘʟē′tcgōm: "Ā, ilxā′Xak¡ᴇmana takᴇ
the interior of the house. He ran, he went to tell them: "Ah, our chief then

19 nitē′mam." A′lta atktē′lōt ka′nauwē tgā′ktēma tiā′lXam; ka′nauwē
he arrived." Now he gave to them all his property his people; all

20 itā′ktēlauwa-itk atgē′lōt.
the abalone shells he gave them.

## *Translation.*

Cā′xaʟ's eldest was dead. Every morning he went to the beach and wailed. Day by day he went to the beach and cried. Once upon a time he discovered two ravens flying from the sea towards the shore. When they came near him he saw that they turned [in the air] over one another. [Sometimes the one was above, then the other.] When they had almost reached him they let fall a round object, which fell on the sand. He went down to the beach and took it. It was an abalone shell. In the evening he went home. Then he said to his wife: "Invite all the people." His wife went and said: "My poor husband invites you." Then all the people came and entered the house. He said:

"This was carried up to me from the sea. You will see it. Just there they came ashore." Blue-Jay said: "Let us go to-morrow and see where they found it." Early he ran around [saying]: "Quick, quick, arise!" All the people arose and launched two canoes. Then they went out seaward. They traveled a long distance. When the mountains [of their own country] had almost disappeared they discovered land. Blue-Jay said: "Certainly here are abalone shells." After awhile they landed. The ground was full of abalone shells. The people went ashore and picked up these abalone shells. They selected only the very green ones. Blue-Jay gathered those which were near the canoe. Then their chief [Cā′xaʟ] went away and left them. He went around the island. He took only the large and very green ones. The people waited for their chief. Then Blue-Jay became hungry, and said: "Let us leave him." But part of the people said: "No; we must wait for him; perhaps he met some people." [After awhile] Blue-Jay said: "Come! Let us leave him." It grew dark; then his people left him. They followed Blue Jay's advice and went home. In the evening the chief had gone around the island. Now his people had disappeared; they had left him. Then he lay down under a log and cried: "Why did my people desert me; why did they leave me?" He stayed there for a long time. He carried all the abalone shells [up to the log]. On the next day he found a seaotter. On the following morning he awoke and heard people talking on the beach below him. He lifted his blanket and looked seaward, but he saw only gulls. He pulled his blanket over his head again. On the next morning, when it grew daylight, he heard again people talking on the beach below. Again he lifted his blanket, but there were only albatross. Five days he heard people [talking on the beach]. On the next morning [he saw] a person standing by him. He lifted his blanket [and the stranger said]: "To-morrow you will be carried back." Early the next morning the person stood again near him, and said: "Arise; now you will be carried back." He looked down to the beach and saw a whale. He carried down his abalone shells. A hole was in the middle of the whale, into which he was placed. [The person said:] "Do not open your eyes while they are carrying you." Now he lay down and he was carried away. All the people carried him. They paddled. The albatross and pelicans were told: "Put down your paddles; put down your paddles." The gulls were told: "Put up your paddles, put up your paddles." The snipes were told: "Put up your paddles, put up your paddles." Then when they were at sea, part of those people departed. When they were near the land another part departed. Now only the snipes and gulls remained. He felt [the whale] rock, then all was quiet and he lifted his blanket. He lay on the beach. He looked and saw only gulls and snipes. Now he arose. He went inland, carrying all his abalone shells and the sea otters. He took five cuts of the whale. That person had told him to do so. Then that whale returned. Now he went up to his house and staid there. After awhile he saw a child. It approached him, shooting an arrow. [The arrow] struck the ground near him, and he took it and hid it. Then the child came searching for his arrow. When he did not find it he cried: "O, Blue-Jay, you have hidden my arrow. You make me feel miserable. You always tease me; give me my arrow." The child had no hair, and his eyes were sore. His blanket was made of deerskin. Then [Cā′xaʟ] took him by his arm and said: "Who are you?" "Oh it is I. My father was deserted. Blue-Jay deserted him." Then [Cā′xaʟ] took [the boy] to the water and washed his face; he blew on his eyes and the boy recovered his eyesight. He said: "Child! it is I; I have returned." He threw away [the boy's] blanket and gave him a sea-otter blanket. "Tell me," he continued, "are you all well?" The boy replied: "Blue-Jay made us miserable; two of your wives are now his wives. He always defecates in our house, and I must wipe him with my blanket. Two only [of your wives] do not like him." "Bring them here." "Oh, they can not see, for they have lost their eyes." Then the boy went home. He sent him to fetch his mother. He said to her: "Father has come home." Then his mother and the other woman began to cry: "O, Blue-Jay has deceived you; he always deceives you." "No, indeed, father has come. I have recovered my eyesight; he sent me to fetch you. Just feel my blanket." Then his mother felt it. It was soft. [The boy continued:] "See, you did not believe me!" Then he led them to his father. He reached his father, who washed their faces. Then they recovered their eyesight. Cā′xaʟ said to them: "Go and sweep our house." They went back and swept the whole house. They carried everything into the house, his whale, his sea otters, and his abalone shells. Then Cā′xaʟ entered the house.

On the following morning Blue-Jay opened the door and defecated in the doorway. [He called:] "Ē′npēyucX, wipe me!" "Take that firebrand and push his backside," said his father. The boy took it and pushed him. "Heh," cried Blue-Jay: "Oh, he burnt me; certainly his father has returned." Blue-Jay looked into the house and saw the chief sitting in the house. Then he went and told the people: "Our chief has arrived." [Cā′xaʟ] distributed all his property among his people. He gave them all the abalone shells.

## 11. STIKUA′ ITCĀ′KXANAM.

### STIKUA′ HER MYTH.

Gō Nakōt!ʼā′t Lxēlā′-itX, LE′xo-itiks Lxēlā′itx. A′lta ayō′mEqt 1
At Seaside, they lived, many they lived. Now he was dead

iLā′xak¡Emana. Iā′qoa-iL iā′xa. Ta′kE tcā′xilkTē nē′xauē, ta′kE 2
their chief. Large his son. Then winter it was, then

ō′lō agE′Lax. Ta′kE iā′mka iniā′matk aLgiā′xo-itx k¡a-y- ōgū′ican. 3
hungry they were. Then only mussels they ate them and roots.

KāxLxnaā′Lax ka nē′k·im ktiā′xēqLax: "AmcxE′ltXuitck." 4
One day and he said a hunter: "Make yourselves ready."

Nōxui′tXuitck ka′nauwē2 qō′tac tkā′lamukc. Atagā′la-it mōkct 5
They made themselves ready all those men. They were in the canoes two

ōkunī′m. Ta′kE ā′tgē mā′Lnē. Ta′kE atcē′lkikc igē′pix·L qix· 6
canoes. Then they went seaward. Then he speared it a sealion that

ktiā′xēqLax, cka atcō′pEna ka ayuXuā′nitck qix· igē′pix·L. 7
hunter, and it jumped and he drifted that sealion.

ALgē′Elta-uī mā′Lxôlē. Nē′k·im iqē′sqēs: "Iā′xkayuk 8
They hauled it up ashore. He said blue-jay: "Here

lxgīutsXEmā′ya." TakE iā′xkatē naLX·E′lgīLx. AgElkTik¡ʼE′tsXēma. 9
we will boil it." Then there they made a fire. They singed it.

A′lta aLgā′yaxc. A′lta aLE′xalEtcXEm. Nē′k·im iqē′sqēs: 10
Now they cut it. Now they boiled it. He said blue-jay:

"Ia′xkayuk lxgēuwu′lᵋaya, lxgēutctXō′maya." Ta′kE nōxuiLxā′lEm 11
"Here we will eat it, we will finish it." Then they ate

qō′tac tê′lx·Em. Atciō′pcut qē′xtcē ikoalē′x·oa gō Liā′cguc. Atcā′yukᵘL 12
those people. He hid it intending the raven in his mat. He carried it

gō-y- ikanī′m ēXt igitē′tsxal. Ā′nqatē nē′xankō iq¡ē′sqēs, Lāqᵒ 13
to the canoe one piece. Already he ran blue-jay, take out

atcā′yax. Atcā′yukᵘT gō- ōᵋō′lEptckiX qix· igitē′tsxal. Nix·E′lgīLx. 14
he did it. He carried it to the fire that piece. He burnt it.

Ta′kE aLE′Xkō. ALkiupā′yaLx ēniā′matk k¡a itguē′ma. Tsō′yustē 15
Then they went home. They gathered them large mussels and small mussels. In the evening

aLx·gō′mam. Na-ixE′lqamx iq¡ē′sqēs: "Ā2, y imcā′niamatkā′2, 16
they arrived at home. He called blue-jay: "Ah, your mussels

Stikuayā′2!" Stikua′ itcā′xal uyā′k·ikal iq¡ē′sqēs. TEmm aLi′Xaua 17
Stikua′!" Stikua′ her name his wife blue-jay's. Noise of feet they ran

Stikua′ mā′Lnē. ALgiugō′lEmam iniā′matk. Ā′tgELx ka′nauwē 18
Stikua′ down to beach. They went to take the mussels. They came to the beach all

qō′tac tā′nEmckc. Atgiō′kXuiptck itguē′matk k¡a iniā′matk. Gō 19
those women. They carried them up the small mussels and the large mussels. Then

ikoalē′x·oa atcigE′nXaōtē iLā′xak¡Emana iā′xa. Nē′k·im qix· ik¡ā′ckc: 20
the raven he took care of him their chief his son. He said that boy:

"WāXi ka nxEltō′ma." Atciō′lXam iq¡ē′sqēs: "Ē′kta amiuwā′ya? 21
"To-morrow and I go along." He said to him blue-jay: "What are you going to do?

Ugō′lal gEmō′kᵘTa, muXunā′ya. LEqs anō′Xunē nai′kXa;" nē′k·im 22
The waves will carry you away, you will drift away. Almost I drifted away I;" he said

iqē′sqēs. Kawī′X wiXt nōxui′tXuitck. Atā′kElōya. Ā′yuLx qix· 23
blue-jay. Early again they made themselves ready. They went into the canoe. He went to the beach that

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1 | ik¡ā′sks, | ā′yuʟx | qē′xtcē | ixᴇltō′ma. | Qē′xtcē | atciō′cgam | ikanī′m |
| | boy, | he went to the beach | intending | he went along. | Intending | he took it | the canoe |

| | | | | | | |
|---|---|---|---|---|---|---|
| 2 | ixᴇltō′ma. | "Mō′ptcga, | mō′ptcga" | atciō′lXam | iq¡ē′sq¡ēs. | Ā′yuptck |
| | he went along. | "Go up, | go up," | he said to him | blue-jay. | He went up |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 3 | ʟā′yaxax | qix· | ik¡ā′sks. | Nē′k·im | iq¡ē′sqēs: | "Ai′aq, | lxēē′taqʟ." | Takᴇ |
| | sad | that | boy. | He said | blue-jay: | "Quick, | we leave him." | Then |

| | | | | | | |
|---|---|---|---|---|---|---|
| 4 | nūguqᴛē′watck | tê′lx·ᴇm. | Takᴇ | atigā′ōm | ʟgipę̄′x·ʟukc | iʟā′xaṇakc. |
| | they paddled | the people. | Then | they arrived at | the sealions | their rock. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 5 | Ayaā′luʟx | ktiā′xēkᴛax. | Atcʟē′lukc | ēXt | igē′pix·ʟ, | cka | atcō′pᴇna; |
| | He went ashore | the hunter. | He speared | one | sealion, | and | it jumped; |

| | | | | | |
|---|---|---|---|---|---|
| 6 | iā′xkati | ayuXuā′nitck. | Aʟgē′ltāuwē. | Aʟgēgilā′mamē | gō-y-īlē′ē. |
| | there | it drifted. | They hauled it up. | They pulled it ashore | to the land. |

| | | | | | |
|---|---|---|---|---|---|
| 7 | AʟgiuʟĀ′taptck. | Nē′k·im | iq¡ē′sqēs: | "Iā′xkayuk | lxgiuwu′lᵋa |
| | They pulled it up from the beach. | He said | blue-jay: | "Here | we will eat it |

| | | | | | | |
|---|---|---|---|---|---|---|
| 8 | kā′nauwē; | taua′lta | k¡oa′n | nēxā′x | ilxā′xak¡ᴇmāna | iā′xa." |
| | all; | else | always desiring to go here | he becomes | our chief | his son." |

| | | | | | | |
|---|---|---|---|---|---|---|
| 9 | Aʟgiā′ʟk¡tsx·ēma | iā′xkatē. | Aʟgā′yaxc. | Aʟgiō′tcXum | a′lta | iā′xkatē. |
| | They singed it | there. | They cut it. | They boiled it | now | there. |

| | | | | | | |
|---|---|---|---|---|---|---|
| 10 | Ta′kᴇ | ayō′ktcᴇkt | iʟā′tcXᴇmal. | Aʟxʟxā′lᴇm, | aʟxʟxā′lᴇm. | Qē′xtcē |
| | Then | it got done | what they boiled. | They ate, | they ate. | Intending |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 11 | atciō′pcut | ikoalē′x·oa | ēXt | igitē′tcxal. | K·¡au | atci′ʟax | ʟā′yaqcō. |
| | he hid it | the raven | one | piece. | Tie | he did it | in his hair. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 12 | Ia′xkati | qē′xtcē | atciō′pcut. | Ā′nqatē | ʟaq° | atcā′yax | iq¡ē′sqēs. |
| | There | intending | he hid it. | Already | take out | he did it | blue-jay. |

| | | | | | | |
|---|---|---|---|---|---|---|
| 13 | Atcixᴇ′lgiʟx | igitē′tcxal. | Tsō′yustē | itguē′ma | aʟgiupā′yaʟx | k¡a |
| | He burnt it | the piece. | In the evening | small mussels | they gathered them | and |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 14 | ēniā′ma | ka | aʟi′Xkō. | Q¡oāp | aʟxē′gilaē, | naʟxᴇ′lqamx: | "Ā2, |
| | large mussels | and | they went home. | Nearly | they landed, | he shouted: | "Ah, |

| | | | | | | |
|---|---|---|---|---|---|---|
| 15 | Stikuayā′ | ēmcā′niamatgā′2." | Tᴇmm, | āʟi′xatoa | ā′ʟiʟx | tga′a |
| | Stikua′ | your mussels." | Noise of feet, | they came running, | they went to the beach | her children |

| | | | | | | |
|---|---|---|---|---|---|---|
| 16 | Stikua′. | Ka′nauwē2 | ā′tgᴇʟx | qō′tac | tā′nᴇmckc. | Atgiō′kXuiptck |
| | Stikua′. | All | they went to the beach | those | women. | They carried up |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 17 | itguē′ma | k¡a | ēniā′matk. | Atctō′lXam | qō′tac | tê′lx·ᴇm | iq¡ē′sqēs: |
| | the small mussels | and | the large mussels. | He said to them | those | people | blue-jay: |

| | | | | | | |
|---|---|---|---|---|---|---|
| 18 | "Nē2kct | mcxqᴛē′tcgōye | mckanauwē′tikc, | taua′lta | iqētō′mᴇl | atciā′x |
| | "Not | tell him | all of you, | else | accompany us | he does |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 19 | ilxā′xak¡ᴇmana | iā′xa." | A′lta | nē′k·im | qix· | ik¡ā′sks: | "Wä2Xi | ka |
| | our chief | his son." | Now | he said | that | boy: | "To-morrow | and |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 20 | nxaltō′ma." | Takᴇ | nē′k·im | iq¡ē′sqēs. | "Ē′kta | miuwā′ya? | Taua′lta |
| | I shall go along." | Then | he said | blue-jay. | "What | are you going to do? | Else |

| | | | | | | |
|---|---|---|---|---|---|---|
| 21 | amuXunē′x, | itcā′aitcma-y- | ugō′la." | "Qā′dox | nxᴇltō′ma," | nē′k·im |
| | you drift away, | confounded | waves." | "Must | I go along," | he said |

| | |
|---|---|
| 22 | ik¡ā′sks. |
| | the boy. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | Kawī′X | nōxōlā′yutck | ī′ʟaʟonē. | Ā′tgᴇʟx. | Ā′yuʟx | qix· | ik¡ā′sks. |
| | Early | they rose | the third time. | They went to the beach. | He went to the beach. | that | boy. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 24 | Atciō′cgam | qix· | ikanī′m | qē′xtcē. | Atciū′tctᴇmt | iq¡ē′sqēs | qix· |
| | He took it | that | canoe | intending. | He pushed him | blue-jay | that |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 25 | ik¡ā′sks. | "Ē′kta | tcīuwā′ya | x·ix·ē′kik? | Mᴇ′ptcga." | Nigᴇ′tsax | qix· |
| | boy. | "What | will he do | this one? | Go up from the beach." | He cried | that |

| | | | | | | |
|---|---|---|---|---|---|---|
| 26 | ik¡ā′sks, | ā′yuptck. | "Ai′aq, | amckʟē′watck," | nē′k·im | iq¡ē′sqēs; |
| | boy, | he went up. | "Quick, | paddle," | he said | blue-jay; |

“lxēitā′qʟa.” Takᴇ nugukʟē′watck tê′lx·ᴇm. Ta′kᴇ agatgō′yam gō 1
“we will leave him.” Then they paddled the people. Then they arrived at

ʟgipē′x·ʟukc ʟā′xanakc. Takᴇ ayaā′luʟx qix· ktiā′xkeɪax. Atcʟē′lukc 2
the sealions their rock. Then he went ashore that hunter. He speared it,

ēXt igē′pix·ʟ, iā′qoa-iʟ igē′pix·ʟ, cka atcō′pᴇna, ia′xkati ayuXuā′nitck. 3
one sealion, a large sealion, and it jumped, there it drifted.

Takᴇ aʟgē′lta-u mā′ʟxolē. Aʟgē′kilaē gō·y- ilē′ē. Aʟgiuʟā′taptck. 4
Then they hauled it up landward. They landed at the land. They pulled it up from the beach.

Aʟgieʟk¡ᴇ′tsx·ēma. Aʟkʟē′kXōʟ¡ aʟgieʟk¡ᴇ′tsx·ēma. A′lta aʟgā′yaxc, 5
They singed it. They finished it, they singed it. Now they cut it,

aʟgiō′tcXᴇm ia′xkati. Ayō′ktcikt. Ta′kᴇ aʟxʟxā′lᴇm. Nē′k·im 6
they boiled it there. It was done. Then they ate. He said

iq¡ē′sqēs: “Kanauwē′2 lxgēwu′lᵋai. Näkct ʟa′ksta ʟxkʟē′tcgō, 7
blue-jay: “All we will eat it. Not anyone tell,

taua′lta ēqitō′mᴇl atciā′x ilxā′xak¡ᴇmana iā′xa.” Mᴇnx· niʟgā′ētix·t 8
else accompanying us he makes our chief his son.” A little he left over

ka aʟaqctā′yū. Qē′xtcē atciō′cgam ēXt igitē′tcxal ikoalē′x·oa. K¡au 9
and they were satiated. Intending he took it one piece the raven. Tie

atcā′yax gō ia′ᵋowit. Nē′k·im ʟᴇkᵘ nē′xax iā′ᵋowit. Nix·ᴇ′lgiʟx 10
he did it to his leg. He said broken it became his leg. He burnt it

qix· iʟgā′ētix·t. Kanauwē′ nix·ᴇ′lgiʟx iq¡ē′sqēs. Atciō′lXam 11
that what he had left over. All he burnt it blue-jay. He said to him

ikoalē′x·oa iq¡ē′sqēs: “Ni′Xua niō′kumanᴇma imē′ᵋowit.” Atcikpā′na, 12
[to] the raven blue-jay: “[Interjection] I want to see it your leg.” He jumped at it,

stuX atcā′yax gō iā′ᵋowit. ʟ¡ap atcā′yax ēXt igitē′tsxal gō 13
untie he did it at his leg. Find he did it one piece at

ikoalē′x·oa iā′ᵋowit. Atciō′cgam iq¡ē′sqēs nix·ᴇ′lgiʟx. Tsō′yustē 14
the raven his leg. He took it blue-jay he burnt it. In the evening

aʟgiupā′yaʟx itguē′ma k¡a ēniā′matk. Aʟᴇ′Xkō. Q¡oā′p 15
they gathered small mussels and large mussels. They went home. Nearly

aʟXgō′mam, ta′kᴇ nēxᴇ′lqamx iq¡ē′sqēs: “Ā, imcā′tguēmatgā′ 16
they arrived at home, then he shouted blue-jay: “Ah, your mussels

Stikuayā′!” Tᴇmm, ā′ʟōʟx Stikua′. A′lta aʟgiō′kXuiptck 17
Stikua′.” Noise of feet, they went to the beach Stikua′. Now they carried up from the beach

iʟā′tguēma. A′lta atgā′yax qix· itguē′ma ka′nauwē -y-ō′pōl ka 18
their mussels. Now they ate those mussels all night and

qix· iʟā′xak¡ᴇmana iā′xa. Nē′k·im ik¡’ā′sks: “Wu′Xi a′lta 19
that their chief his son. He said the boy: “To-morrow now

nᴇxᴇltō′ma.” Takᴇ nē′k·im iq¡ē′sqēs: “Ē′kta amiuwā′ya? 20
I shall go along.” Then he said blue-jay: “What are you going to do?

MuXunā′ya. Mâ′kctē anō′Xunē qē nikctx ikanī′m aniō′cgam.” 21
You will drift away. Twice I drifted away if not the canoe I took it.”

Kawī′X ka wiXt aʟxᴇ′ltXuitck ī′ʟalakte. Nixā′latck qix· ik¡’ā′sks. 22
Early and again they made themselves ready the fourth time. He rose that boy.

Nixᴇ′ltXuitck. Aʟgō′cgiʟx uʟā′xanīm. Aʟagā′lait uʟā′xanim. 23
He made himself ready. They hauled down to the water their canoes. They went into the canoes their canoes.

Qē′xtcē ayagᴇ′ʟa-it x·ix· ik¡’ā′sks. Atciō′cgam, iq¡ē′sqēs, 24
Intending he went into the canoe that boy. He took him, blue-jay,

atciaēlē′maʟx. Yukpä′t nitᴇlō′tXuit gō ʟtcuq. Qē′xtcē atciō′cgam 25
he threw him into the water. Up to here he stood in the water in water. Intending he took it

qix· ikanī′m. Atcta′-uwilx·ʟ tiā′kcia qix· ik¡ā′sks iq¡ē′sqēs. Iā′2xkati 26
that canoe. He struck them his hands that boy's blue-jay. There

ayō′tXuit. Nigᴇ′tsax, nigᴇ′tsax ka ā′yuptck. Ā′ʟō, ā′ʟō, 27
he stood. He cried, he cried and he went up. They went, they went,

| āʟkᴛē'watck | iq¡ē'sqēs. | Aʟigā'ōm | qix· | iqā'nakc, | ʟgipē'x·ʟukc |
|---|---|---|---|---|---|
| they paddled | blue-jay. | They reached it | that | rock, | the sealions |

| iʟā'xanakc. | Ayaā'ʟuʟx | qix· | ktiā'xēkᴛax, | atcʟē'lukc | ēXt | igē'piXʟ, |
|---|---|---|---|---|---|---|
| their rock. | He went ashore | that | hunter, | he speared it | one | sealion, |

| cka | atcō'pᴇna, | ka | ia'xkatē | ayuXuā'nitck. | Takᴇ | wiXt | aʟgē'ᴇltā-uwē. |
|---|---|---|---|---|---|---|---|
| and | it jumped, | and | there | it drifted. | Then | again | they pulled it to the shore. |

| Aʟgīgēl'ā'mam | ēlē'ē. | Aʟgiuʟā'taptck. | Aʟgēʟk¡ᴇ'tsx·ᴇma | iā'xkatē. |
|---|---|---|---|---|
| They towed it to | the land. | They hauled it up from the shore. | They singed it | there. |

| Aʟkʟē'kXōʟ¡ | aʟgēʟk¡ᴇ'tsx·ēma. | Aʟgā'yaxc; | a'lta | aʟgiō'tcXᴇm |
|---|---|---|---|---|
| They finished it, | they singed it. | They cut it; | now | they boiled it |

| ia'xkati. | Ayō'ktcikt. | Nē'k·im | iqē'sqēs: | "Iā2'xkuktē | lxgēwu'lᵋaya." |
|---|---|---|---|---|---|
| there. | He finished it. | He said | blue-jay: | "Here | we will eat it." |

| Aʟxʟxā'lᴇm, | aʟxʟxā'lᴇm. | cka | icē'tkum | aʟgiā'wulᵋ | ka | aʟaqctā'yū. |
|---|---|---|---|---|---|---|
| They ate, | they ate, | and | half | they ate it | and | they became satiated. |

| Aʟk¡ē'witx·it; | k¡'ᴇ'xk¡ᴇx | aʟᴇ'xax | ka | aʟk¡ē'witx·it. | Nixᴇ'lᵋōkō |
|---|---|---|---|---|---|
| They went to sleep; | overeaten | they became | and | they went to sleep. | He awoke |

| iq¡ē'sqēs, | nix·ᴇ'lgiʟx | ka'nauwē | qix· | iʟgā'ētix·it. | Tsō'yustē |
|---|---|---|---|---|---|
| blue-jay, | he burnt | all | that | what they had left over. | In the evening |

| aʟgiupā'yaʟx | itguē'ma | k¡a | ēniā'ma. | A'lta | aʟXgō'mam. | Q¡oā'p |
|---|---|---|---|---|---|---|
| they gathered | small mussels | and | large mussels. | Now | they came home. | Nearly |

| aʟgiā'xomē: | "A | imcā'niamatgā' | Stikuayā'." | Tᴇmm, | aʟi'xaua | mā'ʟnē. |
|---|---|---|---|---|---|---|
| they came ashore: | "Ah! | your mussels | Stikua'." | Noise of feet, | they ran | seaward. |

| Aʟgiō'kXuiptck | ēniā'ma | k¡a | itguē'ma. | Nē'k·im | qix· | ik¡ā'sks: |
|---|---|---|---|---|---|---|
| They carried up from the beach | the large mussels | and | small mussels. | He said | that | boy: |

| "Wä2x·i | a'lta | nxᴇltō'ma." | Atciō'lXam | iq¡ē'sqēs. | "Ē'kta | miuwā'ya? |
|---|---|---|---|---|---|---|
| "To-morrow | now | I go along." | He said to him | blue-jay: | "What | are you going to do? |

| Lxaxō'-ita. | ʟ¡lap | mō'ya." |
|---|---|---|
| We shall capsize. | Under water | you will go." |

| Wāx | kawī'X | noxolā'yutck. | Nixā'latck | qix· | ik¡'ā'sks. |
|---|---|---|---|---|---|
| On the next morning | early | they made themselves ready. | He rose | that | boy. |

| Nixᴇ'ltXuitck. | Aʟgō'cgiʟx | uʟā'xanīma | iqē'sqēs. | Qē'xtcē | ayagᴇ'ʟa-it |
|---|---|---|---|---|---|
| He made himself ready. | They hauled down to the water | their canoes | blue-jay. | Intending | he went into the canoe |

| qix· | ik¡ā'sks. | Atciaēlē'maʟ | iqē'sqēs. | Atciō'cgam | qē'xtcē | qix· |
|---|---|---|---|---|---|---|
| that | boy. | He threw him into the water | blue-jay. | He took it | intending | that |

| ikanī'm. | Yukpä't | tiā'xᴇmalap!ix· | nitᴇlō'tXuit. | Qe'xtcē | atciō'cgam |
|---|---|---|---|---|---|
| canoe. | Up to here | his arm-pits | he stood in the water. | Intending | he took it |

| qix· | ikanī'm, | atcta'auwilx·ʟ | tia'kcia | iqē'sqēs | qix· | ik¡'ā'sks. |
|---|---|---|---|---|---|---|
| that | canoe, | he struck | his hands | blue-jay | that | boy's. |

| Nigᴇ'tsax, | nigᴇ'tsax | qix· | ik¡'ā'sks. | Ā'ʟō- | y-a'lta | iq¡ē'sqēs. |
|---|---|---|---|---|---|---|
| He cried, | he cried | that | boy. | He went | now | blue-jay. |

| Lä2 | ka | ā'yuptck | ik¡'ā'sks. | Atctō'cgam | tiā'xalaitanᴇma. |
|---|---|---|---|---|---|
| Some time | and | he went up from the beach | the boy. | He took them | his arrows. |

| A'lta | ixʟā'kōi | pᴇnka'. | Atcaga'ōm | utcaktcā'k, | ʟē'el | utcaktcā'k. |
|---|---|---|---|---|---|---|
| Now | he went around the point | afoot. | He met it | an eagle, | a black [young] | eagle. |

| Itcā'maᵋ | atciā'lax. | Tc¡ux | a'tcax, | qē'xtcē | quʟ | naēxā'lax. | Iō'kuk |
|---|---|---|---|---|---|---|---|
| Shooting it | he did it. | Skin | he did it, | intending | putting on | he did it on to himself. | Here |

| kᵘcaxala' | tiā'q¡ôxʟᴇma | ka | na-igᴇ'nkakō. | ʟāq° | nā'ēxax. | WiXt |
|---|---|---|---|---|---|---|
| above | his knees | and | it was too small. | Take off | he did it. | Again |

| ā'yō, | wiXt | aē'Xt | utcaktcā'k | ayagā'ōm. | Itcā'maᵋ | atciā'lax. |
|---|---|---|---|---|---|---|
| he went, | again | one | eagle | he met it. | Shooting it | he did it. |

| Nôē'luktcū. | Tk¡ōp | ē'tcᴇqtq | utcaktcā'k. | Tc¡ux | ā'tcax, | quʟ | naēxā'lax. |
|---|---|---|---|---|---|---|---|
| It fell down. | White | its head | the eagle. | Skin | he did it, | put on | he did it on to himself. |

Mank kēkula′ tiā′q¡ôxLEma, na- igE′nkakō. Lāq° nā′ēxax, atcaē′taqL.
A little below his knees, it was too small. Take off he did it, he left it.

WiXt ā′yō, kulā′yi ā′yō. Atcigā′ōm ininē′x·ō. Iā′maᵋ atcē′lax.
Again he went, far he went. He met it a bald-headed eagle. Shooting it he did it.

Mô′kctē iā′maᵋ atcē′lax; ayôē′luktcū. Tc¡ux atcā′yax quL nēxā′lax.
Twice shooting it he did it; it fell down. Skin he did it put on he did it on to himself.

Q¡oā′p nēXE′kXa ka nigE′nkakō. Ayū′kō nixk¡’ā′wakct. Kē′kXulē
Nearly it fitted and it was too small. He flew he attempted. Down

ayō′kō, nikct ayōlā′tckuix·t. ILā′môkct Lāq nē′xatx, a′lta t!’aya′
he flew, not he rose. The second time turn he did, now good

ayō′kō. A′lta nē′xLakō-i ē′wa mā′Lnē Gōt!’ā′t. Q¡oā′p nēxLā′komē.
he flew. Now he went around the point thus seaward from Gōt!’ā′t. Nearly he came around the point.

Ta′kE atā′yiLa tXut; k¡EX qō′ta tXut. NēxLā′komē, atci′LᵋElkEl
Then he smelled it smoke; smell of fat that smoke. He came around the point, he saw them

qō′tac giLā′lEXam. Gō kulā′yi ka ayugō′La-it. A′lta atcLā′qxamt
those the people of his town. There far and he sat on top of a tree. Now he saw them

ē′wa kē′kXulē. ALxgē′ktcikt. A′lta aLxLxā′lEm atcLā′qxamt.
thus below. It was done. Now they ate he saw them.

Q¡oā′p aLE′Lx·ōL¡ ka ayō′kō. NiXLō′lEXa-it: “Iqē′sqēs tayax
Nearly they finished and he flew. He thought: “Blue-jay: oh if

tcin’ē′tgElax!” Goyē′ nē′xax iqē′sqēs, a′lta LElā′lax Lō′kōl. “Ā,
he would see me!” Thus he did Blue-jay, now a bird flew about. “Ah,

LElā′lax qLgE′lxētuwā′Lam.” WiXt Lāqᵃ nēxā′x. Qoā′nEmī Lāqᵃ
a bird it comes to get food from us.” Again turn he did. Five times turn

nē′xax, a′lta kē′kXulē. Atciō′cgam ēXt igitē′tcxal iqē′sqēs. “x·iau
it did, now down. He took it one piece blue-jay. “This

amE′lᵋēm,” atciō′lXam qō′La LElā′lax. CXX aLE′tē qō′La LElā′lax.
I give you to eat,” he said to it that bird. CXX it came that bird.

LkE′pLkEp atciō′cgam qix· igitē′tcxal. A′lta aLō′kō qō′La LElā′lax.
Grasping it took it that piece. Now it flew that bird.

Nē′k·im iqē′sqēs: “Taqē LgōLē′lXEmk tE′Lapc.” ALaqctā′yō iqē′sqēs,
He said blue-jay: “Just as a person its feet.” They became satiated blue-jay,

aLk¡’ē′witx·it. WiXt atciō′pcut ikoalē′x·oa ēXt igitē′tcxal.
they went to sleep. Again he hid it the raven one piece.

ALxEl’ō′yōkō iqē′sqēs tsō′yustē. A′lta wiXt aLxLxā′lEm. A′lta
They awoke blue-jay in the evening. Now again they ate. Now

wiXt atix·E′lgiLx iqē′sqēs qō′ta Lxgā′itix·it. Tsō′yustē nē′xau,
again he burnt it blue-jay that what they had left. Evening it became,

aLgiupā′yaLx itguē′ma k¡a ēniā′matk, ka aLi′Xkō. NiXkō′mam
they gathered small mussels and large mussels, and they went home. He came home

nau′i nixō′kctit. Q¡oā′p ē′lXam aLgiā′xom iqē′sqēs. Ta′kE nēxE′lqamX
at once he lay down. Near the town they arrived blue-jay. Then he shouted

iqē′sqēs: “Ā, Stikuayā′, imcā′niamatgā′!” TEmm aLi′Xaua. Ā′LōLx.
blue-jay: “Ah, Stikua′, your mussels.” Noise of feet they ran. They went down to the beach.

A′lta aLgiō′kXuiptck itguē′ma k¡a ēniā′matk. Qē′xtcē aqiā′qxōts¡
Now they carried them up the small mussels and the large mussels. Intending he was roused

qix· ik¡’ā′sks. Näkct nixā′latck.
that boy. Not he rose.

Wāx wiXt nē′ktcuktē. KawI′X ka nō′xuitXuitck. A′lta wiXt
On the next morning again it became day. Early and they made themselves ready. Now again

atgō′cgiLx utā′Xanīma. Iō′ktik qix· ik¡’ā′sks iLā′xak¡Emāna iā′xa.
they pushed the canoe into the water their canoe. He lay in bed that boy their chief his son.

1 Näkct iqētō′mᴇl atcā′yax. ʟāx nā′xax oᵋō′ʟax. Takᴇ nixā′latck,
Not accompanying them he did it. Visible became the sun. Then he rose,

2 atcukuēxē′mam tā′nᴇmckc, ka′nauwē′2 atcukuēxē′mam k¡a
he called them together the women, all he called them together and

3 tqā′sōsinikc. "Ai′aq, amckʟi′cgam ʟō′yuc. Amcx’ō′yutx. Näkct
the children. "Quick, take urine. Wash yourselves. Not

4 q¡am mcxā′xō." A′lta atkʟō′cgam ʟō′yuc tā′nᴇmckc. Nuxŏō′yut,
lazy be." Now they took it urine the women. They washed themselves,

5 ka′nauwē2 nuxoō′yut. "Ai′aq, ʟᴇmcxᴇ′ltcam." Ta′kᴇ atcuqoā′na-it
all they washed themselves. "Quick, comb yourselves." Then he put it down

6 ōmā′p. ʟaq atcā′yax igitē′tcxal. "Tᴇmcā′nᴇmckc mckanauwē′tikc
a plank. Take out he did it the piece. "Your husbands your all

7 x·ix·ē′k iōXuē′lax." Mâkct igitē′tcxal atcē′Xtuq gō qaX ōmā′p.
this they eat it much." Two pieces he put them side by side on that plank

8 A′lta ʟqu′pʟqup atcā′yax igitē′tcxal. A′lta atcʟᴇ′lltēkō ʟkanauwē′tikc
Now cut he did it a piece. Now he greased their heads all of them

9 qō′ʟac ʟā′nᴇmckc. Atcʟawē′tikō qō′tac tqā′sōsinikc. A′lta ʟu′xʟux
those women. He greased their heads those children. Now pull out of ground

10 atcā′yax ē′nXat. A′lta atcē′lᴇmēma. Manēx ā′yaxalx·t ē′nXat,
he did them the wall planks. Now he sharpened them. When wide a wall plank,

11 tc¡ᴇx atcē′lax. Ka′nauwē atcē′lᴇmēma. Kē′mk·iti tā′yaqʟ ikoalē′x·oa.
split he did it. All he sharpened them. The last his house the raven.

12 Nä2kct ʟu′xʟux aqā′yax itā′nXat. A′lta atciauwigā′melt gō itā′kōtcX
Not pull out they were done its wall planks. Now he put them into in their backs

13 qix· ē′nXat. Ka′nauwē atciauwigā′melt gō itā′kōtcX ka that!aunā′na.
those wall planks. All he put them into in their backs those girls.

14 Atctō′lXam: "Tcā mci′ʟxa! Manix qīa mcō′ya mā′ʟnē, qoä′2nᴇmi
He said to them: "Now, go to the beach! When if you go seaward, five times

15 mcixʟā′kō qix· iqā′nakc, tcx·ī amcō′ʟx mā′ʟnē. Manix ʟāp
go around that rock, then go seaward seaward. When find

16 amcgiā′xo-ilᴇmx igē′pix·ʟ cka amckikʟtä′2qo-imx. Qē′uwa ʟ¡ō′ya
you will always do them sealions and you will always kill them. Those not giving to stingy people.

17 aqē′mcgax. Nai′ka ntō′kᵘɪa x·iti′kc tqā′cōcinikc. Ē′wa mā′ʟnē x·ik
you do. I I carry them these children. Thus seaward this

18 ē′maʟ tgᴇ′lXam tᴇnxᴇlā′xō." A′lta ts¡ᴇ′xts¡ᴇx ā′tcax ō′ckɪaX;
sea my relatives they will be to me." Now split he did them sinews;

19 ā′xauē ts¡ᴇ′xts¡ᴇx ā′tcax ō′ckɪax. A′lta ā′tgᴇʟx gō ʟtcuq qō′tac
many split he did them sinews. Now they went down to the sea to water those

20 tā′nᴇmckc. ʟā′wa tcax gō′yē noxō′xu-il. Qoā′nᴇmī ʟaqᵋ nō′xôx gō
women. Slowly now thus they jumped. Five times turn they did at

21 qix· ē′lXam. Ā′lta ā′tgē yau′a mā′ʟnē, a′lta cka aʟx·um’ēlā′pXit
that town. Now they went there seaward, now and it turned inside out

22 ʟtcuq. A′lta ā′tgē iau′a mā′ʟnē, kā2 ʟxaltcx·ā′mal iqē′sqēs. A′lta
the water. Now they went then seaward, where they always boiled food blue-jay. Now

23 nē′k·im iqē′sqēs: "I′kta x·ik iō′itᴇt?" A′lta aqixᴇ′lōtcx qix· i′kta.
he said blue-jay; "What that comes there?" Now the people looked at it that something.

24 Aksō′pᴇnayux qaX ōhotaunā′na. Qoä′nᴇmi akē′xʟakō iʟā′xanakc
They jumped often those girls. Five times they went around it their rock

25 iqē′sqēs. Takᴇ ka nō′ʟxa iau′a mā′ʟnē; ka ma′nx·i ka aʟᴇ′tit
blue-jay's. Then and they went seaward there seaward; and a little and they came

LElā′lax aLE′tga; t¡ā′qēa Lᵋā′wulqt gō-y- i′Lackꞇ qō′La LElā′lax.
birds they came flying; just as if blood at their bills those birds.

A′lta tgiā′wat qō′ta gEnE′mt Llalā′xukc. “Ā, nēkcttcē
Now they followed them those small birds. “Ah, not [int. part.]

nēmsā′xaxōmē?” nē′k·im iqē′sqēs: “Llā′laxukc x·itiks tgē′itEt,
do you observe it?” he said blue-jay: “The birds then they come,

qā′xēwa atgatē′mam ē′ka Lgā′pelatikc.” TakE nē′k·im ikoalē′x·oa:
where they came thus many.” Then he said the raven:

“Ia′xka x·ix·ī′x· ciā′kulq¡’ast. TEmēa xō′tac mōxoē′LEluXt,’
“He this his eyes squinting. Your children these you do not recognize them,”

nē′k·im ikoalē′x·oa. Qoā′nEmi atē′xLakō qix· iqā′nakc. A′lta
he said the raven. Five times they went around that rock. Now

atciXE′kXuē qaX ōckꞇX gō qō′La Lqā′nakc. AtcLō′lXam: “Manix
he threw them down those sinews on those stones. He said to them: “When

aLō′yima-itx iqē′sqēs itguē′ma aLigElō′yEma-itx ka q¡’E′lq¡’El
they always go blue-jay mussels they always go to take them then fast

mxā′xo-ilEmx.” Atcō′lXam qaX tā′nEmckc: “ŌkuLā′ma imcā′xal, qiāx
you shall always be.” He said to them those women: “Killer-whales your name if

it!ō′kti ē′kolē tcx·ī mcgiā′xō. Manix igē′pix·Lx amcgēwā′kxēmenīLx,
a good whale then you will eat it. When a sealion you kill it,

ka mcgē′xElukctgulāLx. Qē′wa L¡ō′ya aqē′mcgax.”
then you throw it away. Those not giving to stingy people you do.”

A′lta aLXLxā′lEm, iqē′sqēs. Nē′k·im qix· ktiā′xēkꞇax: “Ai′aq
Now they ate, blue-jay. He said that hunter: “Quick

lxgō′ya, ka alxauwē′LxoLx. Nēkct qa′nsix ē′ka iā′lkô-ilē alxgēᵋE′lkElax
we will go home, then we became afraid at seeing spirits. Not [any] how thus similar to it we saw

gō qix· iqā′nakc.” A′lta aLgiupā′yaLx itguē′ma. A′lta atgā′yukᵘꞇ
at that rock.” Now they gathered them mussles. Now they carried it

qix· iLxgā′ētix·t igē′pix·L. ALgā′yukᵘꞇ a′lta. Tsō′yustē ka
that what they had left over the sealion. They carried it now. In the evening then

aLXgō′mam. “Ā-y- imcā′tguimatgā′ Stikuayā′!” K¡ômm tê′lx·Em.
they came home. “Ah, your mussels Stikua′!” No noise of people.

Qoā′nEmi qē′xtcē aqaLE′lqamx. A′lta ā′tgEptck qō′tac tê′lx·Em.
Five times intending she was called. Now they went up from the beach those people.

A′lta k¡’ē-y- itā′nXat qō′ta t!’ōLē′ma. A′lta nōxoē′nim tê′lx·Em.
Now nothing their wall planks those houses. Now they cried the people.

NigE′tsax iqē′sqēs. Aqiō′lXam: “k¡’ā mE′xax, iqē′sqēs. Qē nēkctx
He cried blue-jay. He was told: “Silent be, blue-jay. If not

mai′kXa imē′q¡’atxala, pōc nēkct ē′ka atci′lxax ilxā′xak¡’Emāna,
you you were bad, [if] not thus he did to us our chief,

qē nēkctx mai′kXa imē′q¡atxala.” A′lta tē′Xtka t!ōL atgE′tax
if not you you were bad.” Now one only house they made it

kanauwē′tikc, iā′mka ikoalē′x·oa tēx·t tā′yaqL. Ayō′ix nēcktā′x,
all, only he the raven one his house. He went often, he searched often on the beach,

ēnā′qxon L¡ap atciā′x. Ayō′ix nēcktā′x, ūkō′tskōts L¡ap atcā′x.
a sturgeon find he did it. He went often he searched often on the beach, porpoise find he did it.

Ayō′ix iqē′sqēs qē′xtcē nēcktā′x. Lkā′kXul aLxā′x. Gōyā′ iLā′qa-iLa
He went often blue-jay intending he searched often on the beach. Hail it became. Thus large

Lkā′kXul. Qē′xtcē aLē′gElo-ix itguē′ma. Qē′xtcē tc¡u′xtc¡ux aLgiā′x.
hail. Intending he gathered often mussels. Intending breaking off he did them.

Qxā′oxaL tc¡ux nēxā′x. Tā′mēnua aLxā′x aLXgō′x. Ayō′ix ikoalē′x·oa
Cannot breaking off he did. Giving up he became he went home. He went often the raven

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1 | nēcktā′x. | Niktcā′xā-itx. | Ō′lXaiū | ʟ¡ap | atcā′x. | Ctā′mkXa | cgē′sau |
| | he searched at the beach. | He cried much. | A seal | find | he did it. | Only | roots |

| | | | |
|---|---|---|---|
| 2 | aʟkcā′xo-itx. | Atcʟᴇ′nk¡ēmᴇnakō | iʟā′xak¡ᴇmāna. |
| | they ate them. | He took revenge on them | their chief. |

## *Translation.*

Many people were living at Nakot!ā′t. Now their chief died. He had [left] a son who was almost grown up. It was winter and the people were hungry. They had only mussels and roots to eat. Once upon a time a hunter said: "Make yourselves ready." All the men made themselves ready and went seaward in two canoes. Then the hunter speared a sealion. It jumped and drifted on the water [dead]. They hauled it ashore. Blue-Jay said: "Let us boil it here." They made a fire and singed it. They cut it and boiled it. Blue-Jay said: "Let us eat it here, let us eat all of it!" Then the people ate. Raven tried to hide a piece of meat in his mat and carried it to the canoe. [But] Blue-Jay [had already seen it]; he ran [after him], took it and threw it into the fire. He burned it. Then they went home. They gathered large and small mussels. In the evening they came home. Then Blue-Jay shouted: "Stikua′, fetch your mussels!" Stikua′ was the name of Blue-Jay's wife. Then noise of many feet [was heard], and Stikua′ and the other women came running down to the beach. They went to fetch mussels. The women came to the beach and carried the mussels to the house. Raven took care of the chief's son. The boy said: "To-morrow I shall accompany you." "Blue-Jay said to him: "What do you want to do? The waves will carry you away, you will drift away; even I almost drifted away."

The next morning they made themselves ready. They went into the canoe and the boy came down to the beach. He wanted to accompany them and held on to the canoe. "Go to the house; go to the house," said Blue-Jay. The boy went up, but he was very sad. Then Blue-Jay said: "Let us leave him." The people began to paddle. Then they arrived at the sealion island. The hunter went ashore and speared a sealion. It jumped and drifted on the water [dead]. They hauled it ashore and pulled it up from the water. Blue-Jay said: "Let us eat it here; let us eat all of it, else our chief's son would always want to come here." They singed it, carved it, and boiled it there. When it was done they ate it all. Raven tried to hide a piece in his hair, but Blue-Jay took it out immediately and burned it. In the evening they gathered large and small mussels and then they went home. When they approached the beach Blue-Jay shouted: "Stikua′, fetch your mussels!" Then noise of many feet [was heard]. Stikua′ and her children and all the other women came running down to the beach and carried the mussels up to the house. Blue-Jay had told all those people: "Don't tell our chief's son, else he will want to accompany us." In the evening the boy said: "To-morrow I shall accompany you."

But Blue-Jay said: "What do you want to do? The confounded waves will carry you away." But the boy replied: "I must go."

In the morning they made themselves ready for the third time. The boy went down to the beach and took hold of the canoe. But Blue-Jay pushed him aside and said: "What do you want here? Go to the house." The boy cried and went up to the house. [When he turned back] Blue-Jay said: "Now paddle away. We will leave him." The people began to paddle and soon they reached the sealion island. The hunter went ashore and speared one large sealion. It jumped and drifted on the water [dead]. They hauled it toward the shore, landed, pulled it up and singed it. They finished singeing it. Then they carved it and boiled it, and when it was done they began to eat. Blue-Jay said: "Let us eat it all, nobody must speak about it, else our chief's son will always want to accompany us." A little [meat] was still left when they had eaten enough. Raven tried to take a piece along. He tied it to his leg and said his leg was broken. Blue-Jay burned all that was left over. Then he said to Raven: "Let me see your leg." He jumped at it, untied it and found the piece of meat at Raven's leg. He took it and burned it. In the evening they gathered large and small mussels. Then they went home. When they were near home Blue-Jay shouted: "Stikua′, fetch your mussels!" Then noise of many feet [was heard] and Stikua′ [her children and the other women] came down to the beach and carried the mussels up to the house. The [women and children] and the chief's son ate the mussels all night. Then that boy said: "To-morrow I shall accompany you." Blue-Jay said: "What do you want to do? You will drift away. If I had not taken hold of the canoe I should have drifted away twice."

On the next morning they made themselves ready for the fourth time. The boy rose and made himself ready also. The people hauled their canoes into the water and went aboard. The boy tried to board the canoe also, but Blue-Jay took hold of him and threw him into the water. He stood in the water up to his waist. He held the canoe, but Blue-Jay struck his hands. There he stood. He cried, and cried, and went up to the house. The people went; they paddled and soon they reached the sealion island. The hunter went ashore and speared a sealion. It jumped and drifted on the water [dead]. Again they towed it to the island and pulled it ashore. They singed it. When they had finished singeing it they carved it and boiled it. When it was done Blue-Jay said: "Let us eat it here." They ate half of it and were satiated. They slept because they had eaten too much. Blue-Jay awoke first and burned all that was left. In the evening they gathered large and small mussels and went home. When they were near the shore he shouted: "Stikua′, fetch your mussels!" Noise of many feet [was heard] and Stikua′ [her children and the other women] came running down to the beach and carried up the mussels. The boy said: "To-morrow I shall accompany you." But Blue-Jay replied:

"What do you want to do? We might capsize and you would be drowned."

Early on the following morning the people made themselves ready. The boy arose and made himself ready also. Blue-Jay and the people hauled their canoes down to the water. The boy tried to board it, but Blue-Jay threw him into the water. He tried to hold the canoe. The water reached up to his armpits. Blue-Jay struck his hands [until he let go]. Then the boy cried and cried. Blue-Jay and the other people went away.

After some time the boy went up from the beach. He took his arrows and walked around a point of land. There he met a young eagle and shot it. He skinned it and tried to put the skin on. It was too small, it reached scarcely to his knees. Then he took it off and went on. After awhile he met another eagle. He shot it and it fell down. It was a white-headed eagle. He skinned it and tried the skin on, but it was too small. It reached a little below his knees. He took it off, left it, and went on. Soon he met a bald-headed eagle. He shot it twice and it fell down. He skinned it and put the skin on. It was nearly large enough for him, and he tried to fly. He could fly downward only. He did not rise. He turned back, and now he could fly. Now he went around the point seaward from Nakōt!ā′t. When he had nearly gone around he smelled smoke of burning fat. When he came around the point he saw the people of his town. He alighted on top of a tree and looked down. [He saw that] they had boiled a sealion and that they ate it. When they had nearly finished eating he flew up. He thought: "O, I wish Blue-Jay would see me." Then Blue-Jay looked up [and saw] the bird flying about. "Ah, a bird came to get food from us." Five times the eagle gyrated over the fire, then it descended. Blue-Jay took a piece of blubber and said: "I will give you this to eat. The bird came down, grasped the piece of meat and flew away. "Ha!" said Blue-Jay, "that bird has feet like a man." When the people had eaten enough they slept. Raven hid again a piece of meat. Toward evening they awoke and ate again; then Blue-Jay burned the rest of their food. In the evening they gathered large and small mussels and went home. When the boy came home he lay down at once. They approached the village and Blue-Jay shouted: "Fetch your mussels, Stikua′!" Noise of many feet [was heard] and Stikua′ [and the other women] ran down to the beach and carried up the mussels. They tried to rouse the boy, but he did not arise.

The next morning the people made themselves ready and launched their canoe. The chief's son stayed in bed and did not attempt to accompany them. After sunrise he rose and called the women and children and said: "Take urine and wash yourselves, be quick." The women obeyed and washed themselves. He continued: "Comb your hair." Then he put down a plank, took the piece of meat out [from under his blanket, showed it to the women and said]: "Every day your husbands eat this." He put two pieces side by side on the plank, cut them to pieces and greased the heads of all the women and children. Then he pulled the planks forming the walls of the houses out of the ground. He sharpened them [at one end and] those which were very wide he split in two. He sharpened all of them. The last house of the village was that of Raven. He did not pull out its wall-planks. He put the planks on to the backs of the women and children and said: "Go down to the beach, when you go seaward swim five times around that rock. Then go seaward. When you see sealions you shall kill them. But you shall not give anything to stingy people. I shall take these children down. They shall live on the sea and be my relatives."

Then he split sinews. The women went into the water and began to jump [out of the water]. They swam five times back and forth in front of the village. Then they went seaward plowing through the water Now they went seaward to the place where Blue-Jay and the men were boiling. Blue-Jay said to the men: "What is that?" The men looked and saw the girls jumping. Five times they swam around Blue-Jay's rock. Then they went seaward. After awhile birds came flying to the island. Their bills were [as red] as blood. They followed [the fish]. "Ah," said Blue-Jay: "Do you notice them? Whence come these numerous birds?" The Raven said: "Ha, squinteye, they are your children; do you not recognize them?" Five times they went around that rock. Now [the boy] threw the sinews down upon the stones and said: "When Blue-Jay comes to gather mussels they shall be fast [to the rocks]." And he said to the women, turning toward the sea: "Whale-Killer will be your name; when you catch a whale you will eat it, but when you catch a sealion you will throw it away, but you shall not give anything to stingy people."

Blue-Jay and the people were eating. Then that hunter said: "Let us go home. I am afraid we have seen evil spirits; we have never seen anything like that on this rock." Now they gathered mussels and carried along the meat which they had left over. In the evening they came near their home. [Blue-Jay shouted:] "Stikua′, fetch your mussels!" There was no sound of people. Five times he called. Now the people went ashore and [they saw that] the walls of the houses had disappeared. The people cried. Blue-Jay cried also, but somebody said to him: "Be quiet, Blue-Jay; if you had not been bad our chief's son would not have done so." Now they all made one house. Only Raven had one house [by himself]. He went and searched for food on the beach. He found a sturgeon. He went again to the beach and found a porpoise. Then Blue-Jay went to the beach and tried to search for food. [As soon as he went out] it began to hail; the hail-stones were so large [indicating]. He tried to gather mussels and wanted to break them off, but they did not come off. He could not break them off. He gave it up. Raven went to search on the beach and found a seal. The others ate roots only. Thus their chief took revenge on them.

## 12. Ō'PENPEN ITCĀ'KXANAM.

### The Skunk her Story.

A'lta nā'ktcXᴇm qaX ukō'nax. A'lta t!ōʟ agᴇ'tax, tā'qoa-iʟ
Now she sang her conjuror's song that chieftainess. Now a house she made it, a large

t!ōʟ agᴇ'tax. A'lta agō'xuqtc tê'lx·ᴇm. Ta'kᴇ atxē'gēla-i tê'lx·ᴇm.
house she made it. Now she invited them people. Then they landed the people.

Tciā'xuwaltck iqē'sqēs qaX ukō'nax. "Ā, akcᴇma x·itac
He helped her singing blue-jay that chieftainess. "Ah, who there

ōxuiwā'yutcgō?" "Ā-y- ō'mōa x·iʟā'c kʟx·iluwā'yutcgō." A'lta
they dance?" "Ah, maggots these they dancing. Now

ʟgitxtā'maē ō'mōa:
they entered the house to dance the maggots:

"Antsgiō'lats, antsgiō'lats iqō'tᴇn, iqō'tᴇn. Antsgiō'lats, antsgiō'lats
"We make it move, we make it move [?] [?]. We make it move, we make it move,

iqō'tᴇn, iqō'tᴇn."
[?] [?]."

Takᴇ nix·inō'tēn iqē'sqēs. Aqʟilgē'qxo-im ʟēXt ʟqoā'k. Atcō'lXam
Then he joined their song blue-jay, He was given in pay for his help one mountain-goat blanket. He said to her

uyā'k·ikala: "ʟuXʟXā'nagō', ōq¡ōyō'qxōt!" Takᴇ nā'k·im: "ʟ¡lōp
his wife: "Put it on, old woman!" Then she said: "[?]

ʟ¡lōp nēx nēx tcū tcū!" "K¡a nauē'tkaa," nē'k·im iqē'sqēs, "ʟē'Xat
[?] [?] [?] [?] [?]!" "And indeed," he said blue-jay, "one

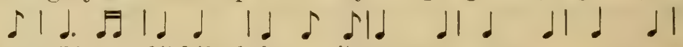
na qʟā'qēwam ʟᴇ'x·aōt, pōs namXʟXā'nagō it!ō'ktē?" WiXt
[int. part.] conjuror assembles, if you put on a good one?" Again

atktō'pᴇna tgā'ēwam tê'lx·ᴇm gō-y- icq iqē'p!al. "Ā, akcᴇma x·itac
they uttered their song people at in front of house doorway. "Ah, who then

ōxuiwā'yutcgō?" "Ā, ʟk¡ᴇlak¡ᴇlā'max x·iʟac kʟx·ᴇluwā'yutcgō."
they dance?" "Ah, the geese these they dancing."

A'lta aʟgiō'xtamai ʟk¡ᴇlak¡ᴇlā'ma:
Now they entered the house to dance the geese:

||: Antsgā'yilᴇmē'matsq ē'maʟ uyā'tstpa gū'tstpa gū'tspa: ||



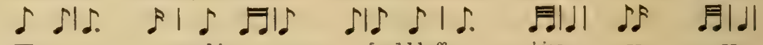
We pull it out and it drifts the bay its sea grass, grass grass.

Aqʟē'luqʟ iqē'sqēs ʟk¡ᴇlak¡ᴇlā'ma kʟkēx ʟ'ōk. NōXuinā'Xit gō
They carried to him blue-jay geese being blanket. They stood at

iqē'p!al tê'lx·ᴇm: "Ā akcᴇma x·itac oxuiwā'yutcgō?" "Ā-y-
the doorway people: "Ah, who then they dance?" "Ah,

imō'lᴇkuma:
the elks:"

"||: Nä'caikā' antcgā'wicilä' poqō'XumāX, acilä' ci'lē, acilä'



We we hiss [on] bluffs, hiss, zz, zz,

ci'lē.: ||"

zz."

Ta'kᴇ nix·ᴇnō'tē iqē'sqēs:
Then he joined their song Blue-jay:

"‖: Nä′caikā′ antcgā′wicilä′ poqō′Xumā′X, acilä′, ci′lē acilä′ ci′lē :‖" 1
"We we hiss [on] bluffs, hiss, zz, zz, zz."

Aqē′lukT imō′lEqan iqē′sqēs. Atcō′lXam uyā′k·ikala: 2
It was brought to him a young elk [blanket] blue-jay. He said to her his wife:

"ĒmXLXā′nakō-y- ōq¡ōyō′qXut!" Agiō′lXam: "L¡lōp L¡lōp, nēx 3
"Put it on old woman!" She said to him: "[?] [,?] [?]

nēx tcū tcū." "K¡a nauē′tkaa Lē′Xat na qLā′qēwam LE′x·a-ōt, pōs 4
[?] [?] [?]." "And indeed one [int. part.] conjuror assembles, if

na mXLXā′nakō it!ō′ktē?" WiXt nōXo-inā′Xit tê′l·xEm gō iqē′p!al. 5
[int. part.] you put on a good one?" Again they stood people in the doorway.

"Ā, akcEma x·itac ōXo-inā′Xit, ōxo-iwā′yutcgō?" "Ā, Llēq¡ā′mukc." 6
"Ah, who then they stand they dance?" "Ah, the wolves."

"Nē′saikā′ qLE′nsxit nā′tkankuē′l k¡a cx·tā′mtx·ī′x. A, 7
"We we haul with our mouths [?] and the deer fawn. Ah,

qLLEncā′nEmkōti′kcä kōti′kca kōti′kca." 8
we have our faces blackened, blackened, blackened."

Nix·nō′ti iqē′sqēs. AqLē′lukT Llē′q¡amL kLkēx L’ōk. 9
He helped singing blue-jay. It was carried to him wolves being blanket.

Aktcxā′mal ō′pEnpEn tā′nox: 10
She sang much her conjuror's song skunk separate:

"Axlā′wat, axlā′wat, untāmēwā′lEma qix· iqē′sqēs ā, qix· iqē′sqēs." 11
"Together, together, our dead people that blue-jay, that blue-jay."

A′lta nē′k·im iqē′sqēs: "Mō′pa kā′sa-it. Ngē′ma." "Nä2, hō′ntcin 12
Now he said blue-jay: "Go out robin. I shall speak." "No, do not

ēmilq¡ē′latcx·ita. Ā′xka xilgē′ma i′kta iaxagElā′xō. Qāna qēna 13
you will be a silent one She she will speak to herself what she resolves it. When [int. part.] if [int. part.]

mōlā′ma?" 14
you say to her?"

Ta′kE wiXt nōXoinā′Xit tê′lx·Em. "Ā, akcEma x·itac 15
Then again they stood people. "Ah, who then

kLgūwā′yutckō?" "Lcayā′mukc." A′lta aLx·Eluwā′yutck Lcayā′mukc. 16
they dancing?" "The grizzly bears." Now they danced the grizzly bears.

Iō′Lqtē aLx·Eluwā′yutck gō wē′wuLē. Ta′kE aLE′k·im LgōLē′lEXEmk 17
Long they danced in the interior of the house. Then he said a person

gō kᵘLā′xanē: "Qantsī′x aLtpā′ya? LāmkXa tikcna? K¡a iō′Lqtē 18
at outside: "When they go out? Only these [int. part.]? And long

ta′kE aLx·Eluwāyul." TakE nē′k·im Lcayā′mukc iLā′Xak¡Emana: 19
then they dance much." Then he said the grizzly bears their chief:

"La′kcta x·iLa-y- ē′ka qLxā′xo-il? L¡E′xL¡Ex aniā′xō-y- ī′LaL’a. 20
"Who that thus saying much? Tear I shall do it his body.

NLuwu′lᵋaya." "Nai′kXa-y- ē′ka anxā′xo-il. E′natka giā′nEptēma. 21
I shall eat him." "I thus I said much. One side only my braid.

Manix anLE′lgap!ax LgōLē′lXEmk, näkct naxl‿′wulX ōᵋō′Lax, 22
When I enter him a person, not he gets high up the sun,

ā′nqatē aLō′mEqtx." TakE atcLō′lXam tiā′cōlal: "Ai′aq a′lta 23
already he dies." Then he said to them his relatives: "Quick now

lxō′pa. Ā′tElaktikc Lx·Eluwā′yutcko. TaL¡ ōkulaī′tanEma 24
we will go out. They next they dance. Behold the arrows

qExkcE′xtEna." Ta′kE ā′LElaktikc LEnts¡E′xuks LxEluwa′yutckō. 25
they growl." Then they next the Ēnts¡xs they danced.

A′lta LkcikEmuXulā′ma ilē′ē LEnts¡E′xuks: 26
Now they beat fast time [made shake] the ground the Ēnts¡xs:

"Āntsgiō′layā′ ilē′ē qtEntsā′ēwē gEnE′ma," aLE′k·im 27
"We made it shake the ground our legs small," they said

LEnts¡E′xuks. A′lta nē′k·im iqē′sqēs: "LE, q¡′axtsē′LX Lā′ᵋowit,"

the Ents¡xs. Now he said blue-jay: "Ha, how bad their legs,"

La′ska ā′Lqī aLgiōlā′ya-y- ilē′ē. Qōi ska k¡ā aLXkē′x

they later on they will shake it the ground. Shall and silent they are

giLā′q¡atxalEma." A′lta aLx·Eluwā′yutck LEnts¡E′xukc, ka mE′nx·i

the bad ones." Now they danced the Ents¡xs, and a little

ka nō′xōla qō′ta t!ōL ka nē′xela ilē′ē. Ayō′tXuita iqē′sqēs:

and it shook that house and it shook the ground. He stood up blue-jay:

"Lā′wa, Lā′wa, Lā′wa, Lā′wa ā′wima! TgEluktcuwā′ya tik t!ōL."

"Slowly, slowly, slowly, slowly younger brothers! It will fall down this house."

ALā′LXuL¡ LEnts¡E′xukc aLx·Eluwā′yul. A′lta ā′LElaXtikc

They finished the Ents¡xs they danced. Now they next

Lq¡acpalē′ Lx·Eluwā′yutck. Lgīuxtā′mai. It¡ā′lapas ī′Lax·ala. A′lta

the gray cranes they danced. They entered to dance. Coyote their husband. Now

nē′ktcxam it¡ā′lapas: "Nikct iLx·atnā′nᵘkᴛ ā′tsē. Amā′Lgum

he sang his conjuror's song Coyote: "Not look back often younger sister. You will make

k¡ā′mitapa witxā′qôk." Ā′taqc ā′ēXat ugō′xō. Lq¡ōp atcī′ax

that they make a mistake in their dance our children." He bit one her daughter. Cut he did it

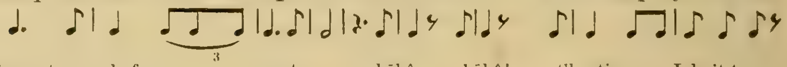
itcā′tuk. ALā′2LXuL¡ aLx·Eluwā′yutck. A′LElaktikc skē′pXoa

her neck. They finished they danced. Next they the rabbits

aLx·Eluwā′yutck:

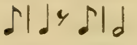
they danced:

"Lā′q mExā′nxala walā′patē′ hēhâ′ hēhâ′! Ēmē′maq ayā′mElax



"Going out of way you do for me post hēhâ hēhâ! Shooting you I do it to you

hēhâ′ hēhâ.



hēhâ hēhâ.

Tccalā′tit uyā′pL¡ik. TakE nē′k·im iqē′sqēs:

He spanned it his bow. Then he said blue-jay:

"Lāq mxē′xela witsō′Xuix· walā′patē, hēhâ; ēmē′maq

"Going out of way you do for him my younger brother post, hēhâ; shooting you

tcimElō′xoax hēhâ!"

he does it to you hēhâ!"

AqLē′lukᵘᴛ skē′pXoa kLkēx L′ōk. "LEmxLx·ā′nakō-y-

It was brought to him rabbit being blanket. "Put it on

ōq¡oyō′qxut!" "L¡lōp L¡ōp nēx nēx tcū tcū." "Tc¡a nalauwē′tkaa

old woman!" "[?] [?] [?] [?] [?] [?]" "Well indeed

Lē′Xat na qLā′qēwam LE′x·ā-ōt, pōs na mXLXā′nakō it!ō′ktē?"

one [int. part.] conjuror assembles, if [int. part.] you put it on a good one?"

Akā′2x qaX ukō′nax ā′ktcxEm:

Often that chieftainess she sang her conjuror's song:

"AxElā′wat, axElā′wat ntā′mēwalEma ā qix· iqē′sqēs, ā qix·

"Together, together our dead ones ah that blue-jay, ah that

iqē′sqēs m-m."

blue-jay m-m."

Ta′kE wiXt atciō′lXam ia′xk′un iqē′sqēs: "Mō′pa kā′sa-it. Ta′kE

Then again he said to him his elder brother blue-jay: "Go out robin. Then

ō′lō agā′nax. Ai′aq iō′mEqta x·ix· ē′kōlē. Ngēmai." Ta′kE

hunger it acts on me. Quick it will be dead this whale. I shall speak." Then

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| nē′k·im | kā′sa-it: | "Iä | x·ix· | ē′kik. | Mā′mkXa | na | mā′kxᴇmt? | Ā′xka | 1 |
| he said | robin: | "Iä | this | one. | You alone | [int. part.] | you see it? | She | |

| | | | | | | |
|---|---|---|---|---|---|---|
| xᴇlgē′mai | i′kta-y- | axagᴇlā′xō." | Qoä′nᴇmi | atciō′lXam | iā′xk′un | 2 |
| she will say herself | what | she will do herself." | Five times | he said to him | his elder brother | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| iupā′ya. | Näkct | ayō′pa | skā′sa-it. | A′lta | na-ixa′lqamx | iqē′sqēs: | 3 |
| he shall go out. | Not | he went out | robin. | Now | he shouted | blue-jay: | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| "Ugô′ōicqc | ō′pᴇnpᴇn. | Ē′tcats¡a | agia′laut | qa | ik¡uanō′m | agiā′xo il." | 4 |
| "She a farter | skunk. | Her sickness | she makes on him | when | potlatch | she always makes." | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Pō | naxᴇ′lwɪcqc, | ac | iā′xkatē | ac | ē′k·¡ilapx·il | nicilgā′kxo-it | ē′kolē. | 5 |
| Blowing | she farts, | and | then | and | falling over | he lay on his back | the whale. | |

| | | | | | | |
|---|---|---|---|---|---|---|
| Atciō′pēwē | iqē′sqēs. | Ayugōō′ʟ¡ō it | ayawēā′yakuit. | A′lta | aqā′yaxc | 6 |
| He blew him away | blue-jay. | He flew away and stuck to it | he was squeezed into a hole. | Now | it was cut | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| qix· | ē′kolē. | Kanauwē′ | tê′lx·ᴇm | atgā′yaxc. | Qä2xtcē | na-ixᴇ′lqamx | 7 |
| that | whale. | All | people | they cut it. | Intending | he shouted | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| iqē′sqēs: | "ʟaq$^u$ | nᴇ′xa | kā′sa-it." | Aqiō′tctXum, | ka′nauwē | aqā′yaxc, | 8 |
| blue-jay: | "Take out | do me | robin." | It was finished, | all | it was cut, | |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| tcx·ī | ayōē′wulXt | kā′sa-it, | tcx·ī | ʟaq$^u$ | atcā′yax. | A′lta | iā′mkXa | qix· | 9 |
| then | he went up | robin, | then | take out | he did him. | Now | only | that | |

| | | | |
|---|---|---|---|
| ē′ʟwulē | atcā′yaxc | iqē′sqēs. | 10 |
| its meat | he cut it | blue-jay. | |

## *Translation.*

A chieftainess sang her conjurer's song. She made a large house and invited the people. The people landed. Blue-Jay was the chorus leader of the chieftainess. "Who are those outside who want to dance?" "Ah, the maggots; they will dance." Now the maggots entered; they sang: "We make move the rotten meat; we make move the rotten meat." Blue-Jay joined their song and they gave him a mountain goat blanket in payment. He said to his wife: "Put it on, old woman." But she replied; "ʟlop, ʟlop, nēq, nēq, tcu, tcu." "Certainly," said Blue-Jay, "when conjurers assemble it is better not to put on beautiful clothing." Now other people sang in front of the door. "Who are those who want to dance?" "Ah, the geese; they want to dance." Now the geese entered; they sang: "We pull out the sea-grass, the sea-grass, the sea-grass, and it drifts away." They gave Blue-Jay in payment a blanket made of geese skins. Other people stood at the door. "Who are those who want to dance?" "Ah, the elks; they want to dance." Now they entered and sang: "We hiss on bluffs; we make z-z-z on bluffs." Blue-Jay joined their song: "You hiss on bluffs." They gave him a blanket made of the skin of a young elk in payment. He said to his wife: "Put it on, old woman." She replied: "ʟlop, ʟlop, nēq, nēq, tcu, tcu." "Certainly," said Blue-Jay, "when conjurers assemble it is better not to put on beautiful clothing." Again people stood at the door. "Who are those who want to dance?" "The wolves; they want to dance." They entered and sang: "We carry deer-fawns in our mouths; we have our faces blackened." Blue-Jay joined their song and they gave him a wolf blanket in payment.

The chieftainess, the skunk, was singing by herself: "Blue-Jay's and my ancestors used to keep company." Blue-Jay said to his brother: "Robin, go out, I shall speak to her." Robin replied: "No, be quiet, do not speak to her, she will say herself what she resolves to do. Do not speak to her."

Then more people stood in front of the door. "Ah, who are those who want to dance?" "The grizzly bears." Now the grizzly bears danced. They danced a long time in the house. Then a person said outside: "When will they go out; do they think they alone want to dance?" Then the chief of the grizzly bears said: "Who is talking there? I shall tear him to pieces; I shall eat him." "I am talking; I have a braid on one side of my head only. When I enter a man in the morning he must die before noon." Then the grizzly bear said to his people: "Let us go out and let them dance. Behold the arrows are growling."

Next the birds Ēnts¡x danced. They sang in a rapid movement: "Our legs are small, but we make the ground shake." Blue-Jay said: "Ha, how miserable are your legs, they will make the ground shake! Be quiet, you bad people." The birds danced and after a little while the house began to shake. Blue-Jay arose and said: "Slowly, slowly, slowly, younger brothers, the house will fall." The birds finished dancing, and next the gray cranes began to dance. Coyote was their husband. He sang his shaman's song, "Do not look back, younger sister, because you cause our children to make mistakes." Then he bit one of the children and tore off his neck. After they finished dancing the rabbits came and sang: "Step aside, step aside, post, heha, heha, I will shoot you, heha, heha!" He spanned his bow and Blue-Jay said: "Step aside for my younger brother, post, heha, else he will shoot you, heha!" They gave him a blanket made of rabbit skins. [Blue-Jay gave it to his wife and said:] "Put it on, old woman." She replied: "Llop, Llop, nēq, nēq, tcu, tcu." "O, yes," remarked Blue-Jay, "when conjurers assemble it is better not to put on beautiful clothing." Now the chieftainess continued to sing her conjurer's song: "Blue-Jay's and my ancestors used to keep company, m-m-m-m." Again Blue-Jay said to his brother: "Go out, Robin, I am hungry. She shall kill the whale quickly." Robin replied: "Iä, do you think you alone see this? She will say herself what she wants to do." Five times Blue-Jay said to his elder brother to go out, but Robin did not leave the house. Then Blue-Jay shouted: "The skunk is a wind-maker; she will make sick those whom she invited to the dance." She made wind and the whale fell down dead right there. Blue-Jay was blown away and he was caught in a knot-hole in the wall, in which he stuck. Now the people cut the whale. Blue-Jay cried: "Take me out, Robin, take me out." When the whale was all cut, Robin went up and took him out. Then Blue-Jay cut the meat only.

## 13. SKĀ'SA-IT ICTĀ'KXANAM K¡A IQĒ'SQĒS.

Robin their Myth and Blue-Jay's.

| Cxēlā'itX | ckā'sa it. | Ā'lta-y-ō'lō-y- | agE'ctax. | QāxLxnaᵋā'Lax: | 1 |
|---|---|---|---|---|---|
| There was | robin. | Now hunger | it did him. | One day: | |

| "Ai'aq, | mxE'ltXuitck | kā'sa-it," | nē'k·im | iqē'sqēs. | A'lta | ā'cto | gō | 2 |
|---|---|---|---|---|---|---|---|---|
| 'Quick, | make yourself ready | robin," | he said | blue-jay. | Now | they two went | to | |

| wē'kua. | Gō-y-ēnLē'x·atk | acxgā'mita. | TakE | naēxE'lqamx: | "Â, | 3 |
|---|---|---|---|---|---|---|
| the ocean. | In a slough | they were in canoe. | Then | he shouted: | "Ah, | |

| mxātālā'ptck | gitsākxēwā'm!" | TakE | naxE'lqamx | gitsā'kxēwām. | 4 |
|---|---|---|---|---|---|
| come shoreward | sleeper." | Then | she shouted | the sleeper. | |

| Ē'maLna | nēLā'et. | TakE | wiXt | na-ēxE'lqamx | iqē'sqēs: | "Xoā'u | 5 |
|---|---|---|---|---|---|---|---|
| Seaward from him | she was. | Then | again | he shouted | blue-jay: | "Why | |

| mxaLē'Lx? | QtumgElō'kstxa, | iqsō'tElōtElō | tiā'ᵋwit." | TakE | wiXt | 6 |
|---|---|---|---|---|---|---|
| do you go seaward? | Something is carried to you, | [a bird with long legs] | his legs." | Then | again | |

| naxE'lqamx | gitsa'kxēwam. | Q¡oā'p | ē'maLna | nēLā'-ēt. | WiXt | 7 |
|---|---|---|---|---|---|---|
| she shouted | the sleeper. | Nearly | seaward from him | she was. | Again | |

| atcō'lXam: | "Xoā'u | mxaLē'Lx? | QtumgElō'kstxa, | iqsō'tElōtElō | 8 |
|---|---|---|---|---|---|
| he said to her: | "Why | do you go seaward? | Something is carried to you, | [a bird with long legs] | |

| tiā'ᵋwit." | Qoä'nEmi | atcā'lqamx. | Alā'xti | naxa-igE'cgiptck. | A'lta | 9 |
|---|---|---|---|---|---|---|
| his legs." | Five times | he called her. | Next | she swam shoreward. | Now | |

| atcā'lEk·ikc. | Aci'Xkō | a'lta. | Acgakqā'na-it | ictā'k¡ētēnax. | 10 |
|---|---|---|---|---|---|
| he speared her. | They two went home | now. | They put it into the canoe | what they had killed. | |

| AcXgō'mam; | ā'ctōptck. | Atciō'lXam | iāXk'un: | "MxE'lgiLx, | 11 |
|---|---|---|---|---|---|
| They arrived at home; | they went inland. | He said to him | his elder brother: | "Make fire, | |

| kā'sa-it!" | Na-ixE'lgiLx | skā'sa-it. | A'yuLx | iqē'sqēs, | atcōLā'taptck | 12 |
|---|---|---|---|---|---|---|
| robin!" | He made fire | robin. | He went seaward | blue-jay, | he carried it inland | |

| iā'k¡ētēnax. | A'lta | nixE'lgēxs | iqē'sqēs. | Ta'ke | nē'k·im | skā'sa-it: | 13 |
|---|---|---|---|---|---|---|---|
| what he had killed. | Now | he cut | blue-jay. | Then | he said | robin: | |

| "Nai'kXa | Lgā'lict, | nai'kXa | Lgā'mōkuē, | nai'kXa | ūgō'k'ultcin." | 14 |
|---|---|---|---|---|---|---|
| "My | my tail, | my | my flesh under the chin, | my | my head." | |

| Ta'kE | nix·E'Lx·a | iqē'sqēs: | "MxElgē'x·ēalē, | mxElgē'x·ēalē. | Tgiā'xō | 15 |
|---|---|---|---|---|---|---|
| Then | he became angry | blue-Jay: | "You ask for it, | you ask for it. | They will eat it | |

| Q¡tē'nsē | x·ik | ē'kta | aqēmE'lua." | Ta'kE | nigE'tsax | kā'sa-it. | 16 |
|---|---|---|---|---|---|---|---|
| Q¡tē'nsē | this | that | it was killed for you." | Then | he cried | robin. | |

| Atciō'cgam | iā'xôtckin. | Ayō'pa. | A'lta | nigE'tsax | kᵘLā'xanī. | 17 |
|---|---|---|---|---|---|---|
| He took it | his work. | He went out. | Now | he cried | outside. | |

| ALä'xōL¡ | nixE'lgixc | iqē'sqēs. | TakE | atcigE'lxēm | iā'xk¡un: | 18 |
|---|---|---|---|---|---|---|
| He finished | he cut | blue-jay. | Then | he called him | his elder brother: | |

| "Mä'tp!a, | mä'tp!a | Lmē'xauyam | Lmä'mōkuē | mai'kXa, | Lmä'mōkXuē | 19 |
|---|---|---|---|---|---|---|
| "Come in, | come in | you poor one, | your flesh under the chin | yours, | your flesh under the chin | |

| mai'kXa; | ōmä'k¡ultcin | mai'kXa; | LEmä'lēct | mai'kXa." | Ta'kE | ā'yōp! | 20 |
|---|---|---|---|---|---|---|---|
| yours; | your head | yours; | your tail | yours." | Then | he entered | |

| skā'sa-it. | A'lta | acxgē'ktcikt | ictā'lEktcal; | ta'kE | acxLxā'lEm. | Iō'Lqtē | 21 |
|---|---|---|---|---|---|---|---|
| robin. | Now | it was done | what they roasted; | then | they ate. | A long time | |

| acxē'la-it. | Nix·gē'qauwakō | iqē'sqēs. | "Kā'sa-it," | atciō'lXam | 22 |
|---|---|---|---|---|---|
| they stayed. | He dreamt | blue-jay. | "Robin," | he said to him to | |

| iā'xk¡un, | "aqantgā'lEmam; | anx·gē'qauwakō | nuguilā'ita." | Ta'kE | 23 |
|---|---|---|---|---|---|
| his elder brother," | "people came to fetch us; | I dreamt | I shall cure by means of sorcery." | Then | |

acxēlā'-it. A'lta Lō'itEt iLxEnxEnē'mate. Q¡oā'p aLxē'gēla-ē,
they two stayed. Now they came they who wailed while traveling. Nearly they landed,

ackugoā'laqᴛ a'lta ōgoē'xgoēx. Nexā'-ēgila-ē. Aqiō'lXam iqē'sqēs:
they two recognized now the ducks. They landed. He was told blue jay:

“Ā, ayin'uyā'xit imtā'qix·. Iamtgā'lEmam, mīgēlā'-ēta-ē.” Nē'k·im
“Ah, he chokes your brother-in-law. I came to fetch you, you shall cure him by means of sorcery.” He said

iqē'sqēs: “ntō'ya.” A'lta acxE'ltXuitck iqē'sqēs. A'lta ā'cto.
blue-jay: “We will go.” Now they made themselves ready blue-jay. Now they went.

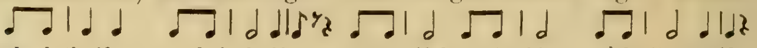
Atciō'lXam iā'xk'un: “Mgē'ma kā'sa-it: ‘ĒXt ikak¡ō'Litx·
He said to him [to] his elder brother: “Say robin: ‘One lake

gitxalEmē'mtōma igō'n ē'nata.’ Ē'ka mōlā'ma manix anigēlā'-ētaē.”
she will pay us for curing him also one side.’ Thus you will say when I cure him by means of sorcery.”

Nē'k·im skā'sa-it: “Ā'yipē!” Acxē'gila-ē. A'lta cka ci'llcill uya'Lutck
He said robin: “Well!” They landed. Now and rattling his breath

itcā'k·ikal ōgoē'xgoēx. A'lta ayuguē'la-it iqē'sqēs:
her husband the duck's. Now he cured him by means of sorcery blue-jay:

Ka iaXā'lak, ka iaXā'lagE' kaxuntā'gEmēmtō'm agun ā'nata.



And both sides, and both sides we are paid for curing him and its one side.

Kulā'yi tā'noxuē ōqoē'xqoēx axEnō'tēm: “Qoē'x ā'nata
Far another [song] the female duck helped singing: “Qoē'x one side

LEmtāLtx·Enā'n!” Ā, Laqº atcā'ēxax qax ēn'ō'L¡ō-it. T!ayā'
your nephews!” Ah, out he made it that what choked him. Well

atcā'yax, t!ayā' nē'xax. A'lta acktōpā'yaLx ctā'kemē'mtōm
he made him, well he got. Now they gathered what they had received in pay for curing him

môkct ōkunī'm pāL. A'lta aci'Xgō acgE'tōkL. AcXgō'mam.
two canoes full. Now they went home they carried them. They came home.

Actō'kXuiptck tctā'at. Ka'nauwē actō'kXuiptck. A'lta acxē'la-it,
They carried inland their roots. All they carried inland. Now they stayed,

acgE'tax tctā'at. Acktō'2tctXōm ka'nauwē qō'ta tctā'at.
they ate their roots. They finished all those roots.

Ta'kE wiXt nix·gē'qauwakō iqē'sqēs: “Kā'sa-it,” atciō'lXam
Then again he dreamt blue-jay: “Robin,” he said to him [to]

iā'xk¡'un, “Nix·gē'qauwakō aqEntgā'lEmam, nōguēlā'ētaē.” Mank
his elder brother, “I dreamt people came to fetch us, I shall cure him by means of sorcery.” A little

kᵘsā'xali nā'xax ōᵋō'Lax; acgē'ElkEl ikanī'm, ā'k¡amôkctikc.
up became the sun; they saw a canoe, two in canoe.

Nixā'2gila-ē ikanī'm. Ā'tgatptck a'lta mô'kctikc tq¡'ulipXunā'yu.
It landed the canoe. They came inland now two youths.

Acā'2tptcgam a'lta LlEq¡ā'mukc Lctā'q¡'olipx·. Aqiō'lXam iqē'sqēs:
They came inland now the wolves their youths. He was told blue-jay:

“Kamtgā'lEmam. Ōntcā'hat!au ayan'ō'L¡o-it.” Nē'k·im iqē'sqēs:
“We came to fetch you. Our virgin is choking.” He said blue-jay:

“Ntō'yaa.” Lā2, a'lta acxE'ltXuitck iqē'sqēs k¡a skā'sa-it.
“We shall come.” Some time now they made themselves ready blue-jay and robin.

Atciō'lXam iā'xk¡un iqē'sqēs: “Ma'nix nūguilā'ita, ia'xka iā'qoa-iL
He said to him [to] his elder brother blue-jay: “When I cure him by means of sorcery, that large

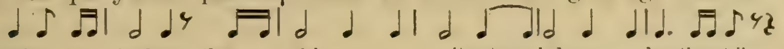
iqō'mxōm, iā'xka mīgintciā'kᵘtia. Mgē'max: ‘x·ix·ō'yax qē'La-it.’”
basket, that point to it. Say: ‘That there somebody is in it [spirit of disease].’”

Nēk·im skā'sa-it: “A'yipē.” Acxā'2gila-ē iqē'sqēs. A'lta cka
He said robin: “Well.” They two landed blue-jay. Now and

| tc¡ē′ktc¡ēk | ugō′mokuē | qaX | ōhō′t!au. | Take | ayō′ʟa-it | iqē′sqēs. | A′lta |
|---|---|---|---|---|---|---|---|
| almost out of breath | her throat | that | virgin. | Then | he stayed | blue-jay. | Now |

| yukuēlā′ēta-i: |
|---|
| he cured her by means of sorcery: |

I′kta qia yā′lōc qau ōk¡ō′skᴇs ko nā′xumʟxiō′gux ōgō′mokue.



"What if in there that girl it gets curled up her throat."

| Ta′kᴇ | nē′k·im | skā′sa-it: | "x·ix·ō′yax | qē′ʟa-it." | Atcigᴇ′ntciaktē | qix· |
|---|---|---|---|---|---|---|
| Then | he said | robin: | "That there | somebody is in." | He pointed to it | that |

| iā′qoa-iʟ | iqō′mxōm. | Aqiō′ik$^u$tcō | iqō′mxōm. | Aqigᴇlō′tx·ᴇmit | ka′sa-it. |
|---|---|---|---|---|---|
| large | basket. | It was taken down | the basket. | It was placed near him | robin. |

| A′lta | ē′ka | nē′xax | ka′sa-it; | qiax | iā′qoa-iʟ, | tcx·ī | atcigᴇntciā′qtxē |
|---|---|---|---|---|---|---|---|
| Now | thus | did | robin; | if | a large one, | then | he pointed at it |

| iqō′mxōm. | ʟāq° | atcī′ax | qix· | ē′kta | yan′ō′ʟ¡ōx. | A′lta | imō′lak |
|---|---|---|---|---|---|---|---|
| the basket. | Out | he made it | that | something | choking her. | Now | an elk |

| uyā′q¡′oxʟ. | Aqcilgē′mēmtōm | pāʟ | môkct | ōkunī′m | ʟ¡ōʟē′ma | cxē′lak |
|---|---|---|---|---|---|---|
| its knee. | He was paid for curing her | full | two | canoes | meats | mixed |

| k¡a-y- | ō′pXul. | A′lta | aci′Xkō. | Iō′ʟ¡ʟ | aci′xax | a′lta. | AcXgō′mam |
|---|---|---|---|---|---|---|---|
| and | fat. | Now | they went home. | Glad | they became | now. | They came home |

| gō | tᴇ′ctaqʟ; | actō′kXuiptck | qō′ʟa | ʟ¡ōʟē′ma. | Pāʟ | nō′xôx | tᴇ′ctaqʟ. |
|---|---|---|---|---|---|---|---|
| to | their house; | they carried inland | that | meat. | Full | became | their house. |

## *Translation.*

There were Blue-Jay and Robin. Once upon a time they were hungry. Blue-Jay said: "Make yourself ready, Robin." And they went to the sea where a slough was left by the receding tide. They were in their canoe. Blue-Jay called: "Come ashore, sleeper!" [name of a large fish]. The sleeper shouted [in reply], but it was far away from the shore. Blue-Jay called again: "Why do you stay far from the shore? Only the heron can carry [food] to you [if you stay that far from the shore]." Again the sleeper shouted; he was nearer the shore now. Blue-Jay repeated: "Why do you stay far from the shore? Only the heron can carry [food] to you [if you stay that far from the shore]." Blue-Jay called him five times; then he came ashore. Blue-Jay speared him and he and his brother went home after they had thrown the fish into their canoe. They reached their home and went ashore. Blue-Jay said to his brother, "Make a fire." Robin made a fire. Blue-Jay went and carried the fish up to the house. He cut it and Robin said: "I will have its tail, I will have its breast, I will have its head." Then Blue-Jay became angry: "You want to have everything for yourself; the Q¡tē′nse* are going to eat what has been killed for you." Then Robin cried; he took his work and left the house. He cried outside. Blue-Jay finished cutting the fish. Then he called his elder brother [and said]: "Come in, come in, you poor one, you shall have the breast, you shall have the head, you shall have the tail." Then Robin came in. When the fish was roasted they began to eat.

After some time Blue-Jay dreamed, and he said to his elder brother: "Robin, I dreamed people sent for us; I was to cure a sick person." After some time people came in a canoe, wailing. When they had almost reached the shore they recognized the duck. She landed and said to Blue-Jay: "O, your brother-in-law is choking. I came to fetch you; you shall cure him." Blue-Jay replied: "We shall go." They made themselves ready to go. They went, and he said to his elder brother: "Robin, you must say, 'She shall give us in payment one lake and one-half of another lake.' Thus you must say when I cure her." Robin said: "All right." They landed. The duck's husband was breathing heavily. Now Blue-Jay began to cure him and Robin sang: "You shall pay us both sides of one lake and one side of another lake." One of the ducks who sat at some distance sang differently: "Qoē′x, one side shall be yours, my nephews." Then Blue-Jay took out the morsel which was choking the duck and made him well. He recovered. Now [Robin and his brother] dug roots on the place which they had received in payment. They gathered two canoes full and went home. They arrived at home. They carried their roots up to the house. They stayed there for some time. They ate all their roots. Then Blue-Jay dreamed again. He said to his elder brother: "Robin, I dreamed that people sent for us; I was to cure a sick person." In the afternoon they saw a canoe coming; two persons were in it. They landed and two young men came up to the house. They were the young wolves. They said to Blue-Jay: "We come to call you; a girl of our family is choking." Blue-Jay replied: "We shall go." After some time he and his brother made themselves ready, and he said to his elder brother: "When I cure her you must point to the largest basket and say, 'There is the spirit of the disease.'" "All right," replied Robin. They landed, and when they came to the house the girl was almost suffocated. Then Blue-Jay began to cure her. He sang: "What is it that is in this girl? Her throat is all twisted up." Then Robin said, pointing to the largest basket: "It is in that large basket." The wolves took it down and placed it near Robin. Robin continued to do so, and pointed to all the large baskets. Then Blue-Jay took out what had choked the girl; it was the kneepan of an elk. Then they gave them in payment two canoes full of meat and grease. They went home and now they were satisfied and carried the meat up to the house. Their house became full.

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*An imaginary tribe.

## 14. IQĒ′SQĒS K¡A IŌ′I ICTĀ′KXANAM.

### *Blue-Jay and Iō′i their Myth.*

| Cxēlā′-itx· | iqē′sqes | k¡a | uyā′xk′un. | Ka′nauwē | ʟᵋaʟā′ma | 1 |
|---|---|---|---|---|---|---|
| There were | blue-jay | and | his elder sister. | All | days | |

| akʟōlā′lᴇpᴛa-itx | ik¡ᴇnā′tan. | "Qō′i | tkalai′tanᴇma | mtāx," | agiō′lXam | 2 |
|---|---|---|---|---|---|---|
| she always dug | potentilla roots. | "Shall | arrows | make," | she said to him | |

| uyā′xk′un. | "Itci′pōtc | atgiumē′qʟa-itx | tlalā′xukc, | tqoēxqoē′xukc, | 3 |
|---|---|---|---|---|---|
| his elder sister. | "My buttocks | they always lick it | the birds, | ducks, | |

| tk¡ᴇlakᴇlā′ma, | tmōnts¡ikts¡ē′kuks." | Nē′k·im | iqē′sqēs: | "Ä′ka | 4 |
|---|---|---|---|---|---|
| geese, | tail ducks." | He said | blue-jay: | "Thus | |

| anxᴇ′ʟux." | Nē′ktcuktē, | wiXt | nō′ya | akʟōlā′pam | uyā′xk′un. | Atci′tax | 5 |
|---|---|---|---|---|---|---|---|
| I think." | It got day, | again | she went | she dug | his elder sister. | He made | |

| tkalai′tanᴇma | atcʟō′kXoʟ¡. | A′lta | ā′yō. | Atcō′xtkinᴇmam | uyā′xk′un. | 6 |
|---|---|---|---|---|---|---|
| arrows | he finished them. | Now | he went. | He searched for her | his elder sister. | |

| Kā | kʟōlā′lᴇpᴛ | Iō′i, | ā, | ʟᴇ′xʟᴇx | iʟā′pōtc | nē′xax. | Naxᴇ′ʟxēgō, | gōyē′ | 7 |
|---|---|---|---|---|---|---|---|---|---|
| Where | she always dug | Iō′i, | ah, | noise of scratching | her anus | became. | She looked back, | thus | |

| nā′xax. | A′ltā | cix·ᴇlā′tit | iqē′sqēs. | Gō | itcā′pōtc: | "Anā′x, | x·ix·ī′k | 8 |
|---|---|---|---|---|---|---|---|---|
| she did. | Now | he spanned his bow | blue-jay. | At | her anus: | "Anah, | this | |

| kx·siā′kulq¡′ast!" | Aga ēxᴇ′cgam | uyā′pʟ¡ikē. | Agiō′lXam: | "Xō′ta, | 9 |
|---|---|---|---|---|---|
| squint eye!" | She took it from him | his bow. | She said to him: | "These, | |

| Xō′ta | tlalā′xukc | ōxoēlā′-itx·." | Itā′maᵋ | agiā′wax. | Iā′maᵋ | agē′lax | 10 |
|---|---|---|---|---|---|---|---|
| these | birds | they are." | Shooting them | she did them. | Shooting him | she did him | |

| ēXt | icimē′wat. | Ayā′pXᴇla | qix· | icimē′wat. | Agiō′lXam | ʟiā′uX: | 11 |
|---|---|---|---|---|---|---|---|
| one | male mallard duck. | His grease | that | male mallard duck. | She said to him | her younger brother: | |

| "Ai′aq | mᴇ′Xkō. | Manix | mXgō′mama | cᴇmä′lᴇq, | cᴇmä′lᴇq, | 12 |
|---|---|---|---|---|---|---|
| "Quick | go home." | When | you arrive at home | nose ornament, | nose ornament, | |

| antᴇlᵋē′ma. | Iā′mqa | iqā′naks | mcgangᴇlō′tka | k¡a | tgā′pa-it." | 13 |
|---|---|---|---|---|---|---|
| bring them to eat. | Only | a stone | keep for me | and | its rope." | |

| "Ä′ka | anxᴇ′ʟux," | nē′k·im | iqē′sqēs. | Nē′Xkō | iqē′sqēs. | A′lta | atcē′klata | 14 |
|---|---|---|---|---|---|---|---|---|
| "Thus | I think," | he said | blue-jay. | He went home | blue-jay. | Now | he plucked it | |

| qix· | icimē′wat. | Atcʟä′2kXōʟ¡ | atcē′klata. | ʟqui′nᴇmiks | tga′a | Iō′i. | 15 |
|---|---|---|---|---|---|---|---|
| that | male mallard duck. | He finished | he plucked it. | Five | her children. | Iō′i. | |

| Ta′kᴇ | ʟq¡u′pʟq¡up | atcā′yax | qix· | ē′pXill; | iā′pXᴇla | icimē′wat. | A′lta | 16 |
|---|---|---|---|---|---|---|---|---|
| Then | cut | he did it | that | grease: | its grease | the male mallard duck's. | Now | |

| k·¡au′k·¡au | atcē′ʟgax | qō′ʟac | ʟkā′cōcinikc, | Iō′i | tga′a. | Na-ixᴇ′lgiʟx: | 17 |
|---|---|---|---|---|---|---|---|
| tie | he did it to them | those | children. | Iō′i | her children. | He made a fire: | |

| "Ai′aq | amcxā′nᴇmiʟ¡ | ōᵋō′lᴇptckiX. | Mckanauwē′tikc | mcxʟxē′gō | 18 |
|---|---|---|---|---|---|
| "Quick | put your faces to the fire | fire. | You all | look into the fire | |

| iau′a | mā′ʟnē." | A′lta | atciupō′nit | iqā′nakc, | gōyē′ | iā′qa-iʟ. | A′lta | 19 |
|---|---|---|---|---|---|---|---|---|
| there | to the middle of the house." | Now | he put it up | a stone, | that | large. | Now | |

| aʟxᴇ′ʟxēgō | iau′a-y- | ōᵋō′lᴇptckiX. | A′lta | ayō′sku-it | qix· | ē′pXill. | 20 |
|---|---|---|---|---|---|---|---|
| they looked into the fire | there | the fire. | Now | it became warm | that | grease. | |

| A′lta | aʟkʟō′miqʟ | ʟiā′qxatcau. | Nā′Xkō | Iō′i. | Agixā′laqᴛē. | Agᴇ′ʟᵋᴇlkᴇl | 21 |
|---|---|---|---|---|---|---|---|
| Now | they licked it off | its fat. | She went home | Iō′i. | She opened the door. | She saw them | |

| tga′a. | A′lta | cxʟā′llt | ctā′xôst. | Aksō′pᴇna | iau′a | wē′wuʟē. | Yukpā′ | 22 |
|---|---|---|---|---|---|---|---|---|
| her children. | Now | flushed | their faces. | She jumped | then | into the house. | Right here | |

qix· iqā′naks ayagEltcē′mEx·it. Lā′xkatē nā′ēk¡ElapXuitē. Iâ′2Lqtē
that stone it hit her. There she fell over. A long time

nuqunā′ētix·t; naxā′latck, atcalā′takō. "Nā2, x·ix· ksiā′qulq¡'ast!
she lay there; she arose, she recovered. "Anah, that squint eye!

Ē′ka na ayamō′lXam?" AquXō′kXuit tga′a mā′Lxôlē.
Thus [int. part.] did I say to you?" She threw them her children from the middle to the sides of the house.

"Ayamō′lXam: 'Mä′nx·E, mä′nx·E mitElEmā′kō.' Ayamō′lXam.
"I said to you: 'A little, a little give them.' I said to you,

'Ōqunā′ amsgangElō′tka.'" "Ä′kā anxE′Lux," nē′k·im iqē′sqēs,
'The stomach keep for me.'" "Thus I thought," he said blue-jay,

"k¡a mai′kXa tān tci t¡aya′ amEnō′lXamx?"
"and you something [int. part.] good you say to me?"

Agiō′lXam wiXt Lgā′uX Iō′i: "Qō′i ikanī′m amē′nElax, ē′ᵋowitq
She said to him again her younger brother Iō′i: "Shall a canoe you make it for me, a leg

L¡'ā′ap." "Ä′ka anxE′Lux," nē′k·im iqē′sqēs. Nā′k·im Iō′i: "Ta′kE
fitting." "Thus I think," he said blue-jay. She said Iō′i: "Then

k¡ē x·ix· ik¡Enā′tan; a′lta iau′a ē′natai nō′yima manix
nothing these potentilla roots; now then on the other side I shall go often when

mLigō′L¡a qix· ikanī′m." "Ä′ka anxE′Lux," nē′k·im iqē′sqēs.
you finish that canoe." "Thus I think," he said blue-jay.

Kawī′X ā′yō iqē′sqēs. AtcLiE′ltgīpa ē′ckan. Atciō′quna-itx iā′ᵋōwit;
Early he went blue-jay. He hollowed out a cedar. He put into it his leg;

atciā′kqana-itx. AtcLē′kXōL¡ ikanī′m iqē′sqēs. Atcio′lXam
he put it into the canoe. He finished the canoe blue-jay. He said to her

uyā′xk'un: "Ta′kE anLē′kXoL¡ qix· ikanī′m." Ā′ctō acgīusgē′Lxam.
his elder sister: "Then I finished it that canoe." They went they took it to the water.

Actō′yam gō uyā′xk'un. Agē′ᵋElkEl Iō′i qix· ikanī′m. A′lta ēᵋwit
They arrived at his elder sister. She saw it Iō′i that canoe. Now a leg

L¡āp. "Nāx, x·ix· ksiā′kulq¡ast! Ē′ka na ayamō′lXam?
fitting. "Anah, that squint eye! Thus [int. part.] did I say to you?

Ayamō′lXam Lā′k¡ayax Lgiō′ktEll." "Ä′ka anxE′Lux," nē′k·im
I said to you one man in canoe carrying." "Thus I thought," he said

iqē′sqēs, "k¡a mai′kXa tā′n tci wuk¡ amEnō′lXam?"
blue-jay, "and you something [int. part.] straight you say to me?"

Nē′ktcuktē wiXt. A′lta ē′kūn wiXt atcā′yax iqē′sqēs ikanī′m.
It got day again. Now another again he made it blue-jay canoe.

A′lta it¡ō′kti ikanī′m, Lā′k¡ayax Lgiō′ktEll. A′lta agiō′ktEl
Now a good canoe, one man in canoe carrying. Now she carried it

uyā′xk'un.
his elder sister.

Lē′lē aLxē′la-it. Agiō′lXam uyā′xk'un: "Qō′i amulē′mēxa-itx.
Long they staid. She said to him his elder sister: "Shall you marry.

Lᵋā′gil amLō′cgamx. ALgEngElgē′cgEliLx LElā′lipT, kana′xtci
A woman take her. She shall help me digging, but

Lmē′mElōct." Nē′k·im iqē′sqēs: "Ä′ka anxE′Lux." Nō′mEqt
a dead one." He said blue-jay: "Thus I think." She was dead

iLā′xak¡'Emāna-y- uyā′xa qō′Lac ēXt giLā′lXam. Ā′yō pō′lakli ka
their chief his daughter those one people of town. He went at dark and

Lāq° atcā′xōm iqē′sqēs. Kawī′X nixē′gēla-i ka atcō′lXam uyā′xk'un:
take out he did her blue-jay. Early he landed and he said to her his elder sister:

"A, Xō′La anLē′gēla-i Lmē′mElōct, äka qē amEnō′lXam." "Nāx,
"Ah, that one I land here the dead one, thus as you said to me." "Anah,

x·ix· ksiā′qulq¡ast! Lq¡ēyō′qxot ayamō′lXam mLucgā′ma. Ai′aq
that squint eye! an old one I said to you you shall take her. Quick

LE′kᵘLa iau′a tiō′LEma." A′lta ayō′tctcō iqē′sqēs. Lāq° aLē′xax
carry her there to the supernatural beings." Now he went out to sea blue-jay. Cut off he did it

| | | | | | | |
|---|---|---|---|---|---|---|
| Lā'yaqcō | ka'nauwē2. | Iā'qxulqt, | ā'yō | kā | ōxoēlā'itix· | tiō'LEma. |
| his hair | all. | He cried, | he went | where | they were | the supernatural beings. |

| | | | | | |
|---|---|---|---|---|---|
| Atgiltcā'ma | aqixEnē'matē. | AtgE'pa | tiō'LEma. | "Āk¡c, | Liā'xauyam |
| They heard him | somebody cried while traveling. | They went out | the supernatural beings. | "Oh, | the poor one, |

| | | | | | | |
|---|---|---|---|---|---|---|
| iqē'sqēs. | Iā'xka | x·ik | ēxEnx·Enē'matē. | Lō'nas | uyā'xk'un | Xau |
| blue-jay. | He | that | he cried traveling. | Perhaps | his elder sister | that one |

| | | | | | | |
|---|---|---|---|---|---|---|
| ō'mEqt." | Ixā'xo-il | iqē'sqēs: | "Ā-y- | ōgu'k·ikala!" | "Lō'nas | uyā'lē |
| dead." | He said much | blue-jay: | "Ah, | my wife!" | "Perhaps | his sister |

| | | | | | |
|---|---|---|---|---|---|
| Xauq, | tcā'xo-il | uyā'k·ikala." | Nixā'gila-ē | iqē'sqēs. | Aqagē'la-it |
| that, | he says | his wife." | He landed | blue-jay. | She was cured by means of sorcery |

| | | | | | |
|---|---|---|---|---|---|
| qēxtcē. | Aqēwā'amtcxōkō: | "Qantsi'x | ka | nō'mEqt?" | Nē'k·im: |
| intending. | He was asked: | "How many [days] | and | she is dead?" | He said: |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| "Tā'anLkī | nō'mEqt." | "Ā, | mō'ya | gō-y- | ēXt | gitā'lXam, | La'cka |
| "Yesterday | she died." | "Ah, | go | to | one | people of a town, | they |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Lktō'kul | L¡pāq | aLkLā'x | ē'Xtē | kTā'o-itEt." | Nē'k·im | iqē'sqēs, | ā'xka-y- |
| they know | heal | they do them | one | sleep." | He said | blue-jay, | that |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ōᴱō'Lax | atcō'mEl | ka | nō'mEqt. | WiXt | ā'yō | iqē'sqēs. | Qaxā'2 | kulā'-i |
| day | he bought her | and | she died. | Again | he went | blue-jay | When | far |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ka | ayā'kxoyē. | Wāx | nē'ktcuktē; | wiXt | ā'yō | iqē'sqēs | kā-y- | ōxoē- |
| then | he slept. | On the next morning | it got day; | again | he went | blue-jay | where | they |

| | | | | | | |
|---|---|---|---|---|---|---|
| lā'itx· | tiō'LEma. | WiXt | ē'qxElqt | atgiltcā'ma. | AtgE'pa | tiō'LEma: |
| were | the supernatural beings. | Again | a crying one | they heard him. | They went out | the supernatural beings. |

| | | | | | | |
|---|---|---|---|---|---|---|
| "Ā, | iqē'sqēs | Liā'xauyam | x·ik | ixEnxEnē'matē; | Lōnas | uya'xk'un |
| "Ah, | blue-jay | the poor one | that | he cries traveling; | perhaps | his elder sister |

| | | | | | | |
|---|---|---|---|---|---|---|
| nō'mEqt." | Ixā'xo-il | uyā'k·ikala | ō'mEqt. | Nixā'2gila-ē | iqē'sqēs. | Ā'tgELx |
| died." | He always said | his wife | was dead. | He landed | blue-jay. | They went to the beach |

| | | | | | | |
|---|---|---|---|---|---|---|
| tiō'LEma. | Aqigā'luLx | iqē'sqēs. | Ā, | nēxgu'Litsk | iqē'sqēs: | "A'xka-y- |
| the supernatural beings. | They went down to him | blue-jay. | Ah, | he told them | blue-jay: | "That |

| | | | | | |
|---|---|---|---|---|---|
| ōᴱō'Lax | anō'mEl | ka | nō'mEqt. | Ayamcgē'tkᵘTam | mcagelā'ēta-i." |
| day | I bought her | and | she died. | I brought her to you | you cure her." |

| | | | | | |
|---|---|---|---|---|---|
| Aqō'kumam | uyā'k·ikal | iqē'sqēs. | Aqiō'lXam: | "Qantsī'x·ē | ta'kE |
| She was looked at | his wife | blue-jay's. | He was told: | "How many | then |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| nō'mEqt | nā'qxôiē?" | "Ā, | mô'ktī | ta'kE | nā'qxôiē." | "Ā, | mō'kᵘTa |
| she is dead | sleeps?" | "Ah, | two | then | sleeps." | "Oh, | carry her |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| gō-y- | ēXt | giLā'lXam; | La'ska | LkLō'kul | mô'kcti | qLā'o-itt | L¡pāq |
| to | one | people of a town; | they | they know | two | sleeps | heal |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| aLkLā'x." | WiXt | ā'yō | iqē'sqēs. | Kulā'yi | ā'yō; | ayā'qxôiē. | Kawī'x· |
| they do her." | Again | he went | blue-jay. | Far | he went; | he slept. | Early |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| wiXt | nexE'l'ōkō. | A'lta | wiXt | ā'yō. | Ayō'yam | gō-y- | ēXt | itā'lXam· |
| again | he awoke. | Now | again | he went | He arrived | at | one | their town. |

| | | | | | |
|---|---|---|---|---|---|
| Aqiltcā'ma | iqix·Enē'matē. | Nō'xaua | kᵘLā'xanē | qō'tac | tē'lx·Em: |
| He was heard | he cried traveling. | They ran | outside | those | people: |

| | | | | | | |
|---|---|---|---|---|---|---|
| "Liā'xauyam | iqē'sqēs; | Lō'nas | ūyā'lē | ō'mEqt." | Iā'qxulqt. | Nixā'2gila-ē |
| "The poor | blue-jay; | perhaps | his sister | died." | He cried. | He landed |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| iqē'sqēs. | Ā'tgELx | tiō'LEma. | A'lta | itcā'tcikc | qaX | ōᴱō'kuil. | Aqiō'lXam: |
| blue-jay. | They went down to the beach | the supernatural beings | Now | stinking | that | woman. | He was told: |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| "Tcē'xē | ta'kE | nā'qxôiē?" | "Ā, | ta'kE | Lō'nē | nā'qxôie." | AqLō'cgam | Ltcuq |
| "How many | then | her sleeps?" | "Ah, | then | three | her sleeps." | It was taken | water |

| | | | | | | |
|---|---|---|---|---|---|---|
| cka | aqoniā'2nakō. | Aqiō'lXam: | "Mō'kᵘLa | gō-y- | ēXt | giLā'lXam; |
| and | her face was washed. | He was told: | "Carry her | to | one | people of a town; |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| La'cka | t!'aya' | aLkLā'x | Lō'nē | qLā'o-itt." | Ā'yō | iqē'sqēs. | "Qaxē' |
| they | good | they make it | three | sleeps." | He went | blue-jay. | "Where |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ayō'yam | ka | ayā'qxôya. | Wāx | nē'ktuktē. | WiXt | ā'yō. | Q¡oā'p |
| he arrived | and | he slept. | The next morning | it got day. | Again | he went. | Near |

atciā′xōm ē′lXam. Aqiltcā′ma iqix·ᴇnē′matē yō′itᴇt. Atgᴇ′pa
he reached the town. He was heard crying while traveling he came. They went out

tē′lx·ᴇm: "Ā, ʟiā′xauyam iqē′sqēs, ixinxᴇnē′matē, ʟō′nas ʟgā′xauyam
the people: "Ah, poor blue-jay, he cries while traveling, perhaps poor

uyā′lē ō′mᴇqt." Ixā′xo-il uyā′k·ikal nō′mᴇqt. Nixä′2gila-ē iqē′sqēs.
his sister died." He said much his wife died. He landed blue-jay.

"Ā-y- ōgu′k·ikal nō′mᴇqt." Aqiō′lXam: "Qantsī′x·ē ta′kᴇ
"Ah, my wife died." He was told: "How many then

nā′qxôyē?" "Ā, ta′kᴇ la′ktī nā′qxôiē." Ā′lta ā′qxôtcktc ka′nauwē
sleeps?" "Ah, then four times sleeps." Now she was washed all

aqō′kxot. Nawi k·¡ē nē′xax itcā′tckē. "Mō′kᵘɪa gō Xō′ʟac ēXt
she was bathed. At once nothing became her stench. "Carry her to these one

giʟā′lXam." Ā′yō iqē′sqēs; kulā′yi ayōyam; q¡oā′p atciā′xōm
people of a town." He went blue-jay; far he arrived; nearly he reached it

ē′lXam ayā′qxôiē. Kawī′2x· nixᴇ′lᵋōkō. A′lta wiXt ā′yō
the town he slept. Early he awoke. Now again he went

kā ōxoēlā′ētx· tiō′ʟᴇma. Iqix·ᴇnē′mat atgiltcā′ma. Atgᴇ′pa
where they were the supernatural beings. A crying one they heard him. They went out

tiō′ʟᴇma. "Ā, ʟiā′xauyam iqē′sqēs. ʟō′nas nō′mᴇqt uyā′xk¡’un."
the supernatural beings. "Ah, the poor one blue-jay. Perhaps she died his elder sister."

Nixä′gila-ē iqē′sqēs. Ā′tgᴇʟx tiō′ʟᴇma. Nē′k·im iqē′sqēs: "Ā′xka
He landed blue-jay. They went down the supernatural beings. He said blue-jay: "That

ōᵋō′ʟax anō′mᴇl, ā′xka ōᵋō′ʟax ka nō′mᴇqt." "Ā, qantsi′xē ta′kᴇ
day I bought her, that day and she died." "Ah, how many then

nā′qxôiē nō′mᴇqt?" "Ā ta′kᴇ qui′nᴇmē nā′qxôiē." Ia′xkatē mā′ʟnē
nights she is dead?" "Ah then five nights." There seaward

ka aqagē′la-it. Nixᴇlᴇ′l ē′tcamxtc. A′lta aqō′kctᴇptck. A′lta gō
and she was cured. It moved her heart. Now she was carried from the water inland. Now in

t!ōʟ aqagē′la-it. AtcalXā′takō uyā′k·ikala iqē′sqēs. Gē′gula itcā′pōtc
the house she was cured. She got well his wife blue-jay's. Below her buttocks

ʟᴇ′kXaqsō iʟā′ʟqta. A′lta aqia′cgōktc! iqē′sqēs gō ita′xk¡un
her hair long. Now he was brought into the house blue-jay to the eldest brother of

tiō′ʟᴇma. A′lta aqiā′xōtcki iqē′sqēs. Yukpä′t iā′pōtc ʟā′yaqsō
the supernatural beings. Now they worked on him blue-jay. To here his buttocks his hair

aqʟē′lax iʟā′ʟqta. Aqiō′lXam iqē′sqēs: "Ia′xkayuk mɪā′-ita! Ē′ka
it was made long. He was told blue-jay: "Here stay. Just as

nsai′ka mxā′xō. Qui′nᴇm iʟaō′yiniʟx aʟō′mᴇqtx ʟgōʟē′lᴇXᴇmk
we do. Five nights dead a person

ʟ¡pāq amʟā′xō-ilᴇmx." Kawī′2x· nē′xᴇlatckō qix· iō′ʟᴇma.
well you always make him." Early he rose that supernatural being.

Aqiō′lXam iqē′sqēs: "Ni′Xua ʟᴇ′mkxo-it!" Qē′xtcē atcʟō′mᴇkxo-it
He was told blue-jay: "Well spit!" Intending he spit

iqē′sqēs, ac iā′xkayuk aʟuqunā′ētix·t Xō′ʟa ʟia′muXtē.
blue-jay, and there it fell down that saliva.

Atcʟō′mᴇkxo-it qix· iō′ʟᴇma. ʟ¡ᴇq ē′wa tā′nata t!ōʟ aʟukucē′mx·it
He spit that supernatural being. Striking thus the other side of the house it struck

qō′ʟa ʟiā′mXtē. Qoā′nᴇmi ayā′qxôya iqē′sqēs. A′lta atcʟō′mᴇkxo-it,
that saliva. Five times his sleeps blue-jay. Now he spit,

ʟ¡ᴇq ē′wa tā′nata t!ōʟ aʟukucē′mx·it. Ā′lta ikak¡ᴇmā′na nē′xax
striking thus the other side of the house it fell down. Now a chief became

iqē′sqēs. Iâ′ʟqtē nē′xax iā′xkatē. A′lta ikā′kXuʟ atcā′yax. Aqiō′lXam
blue-jay. Long time he was there. Now homesickness affected him. He was told

iqē'sqēs: "Ma'nix mxgō'mama, ma'nix ē'k·it miā'xō, nēket qā'nsix
blue-jay: "When you get home, when buying a wife you do, not [any] how

Lā'miqcō ē'k·it mLā'xō." Ta'kE nē'xkō iqē'sqēs. NiXkō'mam iqē'sqēs
your hair buying a wife do it." Then he went home blue-jay. He arrived at home blue-jay

gō-y- uyā'xk¡un. Atcō'kᵘɪam uyā'k·ikal.
at his elder sister. He brought her home his wife.

Lā'qoa-iL Lgā'wuX qaX ōᵋō'kuil. QāxLxnaᵋā'Lax ā'Lō iau'a kulā'i.
Large her younger brother that woman. One day he went there far.

ALō'yam gō iqē'sqēs tā'yaqL. ALgickXā'nap!ê gō naLxoā'pē. A'lta
He arrived at blue-jay his house. He looked into the house at a hole. Now

atca'ᵋElkEl qaX uyā'xk¡un gō iqē'sqēs cxēlā'itx·. Yukpä'2tEma
he saw her that his elder sister at blue-jay they two were. Down to here

Lā'yaqcō iqē'sqēs iLā'Lqta. NiXgō'mam qix· ik¡ā'sks. Näket
his hair blue-jay long. He arrived at home that boy. Not

nixgu'Litck. Kawī'2x· wiXt ā'yō. WiXt atcickXā'nap!ê. Ā'xka
he told. Early again he went. Again he looked into the house. She

atcuguā'laqL uyā'xk¡un. Qoā'nEmī ā'yō qoā'nEm LᵋaLā'ma ka
he recognized her his elder sister. Five times he went, five days and

agē'ᵋElkEl uyā'xk¡un. AgigE'lxēm: "Mä'tp!a, mä'tp!a, au!"
she saw him his elder sister. She called him: "Come in, come in, younger brother!"

agiō'lXam. Ā'yōp!; agē'lᵋēm. A'lta nē'Xkō. NiXkō'mam; atcō'lXam
she said to him. He entered; she gave him to eat. Now he went home. He arrived at home; he said to her

Liā'naa: "AgE'xk¡un gō iqē'sqēs ōc." Aqiō'cgam ē'mᵋEcX ka
his mother: "My elder sister at blue-jay she is." It was taken a stick and

aqixElgē'lEx·Lakō. NigE'tsax: "Nau'itka, nau'itka," nē'k·im,
he was whipped. He cried: "Indeed, indeed," he said,

"agEnE'lᵋēm; agEngE'lxēm, ā'nōp! ka agEnE'lᵋēm." Aqō'kctam
"she gave me to eat; she called me, I entered and she gave me to eat." Somebody went to see

qaxē qigō ā'qxotk. A'lta k¡'ē, iā'mka ikanī'm iupō'nitX. AqLō'gō
where where she had been put up. Now nothing, only a canoe what was put up. He was sent

Lq¡oā'lipx· gō iqē'sqēs tā'yaqL. A'lta nau'itka-y- ōc iā'xkatē gō
a youth to blue-jay his house. Now indeed there was there at

iqē'sqēs tā'yaqL iLā'Xak¡Emāna uyā'xa. A'lta nē'k·im iLā'Xak¡Emāna:
blue-jay his house their chief his daughter. Now he said their chief:

"Ai'aq amcgilXā'mam iqē'sqēs. Ka'nauwē x·i'La Lā'yaqcō tcLEnlō'ta."
"Quick go and speak to him blue-jay. All this his hair he shall give it to me."

Qē'xtcē aqiōlā'mam iqē'sqēs: "Ā, Lā'mēqcō qLE'mxuwākux."
Intending somebody went to say to him blue-jay: "Ah, your hair is asked from you."

Näket qa'da nē'k·im iqē'sqēs. Qoā'nEmi qē'xtcē aqiō'lXam. A'lta
Not at all he spoke blue-jay. Five times intending he was told. Now

nē'k·im qix· itā'Xak¡Emāna qō'tac tê'lx·Em: "Ai'aq, lxō'ya.
he said that their chief those people: "Quick, we will go.

LxgōLā'ta." A'lta ā'tgi tê'lx·Em. Ia'kwa aqō'cgam ē'natai itcā'pōtitk.
We will haul her." Now they went the people. Here she was taken on one side her forearm.

Ia'kwa ē'natai itcā'pōtitk aqiō'cgam Lē'Xat, kanā'mtEma tgā'pōtitk
Here on the other side her forearm she was taken one, both her forearms

aqtō'cgam. Aqō'tx·Emt. Qoā'p iqē'p¡al ayō'kō iqē'sqēs. Nē'xax
were taken. She was put on her feet. Near the doorway he flew blue-jay. He became

iqē'sqēs, wa'tsEtsEtsEtsEtsE ayō'kō. Ia'xkatē nūL¡ōwai'ō-it qaX
a blue-jay, wa'tsEtsEtsEtsE he flew. There she collapsed that

ōᵋō'kuil. Qē'xtcē aqiō'lXam iqē'sqēs: "Omē'k·ikal, iqē'sqēs
woman. Intending he was told blue-jay: "Your wife, blue-jay

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|---|---|---|---|---|---|---|---|
| 1 | mXā′takō, | ō′mēk·ikal | iqē′sqēs!” | Nēket | nēXā′takō | iqē′sqēs. | A′lta |
| | turn back, | your wife | blue-jay!” | Not | he turned back | blue-jay. | Now |
| 2 | wiXt | ā′qxōtk | qaX | ōᵋō′kuil. | Nō′mᴇqt | wiXt. | |
| | again | she was put by | that | woman. | She was dead | again. | |

*Translation.*

There were Blue-Jay and his elder sister [Iō′i]. The latter went every day digging roots. [Once upon a time] she said to her brother: “Make some arrows; the ducks, the geese, the tail-ducks always lick my buttocks.” “Yes, I will do so,” said Blue-Jay. The next day she went again digging. Then Blue Jay made the arrows. When he had finished them he went and searched for his elder sister. When he came to the place where Iō′i always dug roots he heard her scratching her anus. She looked back, turning her head over her shoulder. Now Blue-Jay spanned his bow and shot her in her buttocks. “Anah, Squint-eye” [she said]. She took away his bow and said: “These here are the birds,” and she shot them. She killed a male mallard duck which was very fat. Then she said to her younger brother: “Go home, and when you get home give them the nose ornament to eat, keep for me only a stone and its rope.” “I will do so,” said Blue-Jay. Iō′i had five children. He went home. Now he plucked the duck. He finished plucking it. Now he cut the fat of the duck and tied it to the noses of Iō′i’s children. He made a fire and said: “Go near the fire. Look into the fire in the middle of the house.” Now he put a stone aside; a stone of that size. Now they looked into the fire and the fat became warm. Then they licked it off. Iō′i went home. She opened the door and saw her children. Their faces had become flushed by the heat. Then she jumped into the house. The stone [which Blue-Jay had put aside] hit her right on her forehead and she fell down. She lay there a long time; she recovered, arose [and said]: “Anah, Squint-eye, what did I tell you? I told you to give them a little and to keep the stomach for me.” Then she took her children away from the fire. Blue-Jay replied: “I thought so; why do you not speak plainly when you speak to me?”

Another time Iō′i said to her brother: “Make me a canoe large enough for one leg.” “I will do so,” replied Blue-Jay. Iō′i said: “When there are no roots here I shall always go to the other side when you have finished the canoe.” “I think so,” replied Blue-Jay. Early next morning Blue-Jay went and hollowed out a piece of cedar wood. He put his leg into the canoe [to measure it and made it just as large as his leg]. He finished the canoe and went to his sister. He said: “I have finished the canoe.” They carried it to the water and went to the canoe. When she saw it [and noticed that] it was just large enough for one leg she said: “Anah, Squint-eye, what did I tell you? I told you to make a canoe large enough for one man.” Blue-Jay replied: “I thought so; why do you not speak plainly when you speak to me?” On the next day Blue-Jay made a large canoe. It was good, large enough to carry one person. He brought it to his sister.

After a while his sister said to him: "You ought to get married. Take a wife. She shall help me dig roots. But take a dead one." "I will do so," said Blue-Jay. Now the daughter of the chief of a town had died. Blue-Jay went to the grave at night and took her out. Early the next morning he landed and said to his elder sister. "Here, I bring the dead one ashore, as you told me." "Anah, Squint-eye, I told you to bring an old one. Quick! Take her to the supernatural beings [and ask them to cure your wife]." Now Blue-Jay went. He cut off all his hair and began to cry. He went to the place where the supernatural beings lived. They heard somebody crying and went outside. They spoke: "Oh, see; that is poor Blue-Jay who is crying there; perhaps his sister died." But he cried all the time: "O, my wife; O, my wife." "Perhaps his sister died, but he said his wife." He landed and they tried to cure her. They asked him: "How long has she been dead?" He replied: "She died yesterday." [Then the supernatural beings said:] "Then you must go to another town where they can cure those who have been dead one day." Blue-Jay said: "She died on the same day when I bought her." He traveled on, and when he had gone some distance he lay down to sleep. On the next morning he went on and came to the town of the supernatural beings. They heard some one crying and went outside. They spoke: "Oh, see; that is poor Blue-Jay who is crying there; perhaps his sister died." But he always said his wife died. Blue-Jay landed and the supernatural people went down to meet him. He told them: "She died on the same day when I bought her. I bring her to you to cure her." They looked at her and asked him: "When did she die?" He replied: "She died two days ago." "Then you must carry her to another town where they know how to cure people who have been dead two days." Then Blue-Jay traveled on, and after he had gone a distance he lay down to sleep. Early the next morning he awoke and traveled on. After some time he reached a town, and the people heard him crying. They ran outside and said: "Oh, see; that is poor Blue-Jay; perhaps his sister died." He cried. He landed, and the supernatural people came down to meet him. Now the body of that woman was stinking. They asked him: "When did she die?" "O," he replied, "three days ago." They took water and washed her face. Then they said: "You must carry her to another town where they know how to cure those who have been dead three days." Blue-Jay went on, and after some time he lay down to sleep. Early the next morning he started again, and reached the town of the supernatural people. They heard him crying and said: "Oh, that is poor Blue-Jay who is crying there; perhaps his sister died." But he always said his wife had died. He landed. "O, my wife has died." They said to him: "When did she die?" "O," he replied, "four days ago." Now they washed the whole body and bathed her. The bad smell disappeared. [They said:] "Carry her to another town." Blue-Jay went. When he had gone some distance and had almost reached the town he lay down to sleep. Early the next morning he awoke and traveled on to the place of the supernatural beings. They heard somebody crying and went outside and said: "Oh, see; that is poor Blue-Jay; perhaps his sister died." He landed and the supernatural people went down. He said: "She died on the same day when I bought her." "When did she die?" "Oh, five days ago." They tried to cure her there on the beach. Her heart began to move and they carried her up to the house. There they continued to cure her. And Blue-Jay's wife resuscitated. Her hair was so long that it hung down below her buttocks. Now they brought Blue-Jay into the house of the oldest one of the supernatural people, they worked over him and made his hair grow until it hung down to his thighs. They said to him: "Remain here; you shall do as we do. When a person has been dead five days you shall cure him." Early the next morning the supernatural man arose. [He sat down with Blue-Jay] and said: "Spit [as far as you can]." Blue-Jay tried to spit, but his saliva fell down near by. Then the supernatural being spat, and his saliva struck the other side of the house. Five days Blue-Jay tried, then he spat, and his saliva struck the other side of the house. Now he became a chief. He stayed there some time and then he became homesick. The supernatural people told him: "When you go home never give your hair in payment for a wife." Blue-Jay went home. He arrived at his elder sister's house with his wife.

The younger brother of the woman had grown up. One day he went some distance and reached Blue-Jay's house. He peeped into the house through a hole and he saw his elder sister sitting with Blue-Jay. Blue-Jay's hair reached down to his thighs. The boy came home, but he did not tell anything. Early the next morning he went again to the house and peeped into it, and again he recognized his sister. Five times he went and then his elder sister saw him. She called him: "Come in, come in, brother." He entered and she gave him to eat. Then the boy went home and said to his mother: "My elder sister is staying with Blue-Jay." The people took a stick and whipped him. He cried: "Indeed, indeed, she gave me to eat. She called me; I went into the house and she fed me." Then the people went to the burial-ground and saw that she had disappeared. Only the canoe was there. They sent a young man to Blue-Jay's house, and, indeed, there was the chief's daughter. Then the chief said: "Go to Blue-Jay and tell him that he must give me his hair in payment for his wife." The messengers went and said to Blue-Jay: "The chief wants your hair." Blue-Jay did not reply. Five times they spoke to him. Then the chief said to his people: "Let us go, we will take her back." Now the people went. They took hold of her, one at each arm. They put her on her feet [and dragged her out of the house]. Then Blue-Jay began to fly. He became a blue-jay and flew away: wa′tsEtsEtsEtsE. The woman collapsed right there. Then they called him: "Blue-Jay, come back, she shall be your wife." But he did not return. Now they buried her again. She had died again.

## 15. IQĒ′SQĒS K¡A IŌ′I ICTĀ′KXANAM.

### BLUE-JAY AND IŌ′I THEIR MYTH.

Cxēlā′-itx· Iō′i k¡a Lgā′wuX. QāxLx nā′pōl ē′k·it atgā′yax
They were there Iō′i and her younger brother. One night buying a wife they did

tmēmElō′ctikc. Aqō′mEl Iō′i. Aqā′2tutk tga′xamōta. Ia′xkatē
the ghosts. She was bought Iō′i. They were kept their dentalia. There

pō′laklī aqā′xo-iktcgō. Nē′ktcuktē, a′lta k¡ē Iō′i. Iō′Lqtē nē′xax
at night she was married. It got day, now nothing Iō′i. A long time he was

iqē′sqēs. ĒXt iqē′taq, a′lta nē′k·im: "Nu′xtkinEmama ōgu′xk'un."
blue jay. One year, then he said: "I shall go to search her my elder sister."

A′lta qē′xtcē atctuwā′amtcxōgō ka′nauwē tE′m<sup>ε</sup>EcX: "Qā′xēwa
Now trying he asked them all trees: "Where

aLō′ix LgōLē′lEXEmk ma′nix aLō′mEqtx?" Atctuwā′amtcxōgō
goes a person when he dies?" He asked them

ka′nauwē tElalā′xukc. Nā2kct atxElgu′Litck. Ā′laxta utcā′nix
all birds. Not they told. Next the wedge

atcuwā′amtcxōkō. Agiō′lXam: "MEngEmgē′ktia! Iamō′kuᴛa." Qōgu
he asked her [it]. She [it] said to him: "Pay me! I shall carry you." Where

itcā′q¡atxala ayā′xElax utcā′nix. A′lta atcagE′mEgiktē. A′lta
her [its] badness came on her [it] the wedge. Now he paid it. Now

agā′yukuᴛ ē′wa tEmēwā′lEma. Actō′yam utcā′nix k¡a iqē′sqēs
it carried him thus [to] the ghosts. They arrived the wedge and blue-jay

iā′2qo-iL ē′lXam. K·¡ē tXut qix· ē′lXam. Gō kE′mk·iti tix· t!ōL,
[at] a large town. No smoke that town. At the last that house.

tā′qoa-iL t!ōL, a′lta ia′xkatē tXut atcō′<sup>ε</sup>ēkEl. A′lta ia′xkatē ā′yup!.
a large house, now there smoke he saw it. Now there he entered.

L¡ap ā′tcax uyā′xk'un ia′xkatē. "Ānā′ LgāwuXā′," agiō′lXam.
Find he did her his elder sister there. "Ah, my younger brother," she said to him.

"Qā′xēwa amtē′mam? Mō′mEqtna?" "Ā, nēkct anō′mEqt. Utcā′nix
"Whence did you come! Are you dead?" "Ah, not I am dead. The wedge

agEnaē′tkctXam. A′lta atciuxō′lalqᴛ qō′ta t!ōLē′ma ka′nauwē.
brought me here on its back. Now he opened them those houses all.

Tā′mkXa tkamō′kXuk pā′LEma qō′ta t!ōLē′ma. IakEnqenā′-itx·
Only bones full those houses. It lay near her

uyā′xk'un ēXt iauwā′qcta k¡a tkamō′kXuk. "I′kta atsuwa′
his elder sister one skull and bones. "What now

amiuguē′xa tik tkamō′kXuk k¡a x·ik iauwā′qcta?" Agiō′lXam
will you do with them these bones and this skull?" She said to him

uyā′xk'un: "Imē′qxiX, imē′qxiX." "Qu′ltci igō′LgEl itcā′Xt Iō′i.
his elder sister: "Your brother-in-law, your brother-in-law." "Always lie she does Iō′i.

Ētci′qxiX iauwā′qcta agEnā′xo-il." Nō′2pōnEm; a′lta noxulā′yutck
My brother-in-law a skull she always says to me." It got dark; now they arose

qō′tac tê′lx·Em, ĉka pāL nō′xôx qō′ta t!ōL. ILā′Lēlam LE′kXana
those people, and full became that house. Ten fathoms

qō′ta t!ōL. Atcō′lXam uyā′xk'un: "Qā′xēwa atgatē′mam tikc
that house. He said to her his elder sister: "Whence they came these

tê′lx·Em?" Agiō′lXam uyā′xk'un: "AmxE′LuxEna tê′lx·Em?
people?" She said to him his elder sister: "Do you think people?

Tmē′mElōctikc; tmē′mElōctikc." Agiō′lXam uyā′xk'un. Iō′Lqtē
Ghosts; ghosts." She said to him his elder sister. Long

ayō'La-it gō-y- uyā'xk'un. Agiō'lXam uyā'xk'un: "Qōi amxuxō'q¡ulax,
he stood at his elder sister. She said to him his elder sister: "Future imitate them,

amxaxp!a'ōmx." "Ä'ka anxE'Lux." Nō'ponEm ka nixE'ltXuitck.
fish in dipnet." "Thus I think." It got dark and he made himself ready.

ALxE'ltXuitck Lē'Xat Lk¡āsks, cka wu-u-u-u, nōxo-itcuwā'ya-itx
He made himself ready one boy, and whispering they spoke

qō'tac tē'lx·Em. Nä2kct atcuxōtcE'mElitEma-itx. Agiō'lXam
those people. Not he understood them. She said to him

uyā'xk'un: "LEmē'qoqcin Xō'La mtō'ya." Agiō'lXam: "Nēkct
his elder sister: "Your brother-in-law's relative this you two will go." She said to him: "Not

mLupalā'wulalEma; ac k¡ā mxā'xō." A'lta ā'ctō. Qoā'p acktā'xōm
speak much to him; and silent be." Now they went. Nearly they reached them

tē'lx·Em ōgulā'lam tgE'tc¡tcuwāma. A'lta atcugō-ēxō'tēn nigElā'lam.
people singing going down river in canoe. Now he helped them he sang.

K¡ā nō'xôx. Nē'k·ikct ē'wa gō'qxôiama. Tā'mkXa tkamō'kXuk
Quiet they were. He looked thus in stern of canoe. Only bones

tā'kXac gō'qxôiama. Ā'lta wiXt ayō'tctc!ō. A'lta k¡ā nē'xax,
they were in canoe in stern of canoe. Now again he went down stream. Now quiet he was,

ayō'tctc!ō. Gō'yi nē'xax, nix·Enā'nakōc ē'wa gō'qxôiama. A'lta Lā'guc
he went down stream. Thus he did, he looked back thus in stern of canoe. Now he was in the canoe

wiXt qō'La Lk¡āsks. AtcLō'lXam, cāu atcE'Lax. "Qā'xē-y- umcā'aL?"
again that boy. He said to him, low voice he made. "Where your weir?"

atcLō'lXam, Lawā'2 atcLō'lXam. ALgiō'lXam qō'La Lk¡āsks: "Gō
he said to him, slowly he said to him. He said to him that boy: "There

mā'ēmē." Ā'ctō wiXt. AtcLō'lXam, tc!pāk atcLō'lXam: "Qaxē'gō-y-
down stream." They went again. He said to him, loud he said to him: "Where

umcā'aL?" Tā'mkXa tkamō'kXuk atakXā'La-it gō gō'qxôiama.
your weir?" Only bones they were in the canoe at the stern of the canoe.

WiXt k¡ā nē'xax iqē'sqēs. Nē'k·ikst, a'lta wiXt Lā'guc Lk¡āsks.
Again silent he was blue-jay. He looked, now again he was in the canoe the boy.

WiXt cā'u atci'Lax, atcLō'lXam: "Qaxē'gō-y- umcā'aL?"
Again low voice he made, he said to him: "Where is your weir?"

ALgiō'lXam: "Iō'kuk." A'lta acxaxE'p!a. Nē'x·gEla i'kta nīyi'La-it
He said to him: "Here." Now they fished in dipnet. He felt something was in the net

gō-y- uyā'nuXcin. Atcō'Latck uyā'nuXcin. A'lta Lā'mkXa
in his dipnet. He lifted it his dipnet. Now only

L'ē'kᵘtEqL'ix· mōkct aLayi'La-it. Wāx atci'Lax gō Ltcuq. Ka
branches two were in the net. Pour out he did them into water. And

mä'nx·ī L¡EmE'n atcā'x uyā'nuXcin. PāL naxā'x tE'kXōn. Wāx
after a little while into water he did it his dipnet. Full it got leaves. Pour out

atctā'x, qāmx atkqā'taXitx qō'ta tE'kXōn. ALktōmē'tckix qō'La
he did them, part they fell into [the canoe] those leaves. He gathered them up that

Lk¡āsks. L'ē'kᵘtEqL'ix· aLayi'La-it uyā'nuXcin. Wāx atciLā'x gō
boy. A branch was in the net dipnet. Pour out he did it into

Ltcuq. Anā' tE'kXōn atayi'La-itx; wāx atctā'x. Qāmx wāx nō'xôx
the water. Sometimes leaves were in it; pour out he did them. Part poured out they became

gō ikanī'm qō'ta tE'kXōn. ALktōmē'tcqix qō'La Lk¡āsks. Mōkct
in canoe those leaves. He gathered them up that boy. Two

q¡āt atci'Lax qō'La L'ē'kᵘtEqL'ix· "x·iLē'k nLalō'kLa Iō'i;
like he did them those branches. "Those I will take them to her Iō'i;

LaxElgē'Lxaya." Laqoā'iLa qō'La L'ē'kᵘtEqL'ix· AcXgō'mam.
she will make fire with them." Large those branches. They came home.

Ā'ctōptck. Ē'XʟXaut iqē'sqēs, qē'wa acē'XᴇmkᴇNa Aʟō'kcptcgam 1
They went up from the shore. He was angry blue-jay, because he had not caught anything. He arrived carrying up

qō'ʟa ʟk¡āsks ʟᴇ'cgo-ic pāʟ ōp!ā'lō. A'lta aqō'lᴇktc qaX ōp!ā'lō. 2
that boy a mat full trout. Now they were roasted those trout.

A'lta axkᴛē'l qō'ʟa ʟk¡āsks: "Ā, cka atcuXō'kXuē, atctaᴇ'lguiʟxax 3
Now he told much that boy: "Ah, and he threw it away, he threw it out of the canoe into the water

qō'ta intā'k¡ētēnax. ʟXpōc pāʟ nē'xax intā'xēnīm qē nēkctX cka 4
that what we had caught. Probably then full was our canoe if not and

atcuXō'kXuē." Agiō'lXam uyā'xk'un: "Qa'daqa cka amuXō'kXuē 5
he threw it away." She said to him his elder sister: "Why and did you throw away

qō'ta imtā'k¡ētēnax." "AnuXō'kXuē qē'wa ʟ'ē'kᵘtᴇqʟ'ix·." "Tā'Xka, 6
that what you had caught." "I threw it away because branches." "That,

tā'Xka tk¡ē'wulᴇlqʟ," agiō'lXam; "Mxᴇ'ʟuXna ʟ'ē'kᵘtᴇqʟ'ix·? 7
that food," she said to him; "Do you think branches?

Ma'nix tᴇ'kXōn, a'lta ōp!ā'lō; manix ʟ'ē'kᵘtᴇqʟ'ix·, a'lta ʟᴇ'qalᴇma." 8
When leaves, then trout; when branches, then fall salmon."

Atcō'lXam uyā'xk'un: "Iʟamô'kct ʟ'ē'kᵘtᴇqʟ'ix· anᴇ'ʟᴇtkᵘɪ, 9
He said to her his elder sister: "Two branches I brought here,

ʟᴇmxᴇlgē'ʟxaya." Nō'ʟxa uyā'xk'un. A'lta môkct ʟᴇ'qalᴇma 10
you will make fire with them." She went to the beach his elder sister. Now two fall salmon

ʟā'kXac. Akʟō'kctᴇptck. Nō'p!am ʟᴇ'qaʟᴇma kʟō'ktcan. Atcō'lXam 11
were in [the canoe]. She carried them up. She entered fall salmon carrying in hand. He said to her

uyā'xk'un iqē'sqēs: "Qaxē' atsuwa' agᴇ'ʟuxtk Iō'i Xō'ʟa 12
his elder sister blue-jay: "Where now she stole them Iō'i those

ʟᴇ'qalᴇma?" Agiō'lXam uyā'xk'un: "K¡a ʟā'xka imē'k¡ētēnax." 13
fall salmon?" She said to him his elder sister: "And this what you caught."

"Qulᴇ'tci igō'ʟgᴇl itcā'xt Iō'i." 14
"Always lie she does Iō'i."

Nā'ktcuktē. Ā'yuʟx ē'wa mā'ʟnē iqē'sqēs. A'lta ōlā'ox 15
It got day. He went to the water thus seaward blue-jay. Now they were on the beach

utā'xēnim qō'tac tᴇmēmᴇlō'ctikc. Ka'nauwē ʟxoa'pʟxoap, qāmx a'lta 16
their canoes those ghosts. All holes, part now

tgā'xamīūgax qaX utā'xēnim tmēmᴇlō'stikc. Ā'yuptck iqēs'qēs. 17
their lichens those their canoes the ghosts. He went up blue-jay.

Atcō'lXam uyā'xk'un iqē'sqēs: "Qaxtsi'ʟx uyā'xēnim itcā'k·ikal 18
He said to her his elder sister blue-jay: "How his canoes her husband

Iō'i!" "Qōi cka k¡ā mkē'x, tkcᴇminā'ya tê'lx·ᴇm." "Ka'nauwē 19
Iō'i's!" "Future and silent be, they will become tired of you the people." "All

ʟxoā'pʟxoap uta'xanīm tikc tê'lx·ᴇm." Agiō'lXam uyā'xk'un: 20
holes their canoes those people." She said to him his elder sister:

"Tê'lx·ᴇm na, tê'lx·ᴇm na? Tᴇmēuwā'lᴇma." WiXt nō'pōnᴇm, 21
"People [int. part.], people [int. part.]? Ghosts." Again it grew dark,

wiXt nixᴇ'ltXuitck iqē'sqēs; wiXt aʟxᴇ'ltXuitck qō'ʟa ʟk¡āsks. 22
again he made himself ready blue-jay; again he made himself ready that boy.

WiXt ā'ctō. A'lta aʟiXᴇnᴇmō'cx·ᴇm qō'ʟa ʟk¡āsks. Ka actō'yama 23
Again he went. Now he teased him that boy. Where they will arrive

ka atcaʟᴇ'lqamx, tā'mkXa tkamâ'kXuk. Tcā'2xēʟ ē'ka atci'ʟax 24
where he shouted, only bones. Several times thus he did

ka actō'yam. A'lta acxaxa'p!a. A'lta atcʟōpā'yaʟx ʟ'ē'kᵘtᴇqʟ'ix·; 25
and they arrived. Now they fished with the dipnet. Now he gathered them the branches;

atctōpā'yaʟx tᴇ'kXōn, ka ʟxaluwē'gōt ka pāʟ nē'xax ictā'Xanīm. 26
he gathered them the leaves, and it became ebb-tide and full was their canoe.

Ta'kᴇ aci'Xkō. A'lta atcuXuimō'cx·ᴇm qō'tac tᴇmēuwā'lᴇma. 27
Then they went home. Now he teased them those ghosts.

Ma′nix actauwitā′qtᴇtx, atcauwiqᴇ′mxʟoʟx. Tā′mka tkamō′kXuk
When they met one, he shouted. Only bones
atakXā′ʟa-itx. AcXkō′mam. A′lta nagē′guiptck gō-y- uyā′xk′un.
were in the canoe. They arrived at home. Now he carried them up to his elder sister.
Akʟō′kXuiptck, ʟᴇ′qalᴇma qāmx ō′ᵋōn.
She carried them up, fall salmon partly silver-side salmon.

Wāx nē′ktcuktē. A′lta ā′yō iau′a qix· ē′lXam iqē′sqēs. Ō,
Next day it became day. Now he went there that town blue-jay. Oh,
ō′Xuit tkamō′kXuk gō qō′ta t!ōʟē′ma. Nâ′pōnᴇm. "Ā, ē′kolē
many bones in those houses. It got dark. "Ah, a whale
ʟ¡ap aqā′yax." Agayā′lōt ōqoēwē′qxē uyā′xk′un. Agiō′lXam:
find it is done." She gave it to him a knife his elder sister. She said to him:
"Ai′aq mᴇ′xᴇnkō! Ē′kolē x·iau ʟ¡ap aqā′yax." Nē′xankō ta′kᴇ
"Quick run! A whale that find it is done." He ran then
iqē′sqēs. Ayō′yam gō tkamilā′lᴇq. Ayukōtā′ōm qō′tac tê′lx·ᴇm.
blue-jay. He arrived at the beach. He met them those people.
Atctuwā′amtcxōkō. Tc¡pāk atctuwā′amtcxōkō; tc¡pāk atctō′lXam:
He asked them. Loud he asked them; loud he said to them:
"Qaxē′ x·ik ē′kolē nē′xax?" Tā′mkXa tkamō′kXuk noxō′ʟa-it.
"Where this whale is?" Only bones lay there.
Atcuguʟtᴇ′qo-im qō′tac t′auaqctā′akc. Ayōē′taqʟ. Kulā′yi nē′xankō.
He kicked them much those skulls. He left them. Far he ran.
WiXt tgō′nikc ayugōtā′ōm. Atcauixqᴇ′muXʟōʟ Tā′mkXa
Again others he met them. He shouted much. Only
tkamō′kXuk nuxō′ʟa-it. Tcä′2xēʟ ē′ka atci′tax qō′tac tê′lx·ᴇm.
bones lay there. Several times thus he did to them those people.
Ta′kᴇ ayagā′ōm qaX ō′mᵋᴇcX; ā′qoa-iʟ qaX ō′mᵋᴇcX. ʟō′nas
Then he reached it that log; large that log. Perhaps
gōyē′ itcā′xēʟawunX qaX ugō′ᴇlᴇm. A′lta cka pāʟ tê′lx·ᴇm
thus thick that its bark. Now and full people
tc¡u′Xtc¡uX tgāxt qaX ōolᴇ′m. Atcauwiqᴇ′muXʟōʟ iqē′sqēs.
peel off they did it that bark. He shouted blue-jay.
Tā′mkXa tkamō′kXuk nuXō′ʟa-it. ʟā′mkXa ʟkᵘckuē′ qaX ōolᴇ′m.
Only bones lay there. Only pitch that bark.
Tc¡u′Xtc¡uX ā′tcax ʟō′nas qansi′x. Atca′kxōna môkct. Nē′Xkō.
Peel off he did it I do not know how much. He carried on his shoulder two. He went home.
Nixʟō′lᴇXa-it: "Nxᴇ′ʟuX qē nauē′tka-y- ē′kolē. Taʟ¡ umqci′ckan."
He thought: "I thought if indeed a whale. Look a fir."
Nē′Xkō, niXkō′mam. Kᵘʟā′xanē atcaXᴇ′kXuē uyā′alᴇm. Ā′yōp!.
He went home, he arrived at home. Outside he threw it down his bark. He entered.
Atcō′lXam uyā′xk¡un: "Nxᴇ′ʟux qē nauē′tka-y- ē′kolē, taʟ¡ ōolᴇ′m.
He said to her [to] his elder sister: "I thought if indeed a whale, look bark.
Agiō′lXam uyā′xk′un: "Ē′kolē-y-ē′kolē. Mxᴇ′ʟux na-y- ōolᴇ′m?"
She said to him his elder sister: "A whale, a whale. You think [int part.] bark?"
Nō′pa-y- uyā′xk′un. A′lta môkct iā′qiʟq¡ᵘp ē′kolē ē′Xōc. Nā′k·im
She went outside his elder sister. Now two its cuts whale were on the ground. She said
Iō′i: "Macā′tciʟx ē′kolē. Qana′xʟ aʟia′xᴇʟawᴇnX x·ik ē′kolē."
Iō′i: "Good whale. Very thick this whale."
Atciā′qxamt iqē′sqēs. A′lta-y- i′kolē-y-ē′Xōc. Nē′Xtakō iqē′sqēs.
He looked blue-jay. Now a whale was on the beach. He turned back blue-jay.
Niʟᴇ′lltaqt ʟgōʟē′lXᴇmk iqē′sqēs, ʟgō′ctxōt ōolᴇ′m. Atcaʟᴇ′lqamX.
He met a person blue-jay, he carried on his back bark. He shouted.
Tā′mkXa tkamâ′kXuk nuXō′ʟa-it. Atciō′cgam qaX ōolᴇ′m,
Only bones lay there. He took it that bark,
atcā′qxōna, nē′Xkō. NiXkō′mam. A′lta ē′ka atci′tax qō′tac
he carried it on his shoulder, he went home. He arrived at home. Now thus he did them those
tᴇmēuwā′lᴇma. Alā′xti ē′xoē-y- iā′kolē nixā′lax iqē′sqēs.
ghosts. In course of time much his whale became to him blue-jay.

A′lta wiXt ayō′ʟa-it ia′xka iqē′sqēs. A′lta wiXt ā′yō iau′a qiX
Now again he stayed that blue-jay. Now again he went there that

ē′lXam. A′lta ayō′p!am gō qō′ta t!ōʟ. Atciō′cgam iʟā′awᴇqcta
town. Now he came in into that house. He took it its skull

ʟk¡′ācke, atciuqoā′na-it gō qō′ta taqoā′-iʟa tkamō′kXuk. Atciō′cgam
a child, he put it on to those large bones. He took it

qix· iā′qoa-iʟ ēauwā′qcta, atciū′qona-itX gō qō′ʟa ʟk¡ācke
that large skull, he put it on on that child's

ʟā′XamōkXuk. Ka′nauwē′-y- ē′ka atci′tax qō′tac tê′lx·ᴇm.
his bones. All thus he did them those people.

Aʟi′xᴇlategux ʟk¡ācke qigō nōpō′nᴇmx. Qē′xtcē aʟō′ʟa-itx.
He rose to his feet the boy when it grew night. Intending he sat.

Aʟē′k·¡ēlapx·itxē. Atciʟkɪā′-itx ē′ʟaqtq. Aʟᴇ′xᴇlatckō ʟq¡ēyō′qxut.
He fell over. It threw him down his head. He rose the old man.

Kullku′ll ē′ʟaqtq. Wāx wiXt nēktcō′ktxē. A′lta wiXt
Light his head. On the next morning again it became day. Now again

atctauwiXā′ktcgux tgā′qtqakc. Anā′ tga′ᵋowēt ē′ka atctā′x qō′tac
he replaced them their heads. Sometimes their legs thus he did them those

tmēmᴇlō′ctikc. Ē′wa ʟq¡ēyō′qxut gᴇnᴇ′m ʟā′ᵋowit nō′xôx; ē′wa
ghosts. Thus an old man small his legs he made; thus

ʟk¡āsks ʟaqoā′iʟ ʟā′ᵋowēt nōxôx. Anā′ ʟᵋā′gil ʟā′ᵋowit, ē′wa ʟᴇ′k·ala
a boy large his legs he made. Sometimes a woman her legs, thus a man

ʟā′ᵋowit atctᴇ′ʟᴇlax. Atcō′Xumak¡ᴇ′nuapax ʟᴇ′k·ala ʟā′ᵋowit k¡a
his legs he made them to them. He exchanged them a man his legs and

ʟᵋā′gil. Alā′xti ka aqcā′yina. Atcō′lXam Iō′i itcā′k·ikal: "Ta′kᴇ
a woman's. In course of time and he was disliked. He said to her Iō′i her husband: "Then

atkcā′yina tikc tê′lx·ᴇm, Xōgu ē′ka atctā′xt. Tgt!ō′kti miōlā′ma
they dislike him these people, because thus he does to them. Good you tell him

a′lta iXkō′ya. A′lta nēkct tq¡ēx tgētxt tikc tê′lx·ᴇm." Qē′xtcē
now he will go home. Now not like they do him these people." Intending

giaxoē′wuniʟ ʟgā′wuX Iō′i. xā′ōqxaʟ atcā′xtcımaôx. WiXt
she stopped him always her younger brother Iō′i. Can not he understood her. Again

nē′ktcuktē. Nixᴇ′l′ōkō kawī′X. A′lta agiō′ktcan gō itcā′pōtitk
it got day. He arose early. Now she held it in her arm

ēuwā′qcta Iō′i. Atcē′xaluktcgō. "Ē′kta wiXt agiō′ktcan
a skull Iō′i. He threw it away. "What again she holds it

Iō′i ēuwā′qcta?" "Anā′ imē′qxiX, ta′kᴇ ʟᴇkᵘ mē′xax iā′tuk."
Iō′i a skull?" "Anah your brother-in-law then break you did it his neck."

Nō′pōnᴇm. A′lta ā′yatc!a iā′qxiX. A′lta aqigē′la-it iā′qxiX.
It grew dark. Now his sickness his brother-in-law. Now he was cured by means of sorcery his brother-in-law.

Atigē′la-it iā′cōlal, t!ayā′ nē′xax iā′qxiX.
They cured him his relatives, well he became his brother-in-law.

A′lta nē′Xkō, iqē′sqēs. Agiō′lXam uyā′xk′un: "Qā′t!ōcXᴇm,
Now he went home, blue-jay. She said to him his elder sister: "Take care,

imx·ᴇnā′oyᴇ. Manix ōxō′ʟXat tᴇmᵋā′ēma, näkct wa′xwax amʟō′kōtx;
be careful. When it burns prairie, not pour out do it;

gō tʟā′lakt tᴇmᵋā′ēma tcx·ī wāx′wax amʟō′gux." "Ä′ka anxᴇ′ʟux,"
at the fourth prairie then pour out do it." "Thus I think,"

nē′k·im iqē′sqēs. A′lta nē′Xkō. Ayugō′om tēXt tᴇmᵋā′ēma. A′lta
he said blue-jay. Now he went home. He reached one prairie. Now

tgᴇ′ckō-it qō′ta tᴇmᵋā′ēma. A′lta ʟpᴇl wax ikē′x ik¡ē′wax. Wa′xwax
it was hot that prairie. Now red blossom they did flowers. Pour out

atcʟē′kxax qix· ik¡ē′wax. Nau′i Xuē′t nā′xax XaX uyā′ckan ā′ēXt.
he did it much [on] those flowers. At once half full it became this his bucket one.

| Ayugō'ptcgam. | Qō'ta | tEmᵋā'ēma | gō | kE'mk·itē | ōxō'LXat. | WiXt | tēXt |
|---|---|---|---|---|---|---|---|
| He came up into the woods. | That | prairie | at | end | burnt. | Again | one |

| ayūgō'om | tEmᵋā'ēma. | Atcō'ēkEl | iau'a | tcē'tkum | ōxō'LXat | a'lta. |
|---|---|---|---|---|---|---|
| he reached it | a prairie. | He saw it | there | half | it burnt | now. |

| "Tā'xka | taL¡ | x·itik | aktEnxE'lXam | agE'xk'un." | Wa'xwax | atcLō'kxux |
|---|---|---|---|---|---|---|
| "That | look! | this | she said to me about it | my elder sister." | Pour out | he did it |

| gō | qaX | uyā'ēXatk. | Naxä'tstXōm | ā'ēXt | uyā'cgan. | WiXt | ā'gōn |
|---|---|---|---|---|---|---|---|
| on | that | his road. | He finished it | one | bucket. | Again | one more |

| atcō'cgam | uyā'ckan, | q¡oā'p | Xuē't | nā'xax | ka | nigō'ptcgamē. | WiXt |
|---|---|---|---|---|---|---|---|
| he took it | his bucket, | nearly | half | it became | and | he came up to the woods. | Again |

| tēXt | ayugō'ōm | tEmᵋā'ēma, | Lā'Lōn | tEmᵋā'ēma. | A'lta | tcī'tkum | pEt |
|---|---|---|---|---|---|---|---|
| one | he reached it | a prairie, | the third | prairie. | Now | half | really |

| ōxō'LXat. | Atcō'cgam | aē'Xt | uyā'ckan. | Naxä'tctXōm | uyā'ckan; |
|---|---|---|---|---|---|
| it burnt. | He took it | one | his bucket. | He finished | his bucket; |

| atcō'cgam | ā'gōn | uyā'ckan. | Xuē't | nā'xax | uyā'ckan | ka | nigō'ptcgamē. |
|---|---|---|---|---|---|---|---|
| he took it | one more | his bucket. | Half | it became | his bucket | and | he came up to the woods. |

| A'lta | mô'kctka | Lia'ckanEma | agō'n | Xuē't. | WiXt | tēXt | ayugō'ōm |
|---|---|---|---|---|---|---|---|
| Now | two only | his buckets | and more | a half. | Again | one | he reached it |

| tEmᵋā'ēma. | LEqc | ka'nauwē | ōxō'LXat. | Atcō'cgam | qaX | Xuē't | uyā'ckan. |
|---|---|---|---|---|---|---|---|
| a prairie. | Almost | whole | it burnt. | He took it | that | half | bucket. |

| Naxä'tctXōm. | Agō'n | aē'Xt | ō'cgan | atcō'cgam, | cka | nigō'ptcgam | ka |
|---|---|---|---|---|---|---|---|
| He finished it. | One more | one | bucket | he took it, | and | he came up to the woods | and |

| naxE'tctXōm. | A'lta | aē'Xt | ka | uyā'ckan | ugō'itX. | Atcugō'ōm | wiXt |
|---|---|---|---|---|---|---|---|
| he finished it. | Now | one | only | his bucket | was left. | He reached it | again |

| tēXt | tEmᵋā'ēma. | A'lta | kā'2nauwē | ōxō'LXat. | Wa'xwax | atcLō'kXuk. |
|---|---|---|---|---|---|---|
| one | prairie. | Now | the whole | burnt. | Pour out | he did it. |

| Q¡oā'p | atctutctXō'mam | qō'ta | tEmᵋā'ēma, | ka | nExE'tctXōm | uyā'ckan. |
|---|---|---|---|---|---|---|
| Nearly | he came finishing it | that | prairie, | and | he finished it | his bucket. |

| Laqᵘ | nē'xax | iā'itcxut. | A'lta | atciagE'ltcim | qaX | ōᵋō'lEptckiX. | Nixē'tEla |
|---|---|---|---|---|---|---|---|
| Take off | he did | his bear-skin blanket. | Now | he struck it | that | fire. | It burnt |

| ka'nauwē | iā'itcxut. | A'lta | Lā'yaqtq | ā'LElaxta, | aLē'XLXa | ka'nauwē |
|---|---|---|---|---|---|---|
| the whole | his bear-skin blanket. | Now | his head | last, | it burnt | all |

| Lā'yaqcō. | A'lta | nē'xLXa. |
|---|---|---|
| his hair. | Now | he burnt. |

| Ayō'mEqt | iqē'sqēs. | Tcx·ī | nō'ponEm. | Ōc | uya'xk'un: |
|---|---|---|---|---|---|
| He was dead | blue-jay. | Just | it grew dark. | There was | his elder sister: |

| "kukukukukuku | Iō'i!" | Acaxa'llqēLx | uyā'xk'un: | "Anā', | LgawuXā'," |
|---|---|---|---|---|---|
| "Kukukukukuku | Iō'i!" | She cried | his elder sister: | "Anah, | my younger brother," |

| nā'k·im; | "takE | ayō'mEqt | LgawuXā'." | Ē'wa | ē'natai | qix· | ē'qxēL |
|---|---|---|---|---|---|---|---|
| she said; | "then | he is dead | my younger brother." | Thus | on the other side | that | creek |

| qigō | nō'Lxamit | qaX | uē'Xatk. | Agiō'cgiLx | ikanī'm, | agiugō'lEmam |
|---|---|---|---|---|---|---|
| where | it led to the water | that | road. | She launched | a canoe, | she went to fetch him |

| Lgā'wuX. | Naiga'ōm | Lgā'wuX. | "Masā'tsiLx | ikanī'm, | Iō'i." | Agiō'lXam |
|---|---|---|---|---|---|---|
| her younger brother. | She reached him | her younger brother. | "Pretty | the canoe, | Iō'i." | She said to him |

| uyā'xk'un: | "K'a | ia'xka | qē'wa | amiō'lXam | tiā'xamiuguX." | "A, | hā, |
|---|---|---|---|---|---|---|---|
| his elder sister: | "And | that | when | you said to it | it had lichens." | "Ah, | ha. |

| qulE'tc | igō'LgElē | tcāxt | Iō'i. | Lxoā'p | ikē'x | tā'nuX | XiauX, |
|---|---|---|---|---|---|---|---|
| always | lies | she makes | Iō'i. | Holes | were | the other ones | those, |

| tiā'xamiuguX." | Agiō'lXam: | "Amō'mEqt | ta'kE." | "Nu | qulE'tc |
|---|---|---|---|---|---|
| they had lichens." | She said to him: | "You are dead | now." | "Nu | always |

| igō'LgElē | tcāxt | Iō'i." | A'lta | agā'yukL | ē'wa | ē'natai | Lgā'wuX. | A'lta |
|---|---|---|---|---|---|---|---|---|
| lies | she makes | Iō'i." | Now | she carried him | thus | to the other side | her younger brother. | Now |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| atctā′qxam | tê′lx·ᴇm. | Gō-y- | ōkulā′lam, | gō-y- | ī′ʟukuma | ōxocgā′liʟ | 1 |
| he saw them | people. | There | they sang, | there | ihtlukum | they played much, | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| gō-y- | ōōmᴇ′nt!ō | oxucgā′liʟ; | gō | tā′nᴇmckc | ē′mᴇla-ē | ōxucgā′liʟ; | gō-y- | 2 |
| there | beaver teeth | they played much; | there | women's | ihtlukum | they played much; | there | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| i′pk¡ala | ōxucgā′liʟ; | gō | iqā′lxal | ōxucgā′liʟ; | gō | wā′cakoa-i | ōxucgā′liʟ; | 3 |
| hoops | they played much; | there | ten disks | they played much; | there | wā′cakoa-i | they played much; | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| gō-y- | ō′kōtcxᴇm | iau′a | kulā′yi | ēXt | ē′lXam. | Itcauitcᴇ′mᴇlēt | iqē′sqēs. | 4 |
| there | they sang conjurer's songs | there | far | one | town. | He heard them | blue-jay. | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Oxuiwā′yul | kumm, | kumm, | kumm, | kumm, | ōXuiwā′yul. | Ā′yō | qē′xtcē | 5 |
| They danced much | kumm, | kumm, | kumm, | kumm, | they danced much. | He went | intending | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| gō | qō′tac | ugōlā′lam. | Qē′xtcē | nīgᴇlā′lam | na-ixᴇ′lqᴇmXʟōʟ, | cka | 6 |
| to | those | singers. | Intending | he sang | he shouted, | and | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| aqiaō′nim | iqē′sqēs. | Ēwā′ | qē′xtcē | ayō′ix | atcauiqᴇ′mXʟōʟx, | cka | 7 |
| he was laughed at | blue-jay. | Thus | intending | he went | he shouted always at them, | and | |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| aqiaō′nimx. | Ā′yōp! | gō | tê′ʟaqʟ, | gō | tā′yaqʟ | iā′qxix·. | A′lta | ʟōc | 8 |
| he was laughed at. | He entered | in | his house, | in | his house | his brother-in-law's. | Now | there was | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ʟkā′nax, | masā′tsiʟx | ʟgā′k·ikal | Iō′i. | Agiō′lXam: | "K¡a | ia′xka | qiau | 9 |
| a chief, | pretty | her husband | Iō′i's. | She said to him: | "And | he | when | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ʟᴇk$^u$ | mē′xax | iā′tuk." | "Qulᴇ′tc | igō′ʟgᴇli | tcāxt | Iō′i. | Qā′xēwa | 10 |
| break | you did it | his neck." | "Always | lies | she makes | Iō′i. | Whence | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| natē′mam | Xak | ōkunī′m? | Masā′tsiʟx | ōkunī′m." | "K¡a | ia′xka | qiau | 11 |
| they came | those | canoes? | Pretty | canoes." | "And | this | when | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| mā′xo-il | tgā′xamiuguX." | "Qulᴇ′tc | igō′ʟgᴇli | tcāxt | Iō′i. | Ka′nauwē | 12 |
| you always said | they had lichens." | "Always | lies | she makes | Iō′i. | All | |

| | | | | | | |
|---|---|---|---|---|---|---|
| tā′nux | ʟxoa′pʟxoap, | qāmq | tga′xamiuguX." | "Amō′mᴇqt, | amō′mᴇqt," | 13 |
| the others | holes, | partly | they had lichens." | "You are dead, | you are dead," | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| agiō′lXam | uyā′xk'un; | "mm, | amō′mᴇqt." | "Qulᴇ′tc | igō′ʟgᴇli | tcāxt | 14 |
| she said to him | his elder sister; | "mm, | you are dead." | "Always | lies | she makes | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Iō′i." | Qē′xtcē | atcauiqᴇ′mXʟuʟX | qō′tac | tê′lx·ᴇm, | cka | atgiaō′nimx. | 15 |
| Iō′i." | Intending | he shouted at them always | those | people, | and | they laughed at him. | |

| | | | | | | |
|---|---|---|---|---|---|---|
| Tā′mēnua | nēxā′x, | k¡ā | nēxā′x. | Ayaxᴇ′l'iōmᴇqt | ʟgā′wuX, | 16 |
| Give up | he did, | silent | he became. | She forgot him | her younger brother, | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| agiō′xtkinᴇmam. | A′lta | gō | q¡oā′p | atctā′x | qō′tac | ōXuiwā′yul. | 17 |
| she went to look for him. | Now | then | near | he was them | those | dancers. | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Qoā′nᴇmi | ayā′qxoya-ē, | alā′xti | nē′ckōp! | gō | qō′tac | ōXuiwā′yul | 18 |
| Five | nights, | then | he entered | at | those | dancers | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| iqē′sqēs. | Agixā′laqʟē-y- | uyā′xk'un. | A′lta | iā′wil | ē′wa | tᴇ′k$^u$cala | 19 |
| blue-jay. | She opened the door | his elder sister. | Now | he danced | thus | up | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| tiā′$^ε$owit, | ē′wa | ē′ck¡ēmatcx·. | Nā′xtakō-y- | uyā′xk'un, | nagᴇ′tsax. | A′lta | 20 |
| his legs, | thus | head downward. | She turned back | his elder sister, | she cried. | Now | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| wiXt | wuk¡ | ayō′mᴇqt. | Ayō′mᴇqt | k¡a | wiXt | iʟā′môkctē | ayō′mᴇqt. | 21 |
| again | really | he was dead. | He died | and | again | a second time | he died. | |

## *Translation.*

There were Blue-Jay and Iō′i. One night the ghosts went out to buy a wife. They bought Iō′i. [Her family] kept the dentalia [which they had given] and at night they were married. On the following morning Iō′i had disappeared. Blue-Jay stayed at home for a year, then he said: "I shall go and search for my sister." He asked all the trees: "Where do people go when they die?" He asked all the birds, but they did not tell him. Then he asked an old wedge. It said: "Pay me, and I shall carry you there." Then he paid it, and it carried him to the ghosts. The wedge and Blue-Jay arrived near a large town. There was no smoke [rising from the houses]. Only from the last house, which was very large, they saw smoke rising. Blue-Jay entered this house and found his elder sister. "Ah, my brother," said she, "where do you come from? Have you died?" "Oh, no, I am not dead. The wedge brought me hither on his back." Then he went and opened all those houses. They were full of bones. A skull and bones lay near his sister. "What are you doing with these bones and this skull?" [asked Blue-Jay]. His sister replied: "That is your brother-in-law; that is your brother-in-law." "Pshaw! Iō′i is lying all the time. She says a skull is my brother-in-law!" When it grew dark the people arose and the house was [quite] full. It was ten fathoms long. Then he said to his sister: "Where did these people come from?" She replied: "Do you think they are people? They are ghosts." He stayed with his sister a long time. She said to him: "Do as they do and go fishing with your dipnet." "I think I will do so" [replied he]. When it grew dark he made himself ready. A boy [whom he was to accompany] made himself ready also. Those people always spoke in whispers. He did not understand them. His elder sister said to him; "You will go with that boy; he is one of your brother-in-law's relations." She continued: "Do not speak to him, but keep quiet." Now they started. They almost reached a number of people who went down the river singing in their canoes. Then Blue-Jay joined their song. They became quiet at once. Blue-Jay looked back and saw that [in place of the boy] there were only bones in the stern of his canoe. They continued to go down the river and Blue-Jay was quiet. Then he looked back towards the stern of the canoe. The boy was sitting there again. He said to him in a low voice: "Where is your weir?" He spoke slowly. The boy replied: "It is down the river." They went on. Then he said to him in a loud voice: "Where is your weir?" And only a skeleton was in the stern of the canoe. Blue-Jay was again silent. He looked back and the boy was sitting again in the canoe. Then he said again in a low voice: "Where is your weir?" "Here," replied the boy. Now they fished with their dipnets. Blue-Jay felt something in his net. He lifted it and found only two branches in his net. He turned his net and threw them into the water. After a short while he put his net again into the water. It became full of leaves. He turned his net and threw them into the water, but part of the leaves fell into the canoe. The boy gathered them up. Then another branch came into [Blue-Jay's] net. He turned the net and threw it into the water. Some leaves came into it and he threw them into the water. Part of the leaves fell into the canoe. The boy gathered them up. [Blue-Jay] was pleased with two of the branches [which had caught in his net]. He thought: "I will carry them to Iō′i. She may use them for making fire." These branches were large. They arrived at home and went up to the house. Blue-Jay was angry, because he had not caught anything. The boy brought a mat full of trout up to the house and the people roasted them. Then the boy told them: "He threw out of the canoe what we had caught. Our canoe would have been full if he had not thrown it away." His sister said to him: "Why did you throw away what you had caught?" "I threw it away because we had nothing but branches." "That is our food," she replied. "Do you think they were branches? The leaves were trout, the branches fall salmon." He said to his sister: "I brought you two branches, you may use them for making fire." Then his sister went down to the beach. Now there were two fall-salmon in the canoe. She carried them up to the house and entered carrying them in her hands. Blue-Jay said to his elder sister: "Where did you steal these fall salmon?" She replied: "That is what you caught." "Iō′i is always lying."

On the next day Blue-Jay went to the beach. There lay the canoes of the ghosts. They had all holes and part of them were mossgrown. He went up to the house and said to his sister: "How bad are your husband's canoes, Iō′i." "Oh, be quiet," said she; "the people will become tired of you." "The canoes of these people are full of holes." Then his sister said to him: "Are they people? Are they people? They are ghosts." It grew dark again and Blue-Jay made himself ready. The boy made himself ready also. They went again. Now he teased the boy. When they were on their way he shouted, and only bones were there. Thus he did several times until finally they arrived. Now they fished with their dipnets. He gathered the branches and leaves [which they caught] and when the ebb-tide set in their canoe was full. Then they went home. Now he teased the ghosts. He shouted as soon as they met one, and only bones were in the canoe. They arrived at home. He went up to his sister. She carried up [what he had caught]; in part fall salmon, in part silver-side salmon.

On the next morning Blue-Jay went into the town. He found many bones in the houses. When it grew dark [somebody said]: "Ah, a whale has been found." His sister gave him a knife and said to him: "Run! a whale has been found." Blue-Jay ran and came to the beach. He met one of the people whom he asked, speaking loudly: "Where is that whale?" Only a skeleton lay there. He kicked the skull and left it. He ran some distance and met other people. He shouted loudly. Only skeletons lay there. Several times he acted this way toward the people. Then he came to a large log. Its bark was perhaps that thick. There was a crowd of people who peeled off the bark. Blue-Jay shouted and only skeletons lay there. The bark was full of pitch. He peeled off two pieces, I do not know how large. He carried them on his shoulder and went home. He thought: "I really believed it was a whale, and, behold, it is a fir." He went home. When he arrived he threw down the bark outside the house. He entered and said to his sister: "I really thought it was a whale. Look here, it is bark." His sister said: "It is whale meat, it is whale meat; do you think it is bark?" His sister went out and two cuts of whale lay on the ground. Iō′i said: "It is a good whale; [its blubber] is very thick." Blue-Jay looked. A whale lay on the beach. Then he turned back. He met a person carrying bark on his back. He shouted and nothing but a skeleton lay there. He took that piece of bark and carried it home on his shoulder. He came home. Thus he did to the ghosts. In course of time he had much whale meat.

Now he continued to stay there. He went again to that town. He entered a house and took a child's skull, which he put on a large skeleton. And he took a large skull, which he put on that child's skeleton. Thus he did to all the people. When it grew dark the child rose to its feet. It wanted to sit up, but it fell down again because its head pulled it down. The old man arose. His head was light. The next morning he replaced the heads. Sometimes he did thus to the legs of the ghosts. He gave small legs to an old man, and large legs to a child. Sometimes he exchanged a man's and a woman's legs. In course of time they began to dislike him. Iō′i's husband said: "These people dislike him because he maltreats them. Tell him he shall go home. These people do not like him." Iō′i tried to stop her younger brother. But he did not follow her. On the next morning he awoke early. Now Iō′i held a skull in her arms. He threw it away: "Why do you hold that skull again, Iō′i?" "Ah, you broke your brother-in-law's neck." It grew dark. Now his brother-in-law was sick. A man tried to cure him and he became well again.

Now Blue-Jay went home. His sister gave him five buckets full of water and said: "Take care! When you come to burning prairies, do not pour it out until you come to the fourth prairie. Then pour it out." "I think so," replied Blue-Jay. Now he went home. He reached a prairie. It was hot. Red flowers bloomed on the prairie. Then he poured water on the prairie and one of his buckets was half empty. He reached the woods [and soon he came to a] prairie, which was burning at its end. He reached another prairie which was half on fire. "That is what my sister spoke about." He poured out on his road the rest of the bucket. He took another bucket and when it was half empty he reached the woods on the other side of the prairie. He reached still another prairie, the third one. One half of it burned strongly. He took one of his buckets and emptied it. He took one more bucket and emptied one-half of it. Then he reached the woods on the other side of the prairie. Now he had only two buckets and a half left. He reached another prairie which was almost totally on fire. He took that half bucket and emptied it. He took one more bucket and when he reached the woods at the other side of the prairie he had emptied it. Now only one bucket was left. He reached another prairie which was all over on fire. He poured out his bucket. When he had come nearly across he had emptied his bucket. He took off his bearskin blanket and beat the fire. The whole bearskin blanket was burnt. Then his head and his hair caught fire and he was burnt.

Now Blue-Jay was dead. When it was just growing dark he came to his sister. "Kukukukukuku, Iō′i," he said. His sister cried: "Ah, my brother is dead." His trail led to the water on the other side of the river. She launched her canoe and went to fetch him. She reached him. Iō′i's canoe was pretty. She said to him: "And you said that canoe was moss-grown." "Ah, Iō′i is always telling lies. The other ones had holes and were moss-grown." She said to him: "You are dead now [therefore you see them differently]." "Iō′i is always telling lies." Now she carried her brother across to the other side. He saw the people. They sang, they played ihtlukum, they played dice with beaver teeth; the women played their ihtlukum; they played hoops; they played dice with ten disks; they played wacakoa-i. Farther in the town they sang conjurers' songs. Blue-Jay heard them. They were dancing, kumm, kumm, kumm, kumm. He wanted to go to these singers. He tried to sing and to shout, but he was laughed at. He went and tried to shout but they all laughed at him. Then he entered his brother-in-law's house. There was a chief; Iō′i's husband was good looking. She said: "And you broke his neck." "Iō′i is always telling lies. Whence came these canoes? They are pretty." "And you said they were moss-grown." "Iō′i is always telling lies. The others had all holes. Part of them were moss-grown." "You are dead now [therefore you see everything differently]," said his sister. "Iō′i is always telling lies." He tried to shout at the people, but they laughed at him. Then he gave it up and became quiet. His sister forgot him [for a moment]. When she went to look for him, he stood near the dancers. After five nights he entered their house. His sister opened the door and saw him dancing on his head, his legs upward. She turned back and cried. Now he had again really died. He had died a second time

## 16. IQĒ′SQĒS K¡A IŌ′I ICTĀ′KXANAM.

### Blue-Jay and Iō′i their Myth.

| | ʟgā′wuX | ʟxēlā′itx· | iqē′sqēs, | Iō′i | itcā′xal | uyā′xk¡'un. |
|---|---|---|---|---|---|---|
| | Her younger brother | there were | blue-jay, | Iō′i | her name | his elder sister. |

| 2 | "Txuwā′ʟ¡ama | Iō′i," | atcō′lXam | uyā′xk'un, | "gō | ipō′ēpōe." | Kawī′x· |
|---|---|---|---|---|---|---|---|
| | "We will go visiting | Iō′i," | he said to her | his elder sister, | "at | magpie [?]" | Early |

| 3 | ka | ā′ctō. | Qoā′p | acgiā′xōm | ipō′ēpōe. | Iō′gōc | tā′yaqʟ. | Acxē′gela-i, |
|---|---|---|---|---|---|---|---|---|
| | and | they went. | Nearly | they reached | magpie. | He was on top of | his house. | They two landed, |

| 4 | ā′ctōptck. | Atctō′p!am. | Iâc | ipō′ēpōe | gō | tā′yaqʟ, | cka | mᴇ′nx·ē |
|---|---|---|---|---|---|---|---|---|
| | they went up. | They came into the house. | There was | magpie | in | his house, | and | a little while |

| 5 | ayō′ʟa-it | ka | atciō′guixē. | Atctō′guixē | tā′yaqʟ. | ʟ¡āp | ā′tcax | aēXt |
|---|---|---|---|---|---|---|---|---|
| | he stayed | and | he swept it. | He swept it | his house. | Find | he did it | one |

| 6 | umō′ēkXux. | Atcā′ʟᴇn'uya | gō | ʟiā′xᴇmalaptckix·. | Aʟē′x·eltuq |
|---|---|---|---|---|---|
| | salmon egg. | He put it into | in | his topknot. | He heated them |

| 7 | ʟqā′nakc. | Aʟō′ckō-it | ʟqā′nakc. | Atcō′cgam | ōōmᵋē′cX, | atcʟā′lōtk |
|---|---|---|---|---|---|---|
| | stones. | They were hot | the stones. | He took it | a kettle, | he poured into it |

| 8 | ʟtcuq | qaX | ōōmᵋē′cX. | A′lta | atcanqā′na-it | qaX | ōmō′ikXux | gō | qaX |
|---|---|---|---|---|---|---|---|---|---|
| | water | that | kettle. | Now | he threw them into the water | that | salmon egg | in | that |

| 9 | ōōmᵋē′cX. | A′lta | atcʟō′tcXᴇm, | atcʟō′tcXᴇm. | Pāʟ | nā′xax | ōōmᵋē′cX |
|---|---|---|---|---|---|---|---|
| | kettle. | Now | he boiled it, | he boiled it. | Full | became | the kettle |

| 10 | qō′ʟa | ʟmō′ikXūx. | Aqʟcgᴇlgō′ʟit | iqē′sqēs | k¡a | uyā′lē. | A′lta |
|---|---|---|---|---|---|---|---|
| | those | salmon eggs. | It was placed before them | blue-jay | and | his sister. | Now |

| 11 | acxʟxā′lᴇm, | acxʟxā′lᴇm, | cka | Xuē′te | nā′xax | qaX | ōōmᵋē′cX | ka |
|---|---|---|---|---|---|---|---|---|
| | they ate, | they ate, | and | half | became | that | kettle | and |

| 12 | actā′qtē. | A′lta | acgᴇ′ʟōkᵘᴛ, | aci′Xgō | Agiō′lXam | uyā′xk'un: | "Ai′aq |
|---|---|---|---|---|---|---|---|
| | they were satiated. | Now | they carried it, | they went home. | She said to him | his elder sister: | "Quick |

| 13 | txō′ʟxa. | Mā′nēwa | mᴇ′ʟxa," | nā′k·im | qaX | Iō′i. | Nē′k·im | iqē′sqēs: |
|---|---|---|---|---|---|---|---|---|
| | let us go to the beach. | You first | go to the beach," | she said | that | Iō′i. | He said | blue-jay: |

| 14 | "Mā′nēwa | mᴇ′ʟxa." | Nō′ʟxa | uyā′xk'un | iqē′sqēs. | Nē′k·im | iqē′sqēs: |
|---|---|---|---|---|---|---|---|
| | "You first | go to the beach." | She went to the beach | his elder sister | blue-jay's. | He said | blue-jay: |

| 15 | "Wē′x·ē | mᴇtgā′lᴇmam | Xak | ōōmᵋē′cX." | Nē′k·im | ipō′epōe: | "nō′ya." |
|---|---|---|---|---|---|---|---|
| | "To-morrow | come and fetch | this | kettle." | He said | magpie: | "I shall go." |

| 16 | AcXgō′mam | iqē′sqēs. | Kawī′X | na-ixᴇ′lgīʟx | iqē′sqēs. | Ayōʟxē′wulX |
|---|---|---|---|---|---|---|
| | They came home | blue-jay. | Early | he made fire | blue-jay. | He went up |

| 17 | gō | tᴇ′ctaqʟ. | A′lta | ia′xkatē | ayō′ʟa-it. | Takᴇ | atciō′lXam | uyā′xk'un: |
|---|---|---|---|---|---|---|---|---|
| | on | their house. | Now | there | he stayed. | Then | he said to her | his elder sister: |

| 18 | "Ikᴇnī′m | iō′itᴇt." | "Iō′itᴇt | qē′wa | amiō′lXam | itiā′ya." | Nixā′gēla-i |
|---|---|---|---|---|---|---|---|
| | "A canoe | is coming." | "It is coming | because | you said to him | he shall come." | He landed |

| 19 | a′lta | ipō′ēpōe. | Ā′yuptck | ipō′epōe. | Ayō′tXuit | iqē′sqēs. | Atctō′kuix·ē |
|---|---|---|---|---|---|---|---|
| | now | magpie. | He went up to the house | magpie. | He stood there | blue-jay. | He swept |

| 20 | tā′yaqʟ. | ʟ¡ap | ā′tcax | aē′Xt | ōmō′-ikXux. | Atcā′lᴇn'uya |
|---|---|---|---|---|---|---|
| | his house. | Find | he did it | one | salmon egg. | He put it into |

| 21 | ʟiā′xᴇmalaptckix·. | Atcʟō′kXuʟ¡ | tā′yaqʟ | atctō′kuixē. | A′lta |
|---|---|---|---|---|---|
| | his top-knot. | He finished | his house | he swept it. | Now |

| 22 | aʟē′x·ᴇltuq | ʟqā′nakc. | Aʟō′ckō-it | ʟqā′nakc. | Atciō′cgam | ōyā′amicX, |
|---|---|---|---|---|---|---|
| | he heated them | stones. | They were hot | the stones. | He took it | his kettle, |

| 23 | atcʟā′lōtk | ʟtcuq. | Atcō′cgam | qaX | ōmō′ikXux | atcaʟᴇnqā′na-it |
|---|---|---|---|---|---|---|
| | he poured into it | water. | He took it | that | salmon egg | he threw it into the water |

gō qō′La Ltcuq. A′lta atcLā′LElXatq qō′La Lqā′nakc kLō′cko-it. LEp
in that water. Now he threw them into it those stones hot ones. Boil

nā′xax qaX ōōmᵋē′cX. A′lta atcakgē′tgē. Ä′2ka nē′xax ipō′epōe,
it did that kettle. Now he covered it. Thus he did magpie,

ä′2ka wiXt nixē′xk¡Ela. Iō′Lqtē ka atcL’Elgē′lakō. K·¡ē, nikct
thus also he imitated. Long time and he uncovered it. Nothing, not

ē′kta gō qaX ōōmᵋē′cX. "Ē′Xtka tānLx ix·Elā′xō iqē′sqēs."
anything in that kettle. "One only what may be he did to him blue-jay."

AtcLō′cgam qō′La Lqā′nakc ipō′epōe. Laq atcLā′xax qaX ōō′mᵋēcX.
He took them those stones magpie. Take out he did them that kettle.

AtcaLEnqā′na-it aē′Xt ōmō′ikXux. AtcLā′LEXatk qō′La Lqā′nakc
He put into it one salmon egg. He put into it those stones

kLō′ckō-it. LEp aLE′xax qō′La Ltcuq. Atcakgē′tgē qaX ōōmᵋē′cX.
hot ones. Boil it did that water. He covered it that kettle.

Atca’Elgē′Elakō qaX ōomᵋē′cX. A′lta pāL qō′La LEmō′ikXux.
He uncovered it that kettle. Now full those salmon eggs.

A′lta atc’ē′taqL; nē′xkō ipō′epoē.
Now he left them; he went home magpie.

Tcä′2xēL ayā′qxoia-ē, wiXt ō′lō agE′ctax. "Tcu′xō atxuwā′L¡amx,
Several nights, again hunger acted on them. "Come we will go visiting,

Iō′i, gō-y- ō′Lqikc." "Ā, wu′xi txō′ya;" nā′k·im Iō′i. Qui′nEmikct
Iō′i, at the duck." "Ah, to-morrow we will go;" she said Iō′i. Five

tga′a Iō′i. Nä′ktcukte. A′ctō-y- a′lta atcōwā′L¡am. Acxä′gila-ē gō
her children Iō′i. It got day. They went now they went visiting. They landed at

Lgā′maLna ō′Lqikc, ā′ctōptck. Actō′ptcgam. Ta′kE akLō′lXam
seaward from her the duck, they went up from the beach. They arrived coming up from the beach. Then she said to them

tga′a ō′Lqikc; qui′nEmikc tga′a: "lxᵋōyutā′ma." Ta′kE ā′LuLx
her children the duck; five her children: "Let us go and bathe." Then they went to the beach,

aLxᵋō′yutām, aLkL¡ē′mEn Lkanauwē′tikc, Lgā′qcit ōp!ā′lō. Iā′Lēlamē
they went to bathe, they dived all, they bit a trout. Ten times

aLkL¡ē′mEn ka pāL aLi′xax LE′cgō-ic ōp!ā′lō. Ā′Lōptck. NaLxE′lgiLx
they dived and full became their mat trout. They went up from the beach. She made a fire

ōᵋō′lEptckiX. ALi′xēluktc, aqci′lgix a′lta iqē′sqēs k¡a uyā′lē.
a fire. They roasted it, they were fed now blue-jay and his sister.

Nō′ktcEkt iLā′lEktcal ō′Lqikc. Aqcingē′waL¡amit a′lta iqē′sqēs.
It was done what she roasted the duck. She gave them to eat now blue-jay.

AcxLxā′lEm a′lta iqē′sqēs k¡a uyā′lē. Qā′mxka acgō′tctXōm ka
They ate now blue-jay and his sister. Part only they finished and

actā′qctē. Agiō′lXam uyā′lē iqē′sqēs: "Mā′nēwa mE′Lxa, taua′lta
they were satiated. She said to him his sister blue-jay: "You first you go to the beach, else

atcuwa′ qā′da amE′gimx." Atcō′lXam uyā′lē: "Atcuwa′ k¡oā′n
indeed how you always say." He said to her his sister: "Come always staying here

mkēx. Mā′nēwa mE′Lxa," atcō′lXam uyā′lē. Nō′Lxa uyā′lē. Ā′nēwa
you are. You first you go to the beach." he said to her his sister. She went to the beach his sister. She first

nō′Lxa. "Wä2x· mcō′ya amckLugō′lEmam LEmcā′cguic." A′lta
she went to the beach. "To-morrow you go you fetch it your mat." Now

ā′yuLx iqē′sqēs. Nā′k·im ō′Lqikc: "Wäx· ntcō′ya." A′lta ā′ctō;
he went to the beach blue-jay. She said the duck: "To-morrow we shall come." Now they went;

aci′Xkō iqē′sqēs; acXkō′mam. Kawī′2x· nixā′latck iqē′sqēs.
they went home blue-jay; they came home. Early he arose blue-jay.

AyōLxē′wulXt gō tā′yaqL. Atcō′LXam uyā′xk’un: "Iō′itEt ikanī′m."
He went up on his house. He said to her his elder sister: "It comes a canoe."

1 Agiō′lXam: "Iō′itEt qē′wa amia-uē′wuL." ALxä′gilaē-y- ō′tqikc.
She said to him: "It comes because you invited him." They landed the ducks.

2 Ā′Lōptck, aLxē′la-it. Nē′k·im iqē′sqēs, atctō′lXam tga′a uyā′xk'un:
They went up from the beach, they remained He said blue-jay, he said to them her children his elder sister's:

3 "Tca lxᵋō′yutam." Ta′kE ā′LuLx iqē′sqēs k¡a tga′a uyā′xk'un.
"Come we will go to bathe." Then they went to the beach blue-jay and her children his elder sister's.

4 Qē′xtcē aLkL¡ē′mEn, ē′ka Lāx iLā′kōtcX. Iā′Lēlamē aLkL¡ē′mEn,
Intending they dived, thus out their back. Ten times they dived,

5 LEqs aLXi′La-it itsā′tsa. Ā′Lōptck acuwā′tka. "Ē′gōn tān ix·Elā′xō
almost they died cold. They went up empty handed. "One more what he will do to him

6 iqē′sqēs." AkLō′lXam tga′a-y- ō′Lqikc: "Ai′aq, amcxᵋō′yutam.
blue-jay." She said to him her children the duck: "Quick, go and bathe.

7 LxkLElgē′tatEkca." Ā′LōLx, ō′Lqikc tga′a aLx'ō′yut a′lta. Iā′Lēlamē
We will throw food before them." They went to the beach the duck her children they bathed now. Ten times

8 aLkL¡ē′mEn. PāL aLi′xax Li′cgo-ic. Ā′Lōptck ō′Lqikc tga′a.
they dived. Full became their mat. They went up the duck her children.

9 "XaXā′q aqamci′lltatkc ōp!ā′lō." A′lta aLi′Xkō-y- ō′Lqikc.
"That is thrown at you trout." Now they went home the ducks.

Tcä′xēL ayā′qxoiē, ta′kE wiXt ō′lō agE′ctax iqē′sqēs k¡a uyā′lē.
Several nights then again hunger did them blue-jay and his sister.

11 "Ā, txauwā′L¡ama gō-y- ii′tcxut," nē′k·im iqē′sqēs. Wāx nē′ktcuktē
"Ah, we will go visiting at the bear," he said blue-jay. On the next morning it got day

12 ka ā′ctō. Actō′yam gō-y- ii′tcXut tā′yaqL. ALē′XEltq ii′tcxut;
and they went. They arrived at the bear his house. He heated them the bear;

13 atcō′lXam uyā′lē: "E′ktaLx aqitxEngē′lwaLamita, Iō′i?" ALō′cko-it
he said to her his sister: "What may be will be given to us to eat, Iō′i?" They were hot

14 Liā′xanakc. Atcō′kula-y- uyā′qēwēqē. Lq¡ōp atci′Lax Lā′yapc
his stones. He sharpened it his knife. Cut he did it his foot

15 iakwa′ ka′nauwē. Lq¡ōp atcā′yax iō′kuk iā′mElk. Gōyē′ nē′xax,
here [around the sole] all. Cut he did it here his thigh. Thus he did

16 ka′nauwē ia′xka iā′lkō-ilē. Gōyē′ atci′Lax Lā′yapc, ka′nauwē ia′xka
all that well. Thus he did to them his feet, all that

17 iLā′lko-ilē. A′lta Lq¡u′pLq¡up atcā′yax, Lq¡u′pLq¡up atcā′yax. Ta′kE
well. Now cut he did it, cut he did it. Then

18 atciū′tcXEm. Ayō′ktcEkt iā′tcXEmam. Aqicgilᵋgō′Lit, cka mä2nx·
he boiled it. It was done what he boiled. It was placed before them, and a little

19 acgiō′tctXōm, ka actā′qcti. Agiō′lXam uyā′xk'un: "ME′Lxa.
they finished, and they were satiated. She said to him his elder sister: "Go down to the beach.

20 Mā′newa mE′Lxa, taua′lta atcuwa′ qā′da amE′gimx." Atcō′lXam
You first go down to the beach, else indeed how you always say." He said to her

21 uyā′xk'un: "Mai′kXa mā′nēwa mE′Lxa." Nō′Lxa-y- uyā′xk'un
his elder sister: "You you first go down to the beach." She went down his elder sister

22 ā′nēwa. Ta′kE nē′k·im iqē′sqēs, aqiō′lXam ii′tsxut: "Wē2x·
she first. Then he said blue-jay, he was told the bear: "To-morrow

23 mLugō′lEmam LEmē′cgo-ic." Aci′Xkō-y- a′lta iqē′sqēs k¡a uyā′lē.
go and fetch your mat." They went home now blue-jay and his sister.

24 AcXgō′mam. Kawī′2X nixā′latck iqē′sqēs, na-iXE′lgiLx.
They arrived at home. Early he rose blue-jay, he made a fire.

25 AyuuLxē′wulXt gō tā′yaqL. Atcō′lXam uyā′lē: "Ikanī′m iō′itEt."
He went up on his house. He said to her his sister: "A canoe it comes."

26 "Iō′itEt qē′wa amiā-uwē′wuLl." Nixē′gēla-i ii′tcxut. Nē′tptcgam
"It comes because you invited him." He landed the bear. He came up from the shore

ii'tcxut. ALē'x·EltEq iqē'sqēs. ALō'cgu-it qō'La Lqā'nakc, Liā'xanakc 1
the bear. He heated stones blue-jay. They were hot those stones, his stones

iqē'sqēs. Atcō'kula-y- uyā'qēwēqē. Lq¡ōp atci'Lax Lā'yapc, ac 2
blue-jay's. He sharpened it his knife. Cut he did it his foot, and

ia'xkēwa nē'k¡ēlapx·itē, ayō'mEqt. Pâ, pâ, pâ aqā'yax, L¡pāq 3
then he fell down headlong, he fainted. Blow, blow, blow he was done, recovering

atcilā'takō iqē'sqēs. Nē'k·im ii'tsxut: "ĒXt ka tān imx·ē'lEx·ala 4
he recovered blue-jay. He said the bear: "One only thing you will do

iqē'sqēs." AtcLō'cgam Lā'yapc ii'tsxut, Lq¡oä'2p atci'Lax, iā'mElk 5
blue-jay." He took it, his foot the bear, slowly cut he did it, his thigh

Lq¡oä'2p atcā'yax. Lq¡u'pLq¡up atcā'yax gEnE'm ka'nauwē. A'lta 6
slowly cut he did it. Cut to pieces he did it small all. Now

atciō'tcXEm. AtcLä'kXōL¡ atciōtcXEm, ayō'qtcikt. Atcici'lltatkc. 7
he boiled it. He finished, he boiled it, it was done. He threw it before them.

Nē'Xkō ii'tsxut. A'lta ē'Lats!a Lā'yapc iqē'sqēs. 8
He went home the bear. Now its sickness his foot blue-jay.

Tcā'xēL ayā'qxoyē, ta'kE wiXt ō'lō agE'ctax. Atcō'lXam 9
Several nights, then again hunger acted on them. He said to her

uyā'xk'un: "Wu'Xē txōwā'L¡ama gō ē$^ε$ē'na." Wāx nē'ktcuktē. 10
his elder sister: "To-morrow we will go visiting at the beaver." On the next morning it got day.

A'lta ā'ctō actuwā'L¡am. Actō'yam gō ē$^ε$ē'na. Iōc ē$^ε$ē'na gō tā'yaqL, 11
Now they went they went visiting. They arrived at the beaver. He was the beaver on his house,

cka mE'nx·ē acxē'la-it, ayō'pa ē$^ε$ē'na. Atci'tk$^u$tc!am ēlā'ēma, 12
and a little they remained, he went out the beaver. He carried them to the house willows,

atcicgi'lxatEq. Atciō'cgam ē'am. Ayō'pa. Atcē'tk$^u$tcam pāL 13
he placed them before them. He took it a dish. He went out. He carried it to the house full

ē'L¡uwalkL¡uwalk gō qix· ē'am. Ā, näkct acgā'yax ka aci'Xkō. 14
mud in that dish. Ah, not they ate it and they went home.

Agiō'lXam uyā'xk'un: "Mā'nēwa mE'Lxa, taua'lta atcuwa' qā'da 15
She said to him his elder sister: "You first you go to the beach, else indeed how

amE'kimx." Atcō'lXam uyā'xk'un: "Mā'nēwa mE'Lxa." No'Lxa-y- 16
you always say." He said to her his elder sister: "You first go to the beach." She went to the beach

uyā'xk'un ā'nēwa. Nē'k·im iqē'sqēs: "Wē'x·ē miōgā'lEmama 17
his elder sister she first. He said blue-jay: "To-morrow go and fetch

x·ig ē'am." Nē'k·im ē$^ε$ē'na: "Nō'yaa. Nō'ya wu'Xē," nē'k·im ē$^ε$ē'na. 18
the dish." He said the beaver: "I shall go. I go to-morrow," he said the beaver.

Kawī'2X nēxE'lgiLx iqē'sqēs, ayuē'wulXt gō tā'yaqL. Atcō'lXam 19
Early he made a fire blue-jay, he went up on his house. He said to her

uyā'xk'un: "Ikanī'm iō'itEt." "Io'itEt qē'wa amiō'lXam itiā'ya." 20
his elder sister: "A canoe comes." "It comes because you told him he should come."

Nixä'2 gila-ē -y- ē$^ε$ē'na. Ayō'p!am gō tE'ctaqL. Ayō'pa iqē'sqēs, cka 21
He landed the beaver. He came into in their house. He went out blue-jay, and

mE'nx·i k¡ā'ya nē'xax. Atcē'tk$^u$ɿam gōyä'2 Liā'pēla ēlā'ēma. 22
a little nothing he was. He brought thus many willows.

AqigE'lxatk ē$^ε$ē'na. Atcā'yax tcxoa'ptcxoap, atciō'tctXum kanauwē'2. 23
He threw them before him the beaver. He did gnaw, he finished them all.

Nē'xankō iqē'sqēs mā'Lnē, atcē'kElōya-y- ē'L¡uwalkL¡uwalk. 24
He ran blue-jay sea-ward, he went to take it mud

AqigElgō'Lēt ē$^ε$ē'na. Atcā'yax, atcā'yax, ka'nauwē atciō'tctXum. 25
He placed it before him the beaver. He ate it, he ate it, all he finished it.

A'lta nē'Xkō ē$^ε$ē'na. 26
Now he went the beaver.

WiXt atcō′lXam uyā′xk’un: “WuXī′ txuā′L¡ama gō-y- ō′lXaiū.”
Again he said to her his elder sister: “To-morrow we will go visiting at the seal.”

Nā′2ktcuktē ka ā′ctō. Actō′yam gō-y- ō′lXaiū tE′kXaqL. Qui′nEmiks
It got day and they went. They arrived at the seal her house. Five

tga′a-y- ō′lXaiū. AkLō′lXam ō′lXaiū tga′a: “Amcō′ya gō mā′Lnē
her children the seal. She said to them the seal her children: “Go to seaward

gō aLXE′muit Ltcuq. Ia′xkati mcXxat!ō′ya.” A′LōLx tga′a ō′lXaiū
to its edge the water. There lie down.” They went to the beach her children the seal

gō aLXE′muit Ltcuq. ALXxā′Xatq. Agiō′cgam ē′mᵋEcX ō′lXaiū,
to its edge the water. They lay down. She took it a stick the seal,

nō′Lxa. AkLga′om tga′a, aga′owilx· qaX ōxgē′s’ax gō ī′tcaqtq.
she went to the beach. She reached them her children, she struck her that youngest one on her head.

ALkL¡ē′wamEn tgā′a. Lāx aLi′xax, aLktā′yutck Lkanauwē′tikc
They dived her children. Come out they did, they emerged all

tga′a ō′lXaiū Lkanam Lqoā′nEmiks. AgōLā′taptck qaX aē′Xt
her children the seal together five. She hauled her ashore that one

agā′waᵋa. AgaLk¡E′tsXēma. AkLā′kXuL¡ agaLk¡E′tsXēma. A′lta
she had killed her. She singed her. She finished, she singed her. Now

ā′kXaxc. Lōn kcī ōgō′pXula. Agō′tcXEm, agō′tcXEm. Nō′ktcikt.
she cut her. Three fingers her blubber. She boiled her, she boiled her. She was done.

Aqacingē′waL¡amit iqē′sqēs k¡a uyā′xk’un qaX ō′lXaiū, cka qāmx
They were given food blue-jay and his elder sister that seal, and part

aci′kXax ka actā′qcti. Agiō′lXam uyā′xk’un iqē′sqēs: “Ai′aq
they ate it and they were satiated. She said to him his elder sister blue-jay: “Quick

mE′Lxa, mā′nēwa mE′Lxa.” Atcō′lXam: “Mā′nēwa mE′Lxa. Atcuwa′
go to the beach, you first go to the beach.” He said to her: “You first go to the beach. Indeed

k¡oā′n mkēx Xuk aqamElᵋē′mEniL,” atcō′lXam uyā′xk’un: “Ai′aq
always wanting to stay you are here you are given much to eat,” he said to her his elder sister: “Quick

mE′Lxa.” Nō′Lxa-y- uyā′xk’un. Nē′k·im iqē′sqēs: “Wē′x·i mugō′lEmama
go to the beach.” She went to the beach his elder sister. He said blue-jay: “To-morrow go and fetch it

Xak ōmᵋē′micX.” “Nō′yaa,” nā′k·im ō′lXaiū. Kawī′2X na-ixE′lgiLx
this your kettle.” “I shall go,” she said the seal. Early he made a fire

iqē′sqēs. Ayō-iLxē′wulx·t gō tā′yaqL. “Iō′itEt ikanī′m,” atcō′lXam
blue-jay. He went up on his house. “It comes a canoe,” he said to her

uyā′xk’un. “Iō′itet qē′wa amiā′owēwuL.” Nixā′gila-ē ikanī′m. Ā,
his elder sister. “It comes because you told them often.” It landed the canoe. Ah,

ō′lXaiū Lxē′gēla-ē k¡a tga′a. Ā′Luptck ō′lXaiū. TakE nē′k·im
the seal landed and her children. They went up from the shore the seal. Then he said

iqē′sqēs, atcLō′lXam uyā′xk’un tga′a: “Amcō′ya gō aLXE′muit
blue-jay, he said to them his elder sister her children: “Go to its edge

Ltcuq. Ia′xkati mcXxat¡ō′ya.” Ta′kE ā′LōLx Iō′i tga′a. ALE′Xxatq
the water. There lie down.” Then she went to the beach Iō′i her children. They lay down

gō aLXE′muit Ltcuq. Ta′kE atciō′cgam ē′mᵋEcX iqē′sqēs. Ā′yōLx,
at its edge the water. Then he took it a stick blue-jay. He went to the beach,

atca′owilx· qaX ōxgoē′s’ax. Mô′ktē atcā′owilx·. Ia′xkatē nō′mEqt.
he struck her that youngest one. Twice he struck her. There she died.

Atctō′lXam uyā′xk’un tga′a: “Ai′aq, amckL¡ē′mEn.” ALkL¡ē′mEn,
He said to them his eldest sister her children: “Quick, dive!” They dived,

aLgE′tātck. Ā′ēXat k¡ē. Qoā′nEmī aLkL¡ē′mEn, goā′nsum nō′mEqt.
they emerged. One nothing. Five times they dived, always dead

qaX ā′ēXat. A′lta aʟxē′ʟim Iō′i k¡a tga′a: "Ä." Nā′k·im ō′lXaiū:
that one. Now they wailed Iō′i and her children: "Ah." She said the seal:
"Ēgun tān ix·ᴇlā′xō iqē′sqēs." Aga′owilx· a′ēXat ugō′Xō. "Ai′aq
"One more thing he will do to him blue-jay." She struck her one her daughter. "Quick,
amckʟ¡ē′mᴇn," nā′k·im ō′lXaiū. Aʟgᴇ′tatck ʟka′nauwē ʟqoä′nᴇmikc.
dive," she said the seal. They emerged all five.
Agā′ʟk¡tcXēma ugō′xō. Akʟā′kXuʟ¡ agā′ʟk¡tsXēma. Ā′kXaxc
She singed her her daughter. She finished she singed her. She cut her
agaʟᴇ′lltatkc. Akcō′lXam: "XaXā′k mtgā′xo." Ā′2lta aʟkcxk¡ē′niakō,
she threw her before them. She said to them: "This you will eat." Now they tied her up,
aʟgᴇ′ctōtk ʟmē′mᴇlōct Iō′i ʟgā′xa. Aʟi′Xkō-y- ō′lXaiū.
they put her up the dead Iō′i her child. They went home the seal.

A′lta acxē′la-it iqē′sqēs k¡a uya′xk’un. WiXt ō′lō agᴇ′ctax:
Now they stayed blue-jay and his elder sister. Again hunger acted on them:
"Tcu′xa txuwā′ʟ¡amx, Iō′i, gō ʟᴇ′qxaʟa. Wux·ī′ txgō′ya."
"Well we will go visiting, Iō′i, at the shadows. To-morrow we will go."
Nē′ktcuktē, a′lta ā′ctō. Actō′yam gō ʟᴇ′qxaʟa tᴇ′ʟaqʟ. Ā′ctōptck.
It got day, now they went. They arrived at the shadows their house. They went up from the beach.
Pāʟ qō′ta tk¡ē′walᴇlqᴛ qō′ta t!ōʟ. lXō′ca gō ʟᴇlx·emē′tk
Full those provisions that house. They lay about on the bed
iqauwik¡ē′ʟē. ŌXō′ca tq¡ētxā′pukc. ōXō′ca tpayi′xama, ōXō′ca
large dentalia. They lay about coats, they lay about deer blankets they lay about
tqoā′qᴇma, ōXō′ca tᵋōlā′l’ōma. Nē′k·im iqē′sqēs: "Qā′xēwa ʟx ā′tgi
mountain-goat blankets, they lay about ground-hog blankets. He said blue-jay: "Where maybe they went
tikc tê′lx·ᴇm?" Agiō′lXām uyā′xk’un: "Ōxoēlā′itx· tê′lx·ᴇm k¡a
those people?" She said to him his elder sister: "They are there the people and
nēkct mtᴇ′tqᴇmt." Atciō′cgam qix· iqauwik¡ē′ʟē. "Hahaha ō′go-utca,
not you see them." He took them those large dentalia. "Hahaha my ear,
iqē′sqēs," aʟᴇ′xax ʟgōʟē′lᴇXᴇmk. ʟ¡ʟ¡ʟ¡ʟ¡ nōxowā′-itx tê′lx·ᴇm.
blue-jay," he did a person. Tittering they laughed people.
Atcō′cgam cᵋōlā′l. Atci′cxk¡a: "Hahaha cgō′ulal iqē′sqēs.
He took it a ground-hog blanket. He pulled at it: "Hahaha my ground-hog blanket blue-jay.
Nik¡ē′x·tkin gō gē′kXulē ilᴇmē′tk. ʟ¡ʟ¡ʟ¡ʟ¡, hē′hē nō′xôx tê′lx·ᴇm.
He searched for him at under the bed. Tittering, laugh they did people.
Atcō′cgam ōq¡oē′ʟxap ōkunx·tā′m: "Qā′daqa wiXt amō′latck
He took it a coat a woman's coat of mountain-goat wool: "Why again you lift it
ōgu′q¡oēʟxap, iqē′sqēs?" Atciō′cgam icā′mᴇlᵋ. Atcē′xk¡a iqē′sqēs
my coat, blue-jay?" He took it a nose ornament. He pulled at it blue-jay
icā′mᴇlᵋ. "Hahaha itci′cimᴇlᵋ, iqē′sqēs." Ayuē′luktcū ēXt iqō′mxōm.
the nose ornament. "Hahaha my nose ornament, blue-jay." It fell down one basket.
Atciō′cgam, atcē′xᴇluketgō mā′ʟxôlē. Aʟo-ē′luktcu ʟᵋā′pta.
He took it, he put it up at the side of the house. It fell down salmon-roe.
Atci′txaluketgō mā′ʟxôlē. Nik¡ē′x·tkin ē′wa gēkXula′ ēlᴇmi′tk.
He put it up at the side of the house. He searched thus below the bed.
A′lta wiXt hē′hē nō′xôx. ʟ¡ʟ¡ʟ¡ʟ¡ aqiaō′nimx iqē′sqēs. Qē′xtcē
Now again laugh they did. Tittering he was laughed at blue-jay. Intending
agiō′lXam uyā′xk’un: "Pᴇt mᴇ′xax. I′kta ʟᴇmē′kxal ʟᴇ′qxaʟa?
she said to him his elder sister: "Staying quietly be. What thy names shadows?
ʟx pōc nēkct ē′ka nugō′tkiX." Gōyē′ aci′xax, ā′nqatē ōtX ō′pXuē.
Maybe if not thus they do." Thus [they looked] they did, already there stood salmon-roe.

A'lta acxʟxā'lᴇm. Nē'k·im iqē'sqēs: "Qaxē'ʟx noxoēlā'-itX tikc
Now they ate. He said blue-jay: "Where may be they are those

tê'lx·ᴇm?" Agiō'lXam uyā'xk'un: "Ōxoēlā'-itX, ōxo-ēlā'itX k¡a
people?" She said to him his elder sister: "They are there, they are there and

nikct mtᴇ'tqamt." Nâ'pōnᴇm. Nē'k·im iqē'sqēs: "Ia'xkuk txaō'ya."
not you see them." It grew dark. He said blue-jay: "Here we will camp."

A'lta actā'qxoya pō'lakli. Nixᴇ'l'ōkō iqē'sqēs, ayō'pa. Qē'xtcē
Now they slept at night. He awoke blue-jay, he went out. Intending

ayō'tXu-it nixau'yus, cka iakwa' aʟxō'gua gō tiāᵋowit. Nō'pa-y-
he stood up he urinated, and here it ran down at his legs. She went out

uyā'xk'un iqē'sqēs. Nō'ʟa-it gō-y- ilē'ē nā'xk¡auwapa. Gō aʟō'tXuit
his elder sister blue-jay. She sat down on ground she urinated. There stood

qō'ʟa ʟgā'xak¡auwalpᴛ. ʟ'āk atci'tax tiā'ᵋowit iqē'sqēs: "Tc¡a'a!
that her urine. Spread he did them his legs blue-jay: "Look!

Iō'i, qa'da Xuku nᴇ'xax. Atcxk¡ā'kux cia'kxo-itōc, acaxᴇlaē'ʟxal
Iō'i, how here I became. He pulled them his groins, she cried

uyā'xk'un: "Ahaha'y- i'tcitc!a x·iq siā'kulq¡ast." "Ā'xka na itcā'ʟᵋa
his elder sister: "Hahaha my sickness that squint-eye." "She [int. part.] her body

Iō'i ka-y- i'tcatc!a atciā'laut?" Iō'ʟqtē ka agē'nk¡ēmᴇnakō.
Iō'i and her sickness is on her?" Some time and she took revenge on him.

Agē'xk¡a qix· iā'k¡alx·ix·. "Anā'2," nē'k·im iqē'sqēs, "ī'tcitc!a Iō'i."
She pulled it that his penis. "Anah," he said blue-jay, "my sickness Iō'i."

"Ia'xka na ā'yaʟᵋa ka-y- ā'yatc!a nē'laut?" WiXt ack¡ē'witx·it.
"He [int. part.] his body and his sickness is on him?" Again they went to sleep.

Kawī'2X nixᴇ'l'ōkō iqē'sqēs. Ia'xka iā'lko-ilē ē'k·ala qigō ā'nqatē.
Early he awoke blue-jay. He the same man as formerly.

Nixᴇ'l'ōkō-y- uya'xk'un. A'lta wiXt ōᵋō'guil ē'ka qigō ā'nqatē.
She awoke his elder sister. Now again a woman thus as before.

Nitcā'lakuilē. Aqcᴇnk¡ē'mᴇnakō iqē'sqēs qigō atcuXuimō'cXᴇm
She was well. It was taken revenge on him blue-jay as he teased them

tê'lx·ᴇm. "Tgt!ō'kti txgō'ya, taua'lta wiXt aqtXᴇnᴇmō'cXᴇmx."
the people. "Good we go, else again they tease us."

Agiō'lXam uyā'lē: "Mai'ka nikct imē'xᴇtciᵋmᴇlē ka
She said to him his elder sister: "You not you believed me and

aqtxinᴇmō'cXᴇm." A'lta aci'Xkō, acXgō'mam. Nā'k·im uyā'lē:
we were teased." Now they went home, they arrived at home She said his elder sister:

"Takᴇ kapᴇ't atxuwā'ʟ¡am."
"Then enough we went visiting."

## *Translation.*

There were Blue-Jay and his elder sister Iō'i. "Let us go visiting, Iō'i," he said to his sister. "Let us visit the Magpie [?]." Early the next morning they went. They came near his house and saw him on the roof. They landed and went up to the house. Then they saw Magpie on his house. After a little while he swept his house and found one salmon egg. He put it into his topknot [made a fire], and heated some stones. When they were hot he took a kettle, poured water into it, and threw the dry salmon egg into the kettle; then he boiled it. The kettle came to be full of salmon eggs. He placed it before Blue-Jay and his sister and they ate. When they had half emptied the kettle they were satiated. They carried away what was left and started to go home. Iō'i said to her brother: "Let us go to the beach; you go down first." Blue-Jay said: "You go first down to the beach." His sister went down. Then Blue-Jay said [to Magpie]: "Come to-morrow and fetch your kettle." Magpie said: "I shall go." Then Blue-Jay and his sister went home. Early in the morning Blue-Jay made a fire and went up to the roof of his house, where he staid. After awhile he said to his elder sister: "A canoe is coming." She replied: "It comes because you told him to come." Now Magpie landed and went up to the house. Blue-Jay arose and swept his house. He found a salmon egg. He put it into his top-knot. He finished sweeping his house and he heated stones. When they were hot he took his kettle and poured water into it. He took that salmon egg and threw it into the water. Then he threw the hot stones into the kettle and the water began to boil. Then he covered it. He imitated all Magpie had done. After awhile he uncovered it, but nothing was in the kettle. "Blue-Jay can do only one thing," said Magpie. He took the stones and threw them out of the kettle. He threw one dry salmon egg and hot stones into the kettle. When the water began to boil he covered it and when he uncovered it the kettle was quite full of salmon eggs. Then Magpie left them and went home.

After several days Blue-Jay and his sister became hungry. "Let us go and visit the Ducks," said Blue-Jay. "To-morrow we will go," said Iō'i. The latter had five children. On the following morning they started and went visiting. After awhile they landed at the beach of the Duck. They came up to the house. The Duck said to her five children: "Go and wash yourselves." They went to the water and washed themselves. They dived. [Soon they emerged again] each carrying a trout. Ten times they dived and their mat became full of trout. They went up to the house, made a fire and roasted them. Then they gave Blue-Jay and his sister to eat. Now the fish which they were roasting were done. They fed Blue-Jay, and he and his sister ate. They ate part and were satiated. Iō'i said to her brother: "You go down first, else you will talk ever so much." He replied to his sister: "Ah, you would always like to stay here, you go down first." His sister went down first [and as soon as she had left he said to the Duck]: "Come to my house to-morrow and get your mat." Now Blue-Jay went down to the beach. The Duck said: "We shall go to-morrow." Then they went home. They arrived at home. Early the next morning Blue-Jay arose and went up to the roof of the house. He said to his sister: "A canoe is coming." She remarked: "It comes because you invited them." Then the Duck landed [with her five children] and went up to the house. After awhile Blue-Jay said to his sister's children: "Go and wash yourselves." Then Blue-Jay and his sister's children went down to the beach. They tried to dive, but their backs remained over water. Ten times they dived and were almost dead with cold. They came up to the house empty handed. "Blue-Jay does one thing only" [said the Duck]. She told her children: "Go and wash yourselves.

We will give them food." The Duck's children went down to the beach and washed themselves. They dived ten times and their mat was full. They went up to the house. "That trout is thrown at your feet." Now the Ducks went home. After a number of days Blue-Jay and his sister became again hungry. "Let us go and visit the Black Bear," he said. The next morning they went. They arrived at the Bear's house. The Bear heated stones. Blue-Jay said to his sister: "What may he give us to eat, Iō′i?" When the stones were hot the Bear sharpened his knife and cut his feet here [all around the sole] and cut his thigh. Then he rubbed over the wounds, and they were healed. Then he cut [the flesh which he had cut from his feet and from his body] into small pieces and boiled it. When it was done he placed it before them, and after a little while they were satiated. Iō′i said to her brother: "You go down first, else you will talk ever so much." Blue-Jay said: "You go down first." His sister went, and then Blue-Jay said: "Come to-morrow and fetch your mat." Then he went home with his sister. They came home. Early the next morning Blue-Jay arose and made a fire. He went up to the roof of his house. He said to his sister: "A canoe is coming." [And she replied:] "It comes because you invited him." Then the Bear landed and came up to the house. Blue-Jay heated stones, and when they were hot he sharpened his knife and cut his feet. He fainted right away. They blew on him until he recovered. The Bear said: "You can do only one thing, Blue-Jay." The Bear took his foot and slowly cut it. He cut his thigh. Then he cut the flesh into small pieces. He boiled it. When he had finished cooking and it was done he threw it before them and went home. Blue-Jay's feet were sore.

After several days they again got hungry. Then Blue-Jay said to his elder sister: "To-morrow we will go and visit the Beaver." Early in the morning they started to visit him, and they arrived at the Beaver's house. The Beaver was in his house. After a little while he went out and carried willows into the house which he placed before them. He took a dish and went out. Then he carried it back filled with mud. Blue-Jay and his sister could not eat it and started to go home. As they set out homeward his elder sister said to him: "You go down first else you will talk ever so much." Blue-Jay said to his elder sister: "You go down first." She went to the beach first. Then Blue-Jay said: "Come to my house to-morrow to fetch your dish." The Beaver replied: "I will come to-morrow." Early the next morning Blue-Jay made a fire and went up to the roof of his house. He said to his sister: "A canoe is coming." "It comes because you told him to come." The Beaver landed and entered the house. Blue-Jay went out and when he had been away a little while he brought that many willows. He threw them before the Beaver, who began to gnaw and ate them all. Then Blue-Jay ran to the beach. He went to get some mud, which he put before the Beaver. He ate it all and went home.

Blue-Jay said again to his sister: "To-morrow we will go and visit the Seal." On the next morning they started and arrived at the house of the Seal, who had five children The Seal said to her young ones: "Go to the beach and lie down there." They went and lay down at the edge of the water. The Seal took a stick and went down. When she reached her children she struck the youngest one upon its head. The others dived and when they came up again they were again five. Then she pulled up to the house the one which she had killed. She singed it. When she had finished singeing it she cut it. Its blubber was three fingers thick. She boiled it and when it was done she gave it to Blue-Jay and his sister. Soon they had enough. Then Iō′i said to her brother: "You go down first." He replied: "You go down first, else you will always want to stay where they give us food." He said: "Go to the beach." His elder sister went to the beach. Then Blue-Jay said to the Seal: "Come to-morrow and fetch your kettle." "I shall come," replied the Seal. [They went home.] Early next morning Blue-Jay made a fire and went up to the roof of his house. He said to his elder sister: "A canoe is coming." She replied: "It comes because you invited him." The canoe came ashore. The Seal and her children landed and they came up to the house. Then Blue-Jay said to Iō′i's children: "Go to the beach and lie down there." Then Iō′i's children went and lay down at the edge of the water. Blue-Jay took a stick. He went down and struck the youngest one; he struck it twice and it lay there dead. Then he said to the other children: "Quick, dive!" They dived, and when they came up again one was missing. Five times they dived, but the one [which was struck] remained dead. Then Iō′i and her children cried: "Ä." The Seal said: "Blue-Jay knows to do one thing only." She struck one of her daughters and said: "Quick; dive!" And when they came up again all five of them were there. She singed her daughter. When she had finished singeing her she cut her and threw her down before Blue-Jay and his sister, saying: "You may eat this." Then they tied up and buried the dead child of Iō′i, and the Seal went home.

After awhile they got hungry again. "Let us go and visit the shadows." "To-morrow we will go." Early next morning they started and arrived at the house of the shadows. They went up to the house. The house was full of provisions, and on the bed there were large dentalia. There were coats, blankets of deer skin, of mountain goat, and of ground-hog. Blue-Jay said: "Where may these people be?" His elder sister replied: "Here they are, but you can not see them." Blue-Jay took up one of the large dentalia. "Ahahaha, my ear, Blue-Jay," cried a person. They heard many people tittering. He took up a ground-hog blanket and pulled at it. "Ahahaha, my ground-hog blanket, Blue-Jay." He searched under the bed [for the person who had spoken] and again the people tittered. He took up a coat of mountain-goat wool. The person cried, "Why do you lift my coat, Blue-Jay?" He took a nose ornament and the person cried: "Ahahaha, my nose-ornament, Blue-Jay." Then a basket fell down from above. He took it and put it back. Then a salmon roe fell down. He put it back, and again he searched under the bed for persons. Then, again, the people tittered and laughed at him. His sister said to him: "Stay here quietly. Why should they be called shadows if they would not act as they do?" They looked around. There was a salmon roe [put up in a bag for winter use] and they ate it. Blue-Jay said again: "Where may these people be?" His elder sister replied: "Here they are, here they are; but you do not see them." When it got dark Blue-Jay said: "We will sleep here." Now they slept during the night. Blue Jay awoke and went out. He tried to urinate standing. It ran down his legs. Blue-Jay's elder sister went out. She sat down on the ground and urinated. There stood her urine. Blue-Jay spread his legs: "Look here, Iō′i, what became of me!" He pulled his groins and his sister cried much. "Ahaha, that hurts me, Squint-eye!" "Is it Iō′i's body, and it hurts her?" After some time she took revenge upon him. She pulled the penis; "Anah," cried Blue-Jay, "it hurts me, Iō′i." "Is it his body, and he feels sick?" Then they went to sleep again. Blue-Jay awoke early. Then he was a man again as before. His elder sister awoke. Now she was again a woman as before. She was well again. Thus they took revenge on Blue-Jay, because he had teased the people. "Let us go, else they will tease us again," said Blue-Jay. His sister replied: "You did not believe me and they teased us." Then Blue-Jay went home. He arrived at home. His sister said: "Now we have gone visiting enough."

## 17. CKULKULŌ′L ICTĀ′KXANAM.

### Ckulkulō′ʟ his Myth.

| A′lta | cxēlā′itX | Ckulkulō′ʟ | k¡a-y- | uyā′xk’un. | A′lta | agiō′lXam: | 1 |
|---|---|---|---|---|---|---|---|
| Now | there was | a Salmon-harpoon | and | his elder sister. | Now | she said to him: | |

| “Qō-i amxuxō′k’ulax | iq¡oanē′X | tgiā′wulᵋ.” | A′lta | nau′itka. | Atci′ctax | 2 |
|---|---|---|---|---|---|---|
| “Future you will imitate them | steel-head salmon. | they catch.” | Now | indeed. | He made it | |

| ckulkulō′ʟ, | a′lta | atcʟi′ckōʟ¡ | Ckulkulō′ʟ. | A′lta | nē′ktcuktē, | a′lta | 3 |
|---|---|---|---|---|---|---|---|
| a salmon-harpoon, | now | he finished it | Ckulkulō′ʟ. | Now | it got day, | now | |

| akʟōlā′pam | uyā′xk’un. | A′lta | ia′xka | ā′yō, | nixēlalā′ko-imam. | A′lta | 4 |
|---|---|---|---|---|---|---|---|
| she went digging roots | his elder sister. | Now | he | he went, | he went to catch salmon. | Now | |

| atcʟē′lukc | ēXt | iqoanē′X. | A′lta | nē′Xkō. | A′lta | ayō′yam | gō | tᴇ′ctaqʟ. | 5 |
|---|---|---|---|---|---|---|---|---|---|
| he speared it | one | steel-head salmon. | Now | he went home. | Now | he arrived | at | their house. | |

| A′lta | nē′xēlktc. | A′lta | nō′ktcīqt | ōk’u′ltcin. | “Tgᴇt!ō′kti | agᴇ′xk’un | 6 |
|---|---|---|---|---|---|---|---|
| Now | he roasted it. | Now | it was done | its head. | “Good | my elder sister | |

| nalᵋē′m | Xak | ōk’u′ltcin. | K·¡ē, | taua′lta | agā′k’altcin | naxā′lax. | 7 |
|---|---|---|---|---|---|---|---|
| I give her to eat | this | fish head. | No, | else | her fish head | comes to be on her. | |

| Tgᴇt!ō′kti | iā′wan | nialᵋē′m. | K·¡ē, | taua′lta | itcā′wan | ayaxē′lax. | 8 |
|---|---|---|---|---|---|---|---|
| Good | its belly | I give it to her to eat. | No, | else | her belly | comes to be on her. | |

| Iq¡ē′qau | nialᵋē′ma. | K·¡ē, | taua′lta | itcā′q¡ēqau | ayaxē′lax. | Tgᴇt!ō′kti | 9 |
|---|---|---|---|---|---|---|---|
| Its back | I shall give it to her to eat. | No, | else | her back | comes to be on her. | Good | |

| ʟᴇlē′ct | nʟalᵋē′ma. | K·¡ē, | taua′lta | ʟgā′lict | aʟā′xalax.” | A′lta | ka′nauwē | 10 |
|---|---|---|---|---|---|---|---|---|
| its tail | I give it to her to eat. | No, | else | her tail | comes to be on her.” | Now | all | |

| atctā′wulᵋ. | Iā′wan | atciā′wulᵋ, | ia′ᵋēqau | atciā′wulᵋ | a′lta | ʟiā′lict | 11 |
|---|---|---|---|---|---|---|---|
| he ate it. | Its belly | he ate it, | its back | he ate it, | now | its tail | |

| atcʟā′wulᵋ. | A′lta | aya-ō′ptit. | A′lta | nā′Xkō-y- | uyā′xk’un. | NaXkō′mam | 12 |
|---|---|---|---|---|---|---|---|
| he ate it. | Now | he went to sleep. | Now | she went home | his elder sister. | She came home | |

| gō | tᴇ′ctaqʟ. | A′lta | iā′qxôiō | ʟgā′wuX. | A′lta | aʟā′Xiʟq, | a′lta | 13 |
|---|---|---|---|---|---|---|---|---|
| to | their house. | Now | he slept | her younger brother. | Now | she heated stones, | now | |

| agiā′kxôpq | itcā′k¡ᴇnatan. | A′lta | agē′lᵋēm | ʟgā′wuX. | 14 |
|---|---|---|---|---|---|
| she roasted them | her potentilla roots. | Now | she gave them to him to eat | her younger brother. | |

| A′lta | nē′ktcuktē | wiXt. | A′lta | nō′ya | wiXt | akʟōlā′pam. | A′lta | lē′2lē | 15 |
|---|---|---|---|---|---|---|---|---|---|
| Now | it got day | again. | Now | she went | again | she went digging. | Now | long | |

| ka | nixā′latck | ʟgā′wuX. | Nixēlalā′ko-imam. | Lē′lē, | mank | lē′lē | ka | 16 |
|---|---|---|---|---|---|---|---|---|
| and | he rose | her younger brother. | He went to catch salmon. | A long time, | a little | long | then | |

| atcʟē′lukc | iā′qoa-iʟ | iq¡oanē′X. | “Anē′4 | Ckulkulō′ʟ! | Tatc | atcuwa′ | 17 |
|---|---|---|---|---|---|---|---|
| he speared it | a large | steel-head salmon. | “Aneh | Ckulkulō′ʟ! | See! | [exclamation] | |

| nēkct | tcalᵋē′ma-y- | uyā′xk’un.” | Ta′kᴇ | naxʟō′lᴇXa-it | uyā′xk’un: | “Ō, | 18 |
|---|---|---|---|---|---|---|---|
| not | he will give it to her to eat | [to] his elder sister.” | Then | she thought | his elder sister: | “Oh, | |

| ka′ltas | qiaō′nim | ʟiā′xauyam.” | A′lta | nē′Xkō | Ckulkulō′ʟ. | Ta′kᴇ | 19 |
|---|---|---|---|---|---|---|---|
| only | he is made fun of | his poverty.” | Now | he went home | Ckulkulō′ʟ. | Then | |

| niXkō′mam. | Ta′kᴇ | nē′xēlktc. | Ta′kᴇ | nixgē′ktcikt. | “Tgᴇt!ō′kti | 20 |
|---|---|---|---|---|---|---|
| he came home. | Then | he roasted it. | Then | it was done. | “Good | |

| agᴇ′xk’un | nalᵋē′m | Xak | ōk’u′ltcin | [etc., three times as above.] | | 21 |
|---|---|---|---|---|---|---|
| my elder sister | I give it to her to eat | this | fish head | [etc., | three times as above]. | |

| A′lta | aʟā-iʟā′kuX | ʟᵋā′tcau | gō | wē′wuʟē. | Ta′kᴇ | wiXt | nē′ktcuktē. | 22 |
|---|---|---|---|---|---|---|---|---|
| Now | she smelled it | grease | in | the interior of the house. | Then | again | it got day. | |

| 1 | Ta′kE | wiXt | nō′ya | akLōlā′pam. | Ta′kE | wiXt | ā′yō | nixēlalā′ku-imam. |
|---|---|---|---|---|---|---|---|---|
| | Then | again | she went | she went to dig roots. | Then | again | he went | he went to catch salmon. |

| 2 | Kā2-y- | akē′x | ka | wiXt | naxaltcā′ma: | "Ē′yaa-itcLx | iā′q¡oaniX |
|---|---|---|---|---|---|---|---|
| | Where | she was | and | again | she heard: | "How large | his steel-head salmon |

| 3 | Ckulkulō′L." | "O, | Liā′xauyam | Lō′nas | aqiaō′nim." | Ta′kE | atcLē′lukc |
|---|---|---|---|---|---|---|---|
| | Ckulkulō′L." | "Oh, | his poverty | perhaps | he is laughed at." | Then | he speared it |

| 4 | iā′q¡oaniX, | ta′kE | nē′Xkō. | NēXkō′mam | gō | tā′yaqL. | Ta′kE |
|---|---|---|---|---|---|---|---|
| | his steel-head salmon, | then | he went home. | He arrived at home | at | his house. | Then |

| 5 | nē′xēlktc. | Ta′kE | nō′ktcikt | ōk′u′ltcin. | "Ō | agE′xk′un, | nal$^{ε}$ē′ma |
|---|---|---|---|---|---|---|---|
| | he roasted it. | Then | it was done | the head. | "O | my elder sister, | I shall give her to eat |

| 6 | Xak | ōk′u′ltcin. | K·¡ē, | taua′lta | agā′k′altcin | naxā′lax. | TgEt!ō′kti |
|---|---|---|---|---|---|---|---|
| | this | fish head. | No, | else | her fish head | comes to be on her. | Good |

| 7 | iā′wan | nial$^{k}$ē′ma. | K·¡ē, | taua′lta | itcā′wan | ayaxā′lax. | Iq¡ē′qau |
|---|---|---|---|---|---|---|---|
| | its belly | I give it to her. | No, | else | her belly | comes to be on her. | The back |

| 8 | nial$^{ε}$ē′ma. | K·¡ē, | taua′lta | itcā′q¡ēqau | ayaxē′lax. | TgEt!ō′kti | LElē′ct |
|---|---|---|---|---|---|---|---|
| | I give it to her. | No, | else | her back | comes to be on her. | Good | the tail |

| 9 | nLal$^{ε}$ē′ma. | K·¡ē, | taua′lta | Lgā′lict | aLā′xalax." | A′lta | ka′nauwē |
|---|---|---|---|---|---|---|---|
| | I give it to her. | No, | else | her tail | comes to be on her." | Now | all |

| 10 | atciā′wul$^{ε}$, | iyā′eqau | atciā′wul$^{ε}$, | Liā′lict | atcLā′wul$^{ε}$. | A′lta | aya-ō′ptit. |
|---|---|---|---|---|---|---|---|
| | he ate it, | its back | he ate it, | its tail | he ate it. | Now | he slept. |

| 11 | A′lta | nā′Xkō | uyā′xk′un. | A′lta | naXkō′mam. | A′lta | aLā′xEltq. |
|---|---|---|---|---|---|---|---|
| | Now | she went home | his elder sister. | Now | she came home. | Now | she heated stones. |

| 12 | Agiā′kxōpq | itcā′k¡Enatan. | Ta′kE | ayō′ktcikt | itcā′k¡Enatan, | ta′kE |
|---|---|---|---|---|---|---|
| | She roasted them | her potentilla roots. | Then | they were done | her potentilla roots, | then |

| 13 | agē′l$^{ε}$ēm | Lgā′wuX. | A′lta | L¡ap | agE′Lax | L$^{ε}$ā′tcau | gō | wē′wuLē. | "Ō, |
|---|---|---|---|---|---|---|---|---|---|
| | she gave them to him to eat | her younger brother. | Now | find | she did it | grease | in | inside of house. | "Oh, |

| 14 | nau′itka, | taL¡ | Xōku | ē′ka | atcinā′xt | Xōku | nēkct | atcinEl$^{ε}$ē′mEniL." |
|---|---|---|---|---|---|---|---|---|
| | indeed, | look | here | thus | he did to me | here | not | he always gave it to me to eat." |

| 15 | A′lta | L¡ap | agE′Lax | L$^{ε}$ā′pta | gō | iā′yacqL. | A′lta | akLugō′Lit | gō-y- |
|---|---|---|---|---|---|---|---|---|---|
| | Now | find | she did it | salmon roe | in | his mouth. | Now | she put it up | on |

| 16 | ōmā′p | k$^{u}$cā′xalē. | Ta′kE | agē′l$^{ε}$ēm | ik¡Enā′tan. | Ta′kE | akLō′cgam |
|---|---|---|---|---|---|---|---|
| | a board | above. | Then | she gave them to him to eat | potentilla roots. | Then | she took it |

| 17 | qō′La | L$^{ε}$ā′pta, | ta′kE | akLē′l$^{ε}$ēm. | "Ō | x·iLē′k | aqLnē′l$^{ε}$ēm." | Ta′kE |
|---|---|---|---|---|---|---|---|---|
| | that | salmon roe, | then | she gave it to him to eat. | "Oh, | this | I was given it to eat." | Then |

| 18 | atci′Lukct, | ta′kE | k¡wac | nē′xax. | "Ō, | ta′kE | taL¡ | L¡ap | agā′nax." |
|---|---|---|---|---|---|---|---|---|---|
| | he saw it, | then | afraid | he got. | "Oh, | then | behold | find | she did me." |

| 19 | A′lta | nē′ktcuktē. | Ta′kE | naxE′ltXuitck. | Ta′kE | agiō′lXam | Lgā′wuX: |
|---|---|---|---|---|---|---|---|
| | Now | it got day. | Then | she made herself ready. | Then | she said to him | her younger brother: |

| 20 | "Ni′Xua | mE′pa." | Ta′kE | ayō′tXuit. | "Ē′tsEntsEn | imē′xal. | Nēkct |
|---|---|---|---|---|---|---|---|
| | "Well | go outside." | Then | he stood up. | "Humming-bird | your name. | Not |

| 21 | qa′nsiX | iq¡oanē′X | miā′xo." | Ta′kE | nō′ya, | naiE′ltaqL. |
|---|---|---|---|---|---|---|
| | ever | steel-head salmon | you will eat it." | Then | she went, | she left him. |

| | Nō′ya, | nō′ya, | kulā′yi | nō′ya. | Ta′kE | agō′ēkEl | t!ōL. | Ta′kE |
|---|---|---|---|---|---|---|---|---|
| | She went, | she went, | far | she went. | Then | she saw it | a house. | Then |

| 23 | nō′p!am. | Ta′kE | agiō′ci | itcā′k¡Enatan | iā′Lēlam. | Ta′kE | akLō′cgam |
|---|---|---|---|---|---|---|---|
| | she came in. | Then | she roasted them in ashes | her potentilla roots | ten. | Then | she took it |

| 24 | L$^{ε}$ā′pta; | agE′Lax. | AkLā′wul$^{ε}$. | Ta′kE | aLXaLgō′mam | LgōLē′lEXEmk. |
|---|---|---|---|---|---|---|
| | salmon roe; | she ate it. | She ate it. | Then | he arrived | a person. |

| 25 | Ta′kE | aLgō′cgam | aLkcā′nk¡o-iam. | Ta′kE | aLōLā′taXit | qō′La | L$^{ε}$ā′pta. |
|---|---|---|---|---|---|---|---|
| | Then | he took her | he struck her. | Then | it fell down | that | salmon roe. |

| 26 | Ta′kE | naxEmā′tcta-itck, | ta′kE | nō′pa. | Ta′kE | wiXt | nō′ya, | kulā′yi |
|---|---|---|---|---|---|---|---|---|
| | Then | she was ashamed, | then | she went out. | Then | again | she went, | far |

nō'ya. Ta'kᴇ wiXt agō'ēkᴇl t!ōʟ. Nō'ya, agixā'laqʟē. A'lta pā2ʟ
she went. Then again she saw it a house. She went, she opened the door. Now full

qō'ta t!ōʟ tk¡ē'wulᴇlqʟ, cka mᴇ'nx·i nō'ʟa-it ka ayō'lᴇktcū ēXt
that house dried salmon, and a little while she stayed and it fell down one

iq¡oanē'X. Agiō'cgam agiuk'ō'n iā'kō. WiXt ayō'lᴇktcū. WiXt
steel-head salmon. She took it she put it up there. Again it fell down. Again

agiō'cgam, wiXt agiok'ō'n ia'kō. A'lta agiō'ci itcā'k¡ᴇnatan
she took it, again she put it up there. Now she roasted them in ashes her potentilla roots

iaʟē'lam. A'lta agiōna'xʟatck mōkct. A'lta agiō'xtkin, agiō'xtkin,
ten. Now she lost them two. Now she searched for them, she searched for them,

agiō'xtkin. K·¡ē, nēkct ʟ¡ap agā'yax. A'lta aʟō'lᴇktcu ʟᵋā'pta.
she searched for them. Nothing, not find she did it. Now it fell down salmon roe.

Akʟō'cgam wiXt akʟok'ō'n ia'kō. Lē'2lē ka aʟXatgō'mam ʟᴇ'kXala.
She took it again she put it up there. Long and he arrived a man.

Ta'kᴇ ʟ¡äk nā'xax ōᵋō'lᴇptckiX. Takᴇ aʟᴇ'k·im: "Ā2!" Ta'kᴇ wiXt
Then crackle it did the fire. Then he said: "Ah!" Then again

ʟ¡äk nā'xax ōᵋō'lᴇptckiX. Ta'kᴇ wiXt aʟᴇ'k·im: "Ā2. Ē, qa'da
crackle it did the fire. Then again he said: "Ah. Eh, why

qa nikct amiō'cgam agimᴇlᵋē'mᴇniʟ? Mōkct agiō'cgam ōq¡oyō'qxut
not you took it she gave to you to eat always? Two she took them the old woman

imē'k¡ᴇnatan. Amiō'Xtkin gō-y- ī'tcaqʟ. Amxa'ʟōX na
your potentilla roots. You searched for them in her mouth. You think [int. part.]

ʟgōʟē'lᴇXᴇmk x·ix·iau amigā't'ōm? Ē'ltcap iā'xal x·ix· iāwunē'nᴇm."
a person this you met him? Fishhawk his name this danger."

A'lta agā'wan naxā'lax. A'lta nakxā'to; ʟᴇ'kXala akʟaxô'tō.
Now pregnant she got. Now she gave birth; a male she gave birth to it.

A'lta aʟᴇ'tsax qō'ʟa ʟk¡āsks. Aʟix·ᴇ'lgiʟxax. A'lta aksō'pᴇnax,
Now he cried that child. He put him on top of the fire. Now she jumped,

akʟō'sgamx ʟgā'xa. "Anā', qa'daqa aʟᴇmXᴇ'lgiʟx?" "Qa'daqa
she took it her child. "Anah, why you put him into the fire?" "Why

amʟā'xcgamx ōq¡oyō'qxut; giʟginā'o-i. Iā'ma iau'a tᴇ'mᵋᴇcX
you take him from her the old woman; she looks after him. Only here wood

mtupiā'ʟxa. Nēkct mō'ya iau'a mai'ēmē." A'lta nau'itka iā'ma
gather. Not go there down river." Now indeed only

iau'a nā'xᴇlᴇmᴇqa. A'lta lē'2lē, a'lta k·¡ē tᴇ'mᵋᴇcX iau'a kca'la,
there she gathered wood. Now long time, now no sticks there up river,

ta'kᴇ aktō'tctXōm. A'lta nō'ya iau'a mai'ēmē. A'lta ʟ¡ap agā'yax
then she finished them. Now she went there down river. Now find she did it

ē'mᵋᴇcX, iū'ʟqat ē'mᵋᴇcX. A'lta ʟᴇkᵘ agā'yax. A'lta ʟpil qigō
a stick, long a stick. Now break she did it. Now red where

ʟᴇkᵘ nē'xax. WiXt ʟᴇkᵘ agā'yax, a'lta ʟiā'qxauwilqt. ʟō'ni
broken it was. Again break she did it, now its blood. Three times

ʟᴇkᵘ agā'yax, ka ʟᴇ'xauwē ʟiā'qxauwilkt. A'lta nā'Xkō.
break she did it, then much its blood. Now she went home.

NaXkō'mam, agixā'laqʟē. A'lta yuqunā'-itX itcā'k·ikala. ʟō'ni
She came home, she opened the door. Now there lay her husband. Three times

ʟq¡up ikē'x. A'lta ʟgā'xa ʟā'qxulqt wä, wä, wä. A'lta pō'pō
cut he was. Now her child cried wä, wä, wä. Now blow

ā'kxax ōᵋō'lᴇptckiX. A'lta tcXᴇp akē'x ōᵋō'lᴇptckiX. Ta'kᴇ
she did it the fire. Now extinguished it was the fire. Then

akʟō'cgam ʟgā'xa, ta'kᴇ nō'ya.
she took it her child, then she went.

Kulā'yi ta'kᴇ nō'ya. Ta'kᴇ tᴇll nā'xax. "Tgᴇt!ō'kti nʟXᴇlkctgō'ya
Far then she went. Then tired she got. "Good I desert it

| | | | | | | |
|---|---|---|---|---|---|---|
| ʟgᴇ′xa. | Iā′xkayuk | nʟ′ᴇltā′qʟa." | Agᴇ′ʟōtk | gu | itconā′k. | Ta′kᴇ |
| my child. | Here | I shall leave it." | She carried it | to | a maple. | Then |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| naʟ′ē′taqʟ. | Nō′ya | ta′kᴇ | kulā′yi. | A′lta | kā | aʟgiā′xoil | ikanī′m |
| she left it. | She went | then | far. | Now | where | he was working at | a canoe |

| | | | | | | |
|---|---|---|---|---|---|---|
| qō′ʟa | ʟē′Xat | ʟᴇ′k·ala, | ta′kᴇ | aʟkʟtcā′ma | ʟk¡āsks. | Ta′kᴇ |
| that | one | man, | then | he heard it | a child. | Then |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| aʟkʟō′Xtkin. | Ta′kᴇ | ʟ¡ap | aʟgᴇ′ʟax, | ta′kᴇ | aʟgᴇ′ʟukᵘᴛ | qoā′p | gō |
| he searched for it. | Then | find | he did it. | then | he carried it | near | to |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| t!ōʟ | ka | aʟkʟō′pcut. | Ta′kᴇ | nē′Xkō | x·ix· | ē′k·ala. | Ta′kᴇ | atcō′lXam |
| house | and | he hid it. | Then | he went home | this | man. | Then | he said to her |

| | | | | | | |
|---|---|---|---|---|---|---|
| uyā′k·ikala: | "ʟ¡ap | anᴇ′ʟax | ʟk¡āsks. | Amē′wan | mxolā′xo." | ʟā′xlax |
| his wife: | "Find | I did it | a child. | You are pregnant | you do." | Deceive |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ctā′xōya-y | ōctā′xa. | A′lta | acgō′lXam | ōctā′xa: | "Ā, | ʟmē′na | ayi′tcātc! |
| they did her | their daughter. | Now | they said to her | their daughter: | "Ah, | your mother | her sickness |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ayā′la-ot. | A′lta | ʟō′nas | akxtō′ma." | Ta′kᴇ | nō′ʟa-it | ōctā′xa. | Hē |
| is on her. | Now | perhaps | she will give birth." | Then | she remained there | their daughter. | Heh, |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| qoā′p | iktcu′ktai | ka | ta′kᴇ | anaō′ptit. | Ta′kᴇ | atcʟugō′lᴇmam | qō′ʟa |
| nearly | it was going to get daylight | and | then | she fell asleep. | Then | he fetched it | that |

| | | | | | |
|---|---|---|---|---|---|
| ʟk¡āsks. | "Amxᴇ′lᵋōkō; | ʟᴇmē′wuX | ta′kᴇ | aʟtē′mam." | Ta′kᴇ |
| child. | "Rise; | your younger brother | then | he arrived." | Then |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| naxᴇ′lᵋōkō | uyā′xa. | "Ō, | ʟgā′wuX," | ta′kᴇ | nā′k·ēm. | A′lta | ʟgā′wuX |
| she rose | his daughter. | "Oh, | my younger brother," | then | she said. | Now | her younger brother |

| | | | | | | |
|---|---|---|---|---|---|---|
| ʟā′qoa-iʟ | aʟᴇ′xax. | A′lta | atcʟā′lax | ʟkalai′tanᴇma. | A′lta | ka′nauwē |
| large | he got. | Now | he made them for him | arrows. | Now | every |

| | | | | | |
|---|---|---|---|---|---|
| qā′xēwa | ayō′yix | k·¡imta′-y- | uyā′xk′un. | Itcā′q¡atxal. | "Nikct |
| where | he went | after | his elder sister. | Her badness. | "Not |

| | | | | | | |
|---|---|---|---|---|---|---|
| iamā′wuX," | agiō′lXam. | "ʟ¡ap | aqā′max; | ʟgᴇ′mama | ʟ¡ap | atcā′max. |
| you are my younger brother," | she said to him. | "Find | you were done; | my father | find | he did you. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Ē′tsōʟ | iā′xa | mai′k·a." | Ta′kᴇ | nēxᴇ′ʟxa | ʟgā′wuX. | Ta′kᴇ | acXgō′mam. |
| Salmon-harpoon | his son | you." | Then | he was angry | her younger brother. | Then | they came home. |

| | | | | | |
|---|---|---|---|---|---|
| "Gᴇnā′xo-il, | gᴇnā′xo-il, | ē′tsōʟ | ʟgᴇ′mama." | "Nā2xaxā′x! | qā′daqa-y- |
| "She always says to me, | she always says to me, | Salmon-harpoon | my father." | "Naxaxā′x! | why |

| | | | | |
|---|---|---|---|---|
| ē′ka-y- | amiā′xo-il | ʟᴇmē′wuX?" | Aqiō′cgam | ē′mᵋᴇcX, |
| thus | you always say to him | your younger brother?" | It was taken | a stick, |

| | | | | | | |
|---|---|---|---|---|---|---|
| aqaxᴇlqē′lᴇx·ʟakō. | A′lta | ka′nauwē | ʟᵋaʟā′ma | tᴇll | ā′yamxtc. | "Ō, |
| she was whipped. | Now | every | day | tired | his heart. | "Oh, |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| tgᴇt!ō′kti | nuwā′ᵋô." | A′lta | nē′ktcuktē, | wiXt | ā′cto. | A′lta | tgā′maᵋ |
| good | I kill her." | Now | it got day, | again | they went. | Now | shooting her |

| | | | | | | |
|---|---|---|---|---|---|---|
| atctā′lax. | Nō′mᴇqt. | Ayaē′taqʟ, | gō′yē | nē′xax, | ā′nqatē | agiā′wat. |
| he did it to her. | She was dead. | He left her, | thus | he did [turned round], | already | she followed him. |

| | | | | | | |
|---|---|---|---|---|---|---|
| A′lta | iā′qoa-iʟ | nē′xax, | iq¡oā′lipX | nē′xax. | A′lta | niXē′qauwakō: |
| Now | large | he became, | a youth | he became. | Now | he dreamt: |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| "Ma′nix | muwa′ōᵋ, | ka | gō-y- | ogō′kcia | ʟ¡ᴇmᴇ′nʟ¡ᴇmᴇn | mā′xō. | Ka |
| "When | you will kill her, | then | at | her finger | broken to pieces | make it. | Then |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| tcopᴇnā′ya-y- | i′kta | lō′ᴇlō | ka | iā′xka | ʟ¡kōp | miā′xō. | A′lta | ō′mᴇqta. |
| it will jump | something | round | and | that | squeeze | do it. | Now | she will die. |

| | | | | | | |
|---|---|---|---|---|---|---|
| Qē′xtcē | gᴇmolā′ma: | 'Nai′ka | mᴇnuwa′ᵋō!'" | A′lta | wiXt | nē′ktcuktē; |
| Intending | she will say: | 'Me | kill me!'" | Now | again | it got day; |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| a′lta | ā′ctō. | A′lta | gō | ʟqā′nakc | ka | wiXt | atcā′waᵋ. | A′lta | wiXt |
| now | they went. | Now | at | a stone | then | again | he killed her. | Now | again |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ʟq¡ōp | ā′tcax | ogō′kcia. | A′lta-y- | atcō′pᴇna-y- | i′kta | lō′ᴇlō. | A′lta |
| cut | he did it | her finger. | Now | it jumped | something | round. | Now |

L¡kōp atcā'yax. Qē'xtcē agiō'lXam: "Nai'ka mEnuwa'ᵋō." A'lta 1
squeeze he did it. Intending she said to him: "Me kill me!" Now

nō'mEqt. A'lta ayaē'taqL. 2
she was dead. Now he left her.

A'lta ā'yō kulā'yi. A'lta Liā'XēwicX iLā'kēmatsk Liā'XēwicX. 3
Now he went far. Now his dog spotted his dog.

A'lta ayugô'ōm tē'lx·Em tā'nEmckc, ō'Xuitikc tā'nEmckc. "Anā', 4
Now he reached them people women, many women. "Anah,

masā'tsiLx qō'La Lkē'wucX. Wu'ska LxLōcgā'ma." A'lta qē'xtcē 5
pretty that dog. [Exclamation] we will take it." Now intending

aqakLxLē'mōL. K·¡ē, nickct akLō'cgam. A'lta ēXā'tka 6
it was called much. No, not she took it. Now one only

ōLā'Xak¡Emana: "Ai'aq, ai'aq, LgE'lxēm." Lē'lē ka akLgE'lxēm. 7
their chieftainess: "Quick, quick, call him." Some time and she called him.

ALaga'ōm ka akLō'cgam. Nō'Xōgō tā'nEmckc: "Ō, Lgē'wucX 8
He came to her and she took him. They went home the women: "Oh, a dog

L¡ap ancgE'Lax, ōntcā'xak¡Emāna akLō'cgam." Ta'kE nē'k·im 9
find we did him, our chieftainess she took him." Then he said

iqē'sqēs: "Ni'Xua, nLō'kctama." Ta'kE ayō'p! iqe'sqēs. Ta'kE 10
blue-jay: "Well, I will go to see him." Then he entered blue-jay. Then

atci'LᵋElkEl Lgē'wucX. Ta'kE atciō'cgam ikamō'kXuk, ta'kE 11
he saw it the dog. Then he took it a bone, then

atciLE'lᵋēm ikamō'kXuk qō'La Lgē'wucX. Nēkct aLgā'yaqc. Ta'kE 12
he gave it to him to eat a bone that dog. Not he ate it. Then

atcLā'owilX. "Iā'c Lē'Xa LgE'XēwucX. Iā'c Lē'Xa, mLuwā'ᵋō." 13
he hit him. "Letting alone do him my dog. Letting alone do him, you will kill him."

Ta'kE nē'Xkō iq¡ē'sq¡ēs. Ta'kE atciō'lXam iā'xk'un: "Kā'sa-it, 14
Then he went home blue-jay. Then he said to him his elder brother: "Robin,

LgōLē'lEXEmk, nēkct Lgē'wucX." "Hō'ntcin, cka k¡ā mxā'xō. 15
a person, not a dog." "Don't, and silent be.

Mā'mkXa na mLā'qxamt?" "Hō'ntcin, iā'xka x·ix·ī'k iq¡ēyō'qxut, 16
You alone [int. part.] you see it?" "Don't, he this one the old one,

ā'Lqē iā'xka iā'nēwa i'kta ilā'xo-ila." Lē'lē Lō'nas Lōn LᵋaLā'ma ka 17
later on he he first something he knows it." Some time, perhaps three days and

wiXt ā'yō iq¡ē'sq¡ēs. Ayō'p!am, a'lta tā'lalX Lxē'lax Lgē'wucX. 18
again he went blue-jay. He came in, now gamass he ate it the dog.

Ta'kE atciō'cgam ē'mᵋEcX iq¡ē'sq¡ēs, atciLgE'lXcim. "Ē, ē, 19
Then he took it a stick blue-jay, he struck him. "Eh, eh,

Lā'xauyam LgE'XēwucX," nā'k·im qaX ōᵋō'kuil. Ta'kE nē'Xko 20
his poverty my dog," she said that woman. Then he went home

iq¡ē'sq¡ēs. Ta'kE atciō'lXam iā'xk'un: "LgōLē'lEXEmk kā'sa-it; 21
blue-jay. Then he said to him his elder brother: "A person robin;

tā'lalX Lxē'lax." Nō'pōnEm. A'lta atcō'lXam uyā'k·ika: "O, 22
gamass he eats." It got dark. Now he said to her his wife: "Oh,

ta'kE tEll atcā'yax ē'tcamxtc iq¡ē'sq¡ēs. Ala'xti LEkᵘ tciā'xoyē 23
then tired he makes it my heart blue-jay. Finally break he will do them

itcE'xamōkuk. NLxE'lkctgōya Lkē'wucX Lā'ôk." A'lta pō'lakli 24
my bones. I shall throw it away the dog his blanket." Now dark

atci'LxElukctgō. A'lta nē'ktcuktē, a'lta txalôi'ma Liā'ôk. A'lta 25
he threw it away. Now it got day, now another his blanket. Now

ayō'p!am iq¡ē'sq¡ēs. "Ē2, anE'k·im LgōLē'lEXEmk. TcnE'luwats 26
he came in blue-jay. "Eh, I said a person. He did not believe me

kā'sa-it." A'lta iā'xkatē ayō'La-it. 27
robin." Now there he remained.

*Translation.*

There was Ckulkulō'ʟ [the salmon-harpoon] and his elder sister. Once upon a time the latter said to her brother: "Do as the other people do and catch steel-head salmon." Now he did so. He made a harpoon. On the day after he had finished it his sister went digging roots. Now he went to catch salmon. He speared a steel-head salmon and went home. When he arrived at home he roasted it and when it was done he said: "I will give the head to my sister to eat. No, else she will get a fish's head. I will give the belly to my sister to eat. No, else she will get a fish's belly. I will give the back to my sister to eat. No, else she will get a fish's back. I will give its tail to my sister to eat. No, else she will get a fish's tail." Now he ate the whole fish. He ate the belly, he ate the back, he ate its tail. Then he lay down to sleep. Now his elder sister came home. Her brother was asleep. She heated stones and roasted the roots. Then she gave them to him to eat.

On the next morning she went again digging roots. After some time her younger brother arose and went to catch salmon. After some time he speared a large steel-head salmon. "Ah, Ckulkulō'ʟ behold! he does not give anything to his sister," said the people. His sister thought: "Oh, they make fun of my poor brother." Now Ckulkulō'ʟ went home. When he arrived he roasted his salmon. It was done. Then he said: "I will give the head to my sister to eat" [etc., three times, as above].

Now she smelled the smell of grease in their house. On the next morning she went again digging roots. Then her brother went again to catch salmon. Again she heard: "How large is Ckulkulō'ʟ's salmon!" "Oh, perhaps they make fun of my poor brother." Then Ckulkulō'ʟ speared a salmon and went home. When he arrived he roasted it. Now its head was done. He said: "I will give the head to my sister to eat. No, else she will get a fish's head. I will give the belly to my sister to eat. No, else she will get a fish's belly. I will give the back to my sister to eat. No, else she will get a fish's back. I will give its tail to my sister to eat. No, else she will get a fish's tail." Now he ate the whole fish. He ate the back; he ate the tail. Then he lay down to sleep. Now his elder sister went home. When she came home she heated stones and roasted her potentilla roots. When they were done she gave them to her younger brother. Now she found some grease in the house. "Oh, indeed! Behold how he acted against me. He never gave me anything to eat." Now she found a salmon-egg in his mouth. She placed it on top of a shelf. Then she gave him the roots. Then she took that salmon egg and gave it to him. "Oh, somebody gave this to me." When he saw it he became afraid. "Look, she found me out." On the next morning she made herself ready and said to her younger brother: "Leave the house."

Then he arose. "Your name shall be Humming-Bird. Henceforth you shall not eat steel-head salmon." Then she went away and left him.

She went and went. She went a long distance. Then she saw a house. She entered and roasted ten roots in the ashes of the fire. Then she took a salmon roe and ate it. Then a man arrived who took her and struck her [on the nape]. The salmon roe fell [out of her mouth]. She was ashamed and went out of the house. She went again a long distance. Then she saw another house. She went and opened the door. The house was full of dried salmon. When she had stayed a little while a steel-head salmon fell down. She took it and put it back. It fell down again. She took it and put it back again. Now she roasted ten roots in the ashes of the fire. She lost two of them. She searched and searched, but did not find them. Now a salmon roe fell down. She took it again and put it back. After some time a man arrived. Then the fire crackled. He said, "Ah." The fire crackled again, and he said once more, "Ah. Heh, why did you not take the food which she offered to you? She took two of your roots and you searched for them in her mouth. Do you think the man whom you met was a human being? Fish-hawk is the name of that danger." Now she became pregnant. She gave birth to a boy. Now the child cried and the man put it on top of the fire. She gave one jump and took the child. "Ah, why do you put our child into the fire?" "Why do you take it away from the old woman? She will look after it." He continued: "When you gather wood go only this way. Do not go down the river." Now she did so, and gathered wood only above the house. Now one day there was no wood above the house. She had taken it all. Then she went down the river. She found a long stick and broke it. It was red where she had broken it. She broke it again and it bled. Three times she broke it and it bled profusely. She went home. When she opened the door she saw her husband lying there. He had three [deep] wounds. Now her child cried. She blew the fire, but it was extinguished. Then she took her child and left.

After she had gone a long distance she became tired. "I will desert my child," she thought. "I will leave it here." She carried it to a maple and left it. Then she went far away. Now a man was working at a canoe [near by]. He heard a child crying and searched for it. He found it and carried it to a place near his house. Then he went into the house, and said to his wife: "I found a child. Feign to be pregnant." Thus they deceived their daughter. They said to her: "Your mother begins to be in labor. Perhaps she will give birth to a child." Then their daughter stayed there. But when it was almost morning she fell asleep. Then he fetched the child. [He said to his daughter:] "Arise, your brother has been born." Then his daughter arose. "Ah, my brother," she said. Now, the boy grew up, and [his father] made arrows for him. He went about following his sister. She was bad and said:

"You are not my brother. My father found you. You are the salmon-spear's son." Then her brother became angry. When they came home he said: "She always says the salmon-spear is my father." Her father said: "Naxaxā′x, why do you always say so to your brother?" He took a stick and whipped her. Now the boy became tired [of her teasing and thought]: "I will kill her." On the next morning they went again. Then he shot her several times and she was dead. He left her, but when he turned round she followed him again. Now he became a youth. One day he dreamt: "If you want to kill her, you must break her finger. Then a round thing will jump out of it, and that you must squeeze to pieces. Then she will die. She will say: 'Kill *me*!'" On the next morning they went again. Then he killed her at a stone. He cut her finger and a round thing jumped out of it. He squeezed it and she said: "Kill *me*" [but he squeezed the round thing to pieces]. Now she was dead and he left her.

He went a long distance. Now he [assumed the shape of] a spotted dog. He came to a place where there were many women. They said: "See, how pretty is that dog. Let us take him!" They called him often, but he did not allow himself to be taken. Now only their chieftainess [had not tried]. They said: "Now you call the dog." She called him. He went to her and she took him. Then the women went home. They said: "Oh, we found a dog; our chieftainess took him." Then Blue-Jay said: "I will go to see him." He entered her house and saw the dog. He took a bone and offered it to him, but he did not eat it. Then he struck him. [The chieftainess said:] "Let my dog go; you will kill him." Then Blue-Jay went home and said to his elder brother: "Robin, that is a man and not a dog." "Oh, be quiet, do you think you alone can see?" "Ha, he is the elder one, and he ought to know everything sooner than I," retorted Blue-Jay. After about three days Blue-Jay went again. He entered the house and saw the dog eating gamass. Then Blue-Jay took a stick and struck him. "O, my poor dog," said that woman. Then Blue-Jay went home and said to his elder brother: "He is a man, Robin, he eats gamass." When it got dark the dog said to his wife: "Blue-Jay makes me tired. He will break my bones. I shall throw away my dog-skin blanket." At night he threw it away. When it got day again he had another blanket. Now Blue-Jay came in. [When he saw him, he said:] "Eh, I said he was a man and Robin would not believe me." Now he remained there.

## 18. IQATSĒ′LXAQ IĀ′KXANAM.

The Panther his Myth.

A′lta iō′c iqatsē′ʟxaq, imō′lᴇkuma iā′k¡ēwula. Ka′nauwē
Now there was the panther, elks hunter. All

ʟᵋaʟā′ma atciā′wul imō′lᴇkuma. Lē2, ka ʟ¡ap atcā′yax ipē′naʟX ka
days he hunted them elks. Some time and find he did it a twig and

atciXp!enē′nakō ka atcē′xᴇlukctgō gē′kXulē ilᴇmē′tk. Ō, masā′tsiʟx
he twisted it and he threw it down under the bed. Oh, pretty

x·ik ipē′naʟX: "Anā′ ʟgōʟē′lᴇXᴇmk tayaX mxā′tx!" Wax
that twig: "Anah a person good you become!" On the next morning

ā′yō-y- imō′lak nē′kᴇlōya. Tsō′yustē niXatgō′mam. A′lta ʟi′Xuc
he went elk he went to catch it. In the evening he came home. Now there was on the ground

ʟuē′lōʟ. "Â, qā′xēwa ʟx atgatē′mam tê′lx·ᴇm? Iqā′lxal ōxucgā′liʟ."
cedar bark. "Ah, whence maybe they came people? Disks they played."

Wāx wiXt nē′ktcuktē. WiXt ā′yō-y- imō′lak nē′kᴇlōya. Tsō′yustē
On the next morning again it got day. Again he went elk he went to catch it. In the evening

niXatgō′mam. A′lta ʟᴇ′Xauē ʟuē′lōʟ: "Qā′xēwa ʟx atgatē′mam
he came home. Now much cedar bark: "Whence maybe they came

tê′lx·ᴇm? Iqā′lxal ōxucgā′liʟ gō tᴇ′kxaqʟ." Wāx nē′ktcuktē
the people? Disks they always play in my house." On the next morning it got day

iʟā′ʟonē. WiXt ā′yō. NiXatgō′mam tsō′yustē. A′lta pāʟ ʟuē′lōʟ
the third time. Again he went. He came home in the evening. Now full cedar bark

ʟi′Xuc gō tā′yaqʟ. A′lta ō′wa axō′ca. Iʟā′laktē ā′yō. Lāx ōᵋō′ʟax
it was on the ground in his house. Now counters they were on the ground. The fourth time he went. Afternoon

ka nē′Xkō. Q¡oā′p atctā′xōm tā′yaqʟ, ō′kumatk atcaltcā′ma. Ta′kᴇ
and he went home. Nearly he reached it his house, batons he heard them. Then

nixᴇ′ʟXa. "Qā′xēwa tê′lx·ᴇm, ōxucgā′liʟ iqā′lxal gō tᴇ′kxaqʟ."
he became angry. "Whence the people, they always play disks in my house."

Q¡oā′p atci′tax tā′yaqʟ, ta′kᴇ k¡ā nā′xax ō′kumatk. Ta′kᴇ
Near he came to it his house, then silent they became the batons. Then

niXkō′mam, ayō′p!am. A′lta-y- ō′wa ā′xōc gō-y- ōmā′p. "Wu′Xi
he arrived at home, he came in. Now counters lay on a plank. "To-morrow

ka nxptcō′ta, qā′xēwa ʟx atgatciā′ya." Wāx nē′ktcuktē.
and I shall hide, whence maybe they came." On the next morning it got day.

Nixᴇ′ltXuitck. Ayō′pa. Ayō′ʟa-it gō tᴇ′pcō. Nigē′qxamt, nigē′qxamt;
He made himself ready. He went out He stayed in the grass. He looked, he looked;

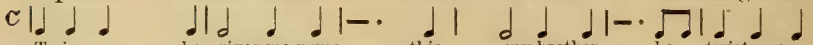
k¡ē, nikct atci′ʟᵋᴇlkᴇl ʟgōʟē′lᴇXᴇmk. Ta′kᴇ atcaltcā′ma ō′kumatk
nothing not he saw it a person. Then he heard them batons

gō wē′wuʟē. Ta′kᴇ nē′Xkō. Ta′kᴇ atcickxā′nap!ē. A′lta iqā′lxal
in the interior of the house. Then he went home. Then he looked into the house through a hole. Now disks

ʟxcgā′liʟ ʟq¡oā′lipX. A′lta iō′kuk ʟᴇ′ʟapc uʟā′Xematk ā′ʟgōtX.
he played a youth. Now here his foot his baton it struck it.

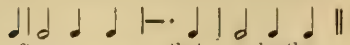
A′lta ʟxā′xo-il:
Now he sang:

Ē′pēnaLX atsē′nkatXEl Xiau ē′tsElXit atsEnō′gutXap!



Twig he gives me name this my brother he twists me

ēnē′nankuL Xiau ē′tsElXit.



often that my brother.

Ta′kE ā′yup! iqatsē′Lxaq: "Ē2 Lgā′wuX, LgE′xauyam. Qa′daqa
Then he entered the panther: "Eh, my younger brother, my poverty. Why

ēmxanx′ā′l?" Ta′kE ayō′La-it Liā′wuX; nixemā′tcta-itck. Cka
you keep secrets before me?" Then he stayed his younger brother; he was ashamed. And

mā′nx·i nixemā′tcta-itck, ta′kE atciō′lXam Liā′wuX: "T!ā′ya
a little he was ashamed, then he said to him his younger brother: "Good

mE′La-it." Ta′kE ayō′La-it. T!ayā′ ayō′La-it, ta′kE acxā′la-it. Ta′kE
you stay." Then he remained. Good he stayed, then they stayed. Then

atctē′lōt tiā′xalaitanEma. TgEt!ō′kti tiā′xalaitanEma. A′lta
he gave them to him his arrows. Good his arrows. Now

tEmacā′nukc iā′k¡ēwula Liā′wuX. Ta′kE atciō′lXam Liā′wuX:
deer he hunted his younger brother. Then he said to him his younger brother:

"Iā′ma iau′a mō′yima. Näket iau′a mai′ēmē iLtā′yim." Ta′kE
"Only there go. Not there down stream go." Then

nau′itka iā′ma iau′a kᵘcala′ ayō′yim. Ta′kE iq¡oā′lipX nē′xax.
indeed only there up stream he went. Then a youth he became.

Ta′kE agō′n ōᵋō′Lax, a′lta ā′yō iau′a mai′ēmē. Ayogō′om tEmᵋā′ēma,
Then one day, now he went there down stream. He reached it a prairie,

ta′kE ayoga′ōm ō′npitc. Ta′kE itcā′maᵋ atciā′lax gō itcā′potē. Ta′kE
then he reached her a chicken hawk. Then shooting her he did it to her on her wing. Then

nōē′lukteu ō′npitc. A′lta nā′xankō, aksō′pEnān, aksō′pEnān
she fell down the chicken hawk. Now she ran, she jumped, she jumped,

nā′xankō. Ta′kE nē′xankō atcagE′ta. Kulā′yi atcagE′ta, ta′kE
she ran. Then he ran, he followed her. Far he followed her, then

atcō′ikEl t!ōL. Ta′kE iā′xkatē nō′p!a gō qō′ta t!ōL. A′lta Lawā′
he saw it a house. Then there she entered in that house. Now slowly

ā′yō. NixLō′lXa-it: "Ō, qEnuwa′ᵋō. TgEt!ō′kti nXtā′kōya. Ō-y-
he went. He thought: "Oh, I shall be killed. Good I turn back. Oh,

ō′XalaitaEnEma tq¡ēx nāxt. Qā′doxuē nō′p!a." Ta′kE ā′yōp!. Gō-y-
my arrows like I do them. Must I enter." Then he entered. At

icE′q ayō′La-it. A′lta pāL tê′lx·Em gō qō′ta t!ōL. A′lta aqō′kumam
the door he stayed. Now full people in that house. Now it was looked at

uyā′Xalaitan. A′lta ka′nauwē tê′lx·Em atgō′kumam uyā′Xalaitan.
his arrow. Now all the people looked at it his arrow.

Ta′kE aqayā′lōt iq¡ē′sq¡ēs. A′lta atcō′kumam iq¡ē′sqēs. A′lta
Then it was given to him blue-jay. Now he looked at it blue-jay. Now

nē′k·im: "Sai′anē, sai′anē, sai′agEq¡oē′Lnē, iq¡ē′sq¡ēs." "Nēkct
he said: "Give it to me, give it to me, my double-pointed arrow, blue-jay." "Not

mai′ka sE′m′ēq¡oēLnē, tEXu′l gimē′q¡atxala." Ta′kE wiXt aqō′kumam
your your double-pointed arrow, very you having badness." Then again it was looked at

uyā′xalaitan. "La′ksta LX Lkā′nax uLā′xalaitan? At!ō′kti-y-
his arrow. "Whose maybe chief his arrow? Good

ōkulai′tan." TakE wiXt aqayā′lōt iq¡ē′sq¡ēs. A′lta wiXt nē′k·im:
arrow." Then again it was given to him blue-jay. Now again he said:

"Sai′anē, sai′anē, sai′agEq¡oē′Lnē, iq¡ē′sq¡ēs." "Ni′Xua si′sgum."
"Give it to me, give it to me, my double-pointed arrow, blue-jay." "Well, take it."

| Ta'kE | ayū'tXuit, | atcū'ckam. | Ta'kE | tō'tō | nē'xax. | A'lta | tktē'ma |
|---|---|---|---|---|---|---|---|
| Then | he stood up, | he took it. | Then | shake | he did. | Now | dentalia |

| pāL | ā'yaLᵋa. | Ta'kE | nē'k·im | iq¡ē'sq¡ēs: | "Ā | Lōwatskā' | Lkā'naxā'!" |
|---|---|---|---|---|---|---|---|
| full | his body. | Then | he said | blue-jay: | "Ah, | follow him | the chief!" |

| Ta'kE | nē'xankō | iq¡oā'lipX. | Ta'kE | agikE'ta | ōᵋō'kuil. | Ta'kE | a'ctō, |
|---|---|---|---|---|---|---|---|
| Then | he ran | the youth. | Then | she followed him | the woman. | Then | they went, |

| a'ctō, | a'ctō, | a'ctō. | Ta'kE | ayō'p!am | gō | tE'ctaqL | iā'xk'un. | Ta'kE |
|---|---|---|---|---|---|---|---|---|
| they went, | they went, | they went. | Then | he came in | at | their house | his elder brother. | Then |

| nēxE'pcut. | Ta'kE | nō'p!am | ōᵋō'kuil. | K·¡ē | LgōLē'lEXEmk | gō | wē'wuLē. |
|---|---|---|---|---|---|---|---|
| he hid himself. | Then | she came in | the woman. | No | person | in | interior of house. |

| Ta'kE | naxLō'lXa-it: | "Qā'xēwaLx | ā'Lō | qō'La | Lq¡oā'lipX?" | Lē | ta'kE |
|---|---|---|---|---|---|---|---|
| Then | she thought: | "Where maybe | he went | that | youth?" | Some time | then |

| Tsō'yustē | niXatgō'mam | iqats!ē'Lxaq. | A'lta | Lᵋā'gil | Lōc. | "Ō, | ta'kE |
|---|---|---|---|---|---|---|---|
| evening | he came home | the panther. | Now | a woman | there was. | "Oh, | then |

| TaL¡ | ē'wa | mai'ēmē | ā'yō." | A'lta | atcō'cgam | qaX | ōᵋō'kuil. | NaxLō'lXa-it |
|---|---|---|---|---|---|---|---|---|
| behold | thus | down river | he went." | Now | he took her | that | woman. | She thought |

| qaX | ōᵋō'kuil: | "Qansi'x· | aLXatgō'mam | qi'La | Lq¡oā'lipX?" | Agō'n |
|---|---|---|---|---|---|---|
| that | woman: | "When | he came home | this | youth?" | The next |

| ōᵋō'Lax | akLō'xtkin. | Lak, | Lak, | Lak, | Lak | agā'yax | ēecō'ma, |
|---|---|---|---|---|---|---|---|
| day | she searched for him. | Turn over, | turn over, | turn over, | turn over | she did them | skins, |

| imō'lak | iā'ecōma. | Ta'kE | nō'ponEm. | Môkct | LᵋaLā'ma, | tā'nata | t!ōL |
|---|---|---|---|---|---|---|---|
| elk | their skins. | Then | it grew dark. | Two | days, | one side of | house |

| ka | agiō'tctXōm. | TE'gōn | tā'nata | t!ōL | agiō'xtkin. | Lak, | Lak, | Lak, |
|---|---|---|---|---|---|---|---|---|
| then | she finished it. | Next | the other side of | house | she searched. | Turn over, | turn over, | turn over, |

| Lak | ēicō'ma | agā'yax. | Iā'kxôiū. | Ta'kE | akLō'cgam | Lᵋā'tcau, | ta'kE |
|---|---|---|---|---|---|---|---|
| turn over | the skins | she did them. | He slept. | Then | she took it | grease, | then |

| aktō'cgam | tqc'ō'cūtk. | Ta'kE | ataxE'lgiLx. | Ta'kE | naxō'LEla | tqc'ō'cūtk. |
|---|---|---|---|---|---|---|
| she took them | hoofs. | Then | she made a fire. | Then | they got done | the hoofs. |

| Ta'kE | L¡EmE'nL¡EmEn | agE'tax. | Ta'kE | aktō'cgam | tc!ō'wuL¡. | Ta'kE |
|---|---|---|---|---|---|---|
| Then | broken to pieces | she made them. | Then | she took it | soot. | Then |

| akcxē'lakō | k¡a | imō'lak | ā'yaqcō | gō | ciā'ktcXict. | A'lta | aqcxē'lakō, |
|---|---|---|---|---|---|---|---|
| she mixed it | and | elk | its hair | at | its nostrils. | Now | she mixed it, |

| ka'nauwē | aqcxē'lakō | k¡a | Lᵋā'tcau, | imō'lak | Liā'qxatcau. | A'lta | wax |
|---|---|---|---|---|---|---|---|
| all | it was mixed | and | grease, | elk | its grease. | Now | pour out |

| aktē'lax | gō | ciā'ktcXict. | Pō'lakli | nixE'lᵋōkō. | A'lta | ē'ctatc!a |
|---|---|---|---|---|---|---|
| she did it to him | in | his nostrils. | At dark | he awoke. | Now | their sickness |

| ciā'ktcXict: | "Ō, | kā'pXō, | kā'pXō, | cgEmō'laktcXict | cxanā'lax." | "Ō, |
|---|---|---|---|---|---|---|
| his nostrils: | "O, | elder brother, | elder brother, | my elk nose | comes to be on me." | "O, |

| au, | cmē'mōlaktcXict | cxamā'lax. | QEqā'ta | ayamā'xō." | "Ō kā'pXō, |
|---|---|---|---|---|---|
| younger brother, | your elk nose | comes to be on you. | Unable to help | I do you." | "O elder brother, |

| kā'pXō, | ō | tgEqc'ō'cotk | txanā'lax." | "Ō au, | tEmē'qc'ōcōtk | txamā'lax. |
|---|---|---|---|---|---|---|
| elder brother, | oh, | my hoofs | come to be on me." | "O, younger brother, | your hoofs | come to be on you. |

| QEqā'ta | ayamā'xō." | Nē'ktcuktē | ka | nixēnā'Xit | ēecō'ma, | imō'lEkuma |
|---|---|---|---|---|---|---|
| Unable to help | I do you." | It got day | and | they stood up | the skins, | elks |

| nē'xax. | Ka | ayō'tXuit | Liā'wuX. | Ē'lEmiX | nē'xax. | Ayō'pa | Liā'wuX. |
|---|---|---|---|---|---|---|---|
| they became. | And | he stood up | his younger brother. | Ē'lEmiX | he became. | He went out | his younger brother. |

| Nixēnā'Xit | imō'lEkuma | ka'nauwē. | A'lta | ayō'ptck | gō | tqā'-itEma. |
|---|---|---|---|---|---|---|
| They stood up | the elks | all. | Now | they went inland | to | the woods. |

| A'lta | atcō'cgam | qaX | ōᵋō'kuil | itcā'potē. | Ā'tcukᵘT | gō | Lā'xanē. |
|---|---|---|---|---|---|---|---|
| Now | he took her | that | woman | her arm. | He carried her | to | outside. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| A′lta | tō′tō | ā′tcax. | Ka′nauwē | tgā′ʟwulē | ʟaq | atxā′xax. | Atcā′xaluketgō: |
| Now | shake | he did her. | All | her flesh | come off | it did. | He threw her down: |

| | | | | | | |
|---|---|---|---|---|---|---|
| “Ō′npitc | imē′xal. | Näkct | muXugō′mita | tkanā′ximct. | Qiā′x | itcā′yau, |
| “Chicken-hawk | your name. | Not | you will make them unhappy | chiefs. | If | a snake, |

| | | | | | |
|---|---|---|---|---|---|
| tcx·ī | miā′xō. | Imē′q¡atxala. | Nai′ka | iqats!ē′ʟxaq | itci′xal.” |
| then | you will eat it. | Your badness. | I | panther | my name.” |

## *Translation.*

There was the panther. He was an elk hunter. Every day he went hunting. One day he found a branch [of a spruce]; he twisted it and threw it under his bed. It was a pretty branch. [Then he said:] “Oh, I wish you would become a man!” On the next day he went again elk hunting. In the evening he came home. Now he saw cedar bark lying on the ground. “Where do these people come from? They have been playing at disks” [said he]. On the following morning he went again elk hunting. In the evening he came home. Now there was much cedar bark [in his house]. “Where may these people have come from? They always play at disks in my house.” On the third day he went again, and came home in the evening. Now the floor of his house lay full of cedar bark and counters lay on the ground. He went out for the fourth time and came home in the afternoon. When he reached his house he heard batons. Then he became angry. “Where do these people come from? They always play at disks in my house.” He came near the house, then the noise of the batons stopped. He arrived at home and entered. Now counters lay on a plank. [He said:] “To-morrow I shall hide to see where these people come from.” On the next morning he made himself ready and went out. He stayed in the grass [near the house] and looked. He did not see anybody. Then he heard the batons moving in the interior of the house. He went home and looked through a hole in the wall of the house. Now there was a youth who played at disks. He struck the rhythm with his foot and sang: “My brother calls me branch of a spruce, my brother twisted me often.” Then the panther entered. “Oh, my poor brother, why did you hide yourself before me?” Then the youth was ashamed. He stayed there. The panther said to him: “Stay with me.” Then he remained there. Now the panther gave him good arrows, and the youth went hunting deer. Then the panther said to his younger brother: “Go only this way, do not go down the river.” He obeyed and went only up the river. He grew up. One day, however, he went down the river. He came to a prairie where he found a chicken-hawk. He shot it and hit its wing. It fell down and ran away jumping. He pursued it a long distance. Then he saw a house. The chicken-hawk entered the same. Now he went on slowly. He thought: “Oh, they will kill me. I had better turn back. But I like my arrow [so well]. I must go in.” Then he entered and remained standing in the door. The house was full of people who looked at his arrow. All the people looked at it. Then they gave the arrow to Blue-Jay, who looked at it. Then the young man said: "Give me my double-pointed arrow, Blue-Jay." "It is not your arrow, you bad man" [, retorted Blue-Jay]. Again the people looked at the arrow and said: "To what chief may this arrow belong? It is a good arrow." Then they gave it again to Blue-Jay. Now the young man said again: "Give me, oh, give me my double-pointed arrow, Blue-Jay!" "Well, take it!" Then [the young man] arose and took it. He shook himself and his body was all covered with dentalia. Then Blue-Jay said [to the chicken-hawk, who on entering the house had assumed the shape of a woman]: "Follow the chief!" The youth ran and the woman pursued him. They went and went and went until he came to his elder brother's house. He hid himself [inside]. The woman entered and did not see anybody. She thought: "Where may that youth have gone?" In the evening the panther came home. Now there was the woman [in his house. He thought:] "Certainly he went down the river!" Then he married the woman. She thought: "When did that youth come home?" On the following day she searched for him. She turned over all the elk skins until it grew dark. She continued two days. Then she had finished all the skins on one side of the house. Now she searched at the other side of the house. She turned over all the elk skins. [Finally she found him] sleeping [under the skins]. She took some grease and [elk] hoofs. She made a fire and roasted the hoofs. When they were done she pounded them. She took some soot and mixed it with hair of an elk's nose. Now she mixed it all with elk's grease and poured it into his nostrils. When it grew dark he awoke. Now his nostrils felt sore. He said: "Oh, my elder brother, my nose is being transformed into an elk's nose." "Oh, my younger brother, your nose is being transformed into an elk's nose. I can not help you." "Oh, my elder brother, hoofs are growing on my feet." "Oh, younger brother, hoofs are growing on your feet. I can not help you." On the following morning the elk skins arose and became elks. The youth arose. He became Ē′lemiX* and went out. Then all the elks arose and went into the woods. Now [the panther] took the woman at her arm. He carried her out of the house and shook her, so that all her flesh fell down. He threw her down and said: "Your name shall be Chicken-hawk. Henceforth, you shall not make chiefs unhappy. When you see a snake you shall eat it. My name will be Panther."

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* The tutelary spirit of the hunters.

# BELIEFS, CUSTOMS, AND TALES.

## THE SOUL AND THE SHAMANS.

1. Gitā′kikᴇlal atgē′ix ē′wa tᴇmēuwā′lᴇma. Manix aʟō′niks,
1. The seers go thus [to] the ghosts. When three,
ʟā′nēwa aqʟā′x pāt giʟā′Xawôk. K¡imta′ aqʟā′x pāt giʟā′Xawôk,
first he is made a strong having a guardian spirit. Last he is made a strong having a guardian spirit,
kā′tsᴇk aqʟā′x gianu′kstX iʟa′Xawôk. Ma′nix ala′ktikc atgē′ix
in the middle he is made a small one his guardian spirit. When four go
gitā′kikᴇlal, ä′ka amô′kctikc kā′tcᴇk aqtā′x. ʟā′nēwa aqʟā′x pāt
seers, thus two in middle are made. First he is made strong
giʟā′Xawôk, ʟᴇk·i′mta aqʟā′x pāt giʟā′Xawôk. Aqē′ktaôx
person having a guardian spirit, last he is made strong a seer. It is pursued
iʟā′Xanatē ʟkā′nax, ma′nix ē′ʟatc!a ʟkā′nax. Manix itcā′q¡atxala
his soul the chief's, when his sickness a chief. When its badness
ayā′xᴇlax qaX uē′Xatk, aʟktō′p!ᴇna ʟā′ēwam qō′ʟa ʟā′nēwa.
comes to be on that road, he utters his song that first one.
Manix ē′wa k·¡imta′ itcā′q¡atxala ayā′xᴇlax qaX uē′Xatk, ka qō′ʟa
When thus behind its badness comes to be on it that road, and that
iau′a k·¡imta′ aʟktōp!ᴇna′x ʟā′ēwām. Cka mᴇ′nx·i nōpō′nᴇmx ka
there behind he utters it his song. And a little dark and
atōkoē′la-itx, tatc! ayu′ktᴇliʟ iō′itᴇt ka aqita′ôm iʟa′xanatē
they try to cure him, look! the morning star comes and they reach it his soul
qō′ʟa gē′ʟatc!a. Aqiō′cgam iʟā′xanatē. Nuxutā′kux tgā′Xawôk
that sick one's. It is taken his soul. They return their guardian spirits
gitā′kikᴇlal. Ē′Xtᴇmaē mô′kcti aʟā′oix, ē′Xtᴇma-ē ē′Xti aʟā′o-ix
the seers. Sometimes two nights, sometimes one night
ka aqē′tᴇlōtxax iʟā′xanatē qigō nōxutā′kumx qō′ta tka′-uwôk.
and they give him his soul as they come back those spirits.
T!ā′ya aʟxā′x gē′ʟatc!a.
Well gets the sick one.

2. Ma′nix aqiā′wax iʟā′xanatē gē′ʟatc!a; atgē′x gitā′kikᴇlal,
2. When it is pursued his soul the sick one's, they go the seers,
ma′nix aqiā′wax iʟā′xanatē gē′ʟatc!a; iau′a qiq¡ᴇ′tcqta qaX
when it is pursued his soul the sick one's; there the left that
uē′Xatk aʟō′ix; nōgō′go-imx gitā′kikᴇlal: "O, ʟō′mᴇqta, taʟ¡!"
trail it went; they say. the seers: "Oh, he will die, behold!"
Ma′nix iau′a qinq¡eama′ ayō′ix iʟā′xanatē: "Ō, t!ā′ya qʟā′xō!"
When there right hand goes his soul: "Oh, well he will be made!"

3. Aqiga′omx qigō naʟxoā′pē ilē′ē. Ia′xkatē aʟkᴛᴇᴇ′mcta-itx
3. It is reached where the hole [in] ground. There they drink always
tmēmᴇlō′ctikc. Ma′nix aʟkʟā′mctx gē′ʟatc!a gō qō′ʟa ʟtcuq, a′lta
the ghosts. If it has drunk the sick one at that water, then
nēkct qa′nsix t!ayā′ aqʟā′x. Qē′xtcē ka′nauwē tgā′qēwama
not anyhow well he is made. Intending all shamans
ataʟgē′la-itx, näkct ʟ!pāx aqʟā′x.
they try to cure him, not well and sound he is made.

4. L¡ap aqē'ax iʟā'xanatē qō'ʟa ʟkʟāmctx ʟtcuq. Aqiō'cgamx.
4. Find it is done his soul that having drunk water. It is taken,

iā'qoa-iʟ qix· ikanā'te. Nuxotā'kux tgā'Xawôk gitā'kikᴇlal. Iā'qoa-iʟ
large that soul. They return their spirits the seers. Large

qix· ikanā'tē. Aqiō'cgamx q¡oā'p iā'kua Natē'tanuē ka ianō'kstX
that soul. It is taken near here the Indians and its smallness

nē'xᴇlax. Nugō'go-imx qtōguilā'lē: "ʟō'nas näket ʟi't!ō-ix ka
comes to be on it. They say those who cure people: "Perhaps not one day and

ʟō'mᴇqta." Niktcō'ktixē. Qē'xtcē aqē'tᴇlōt iʟā'xanatē. Aqā'tᴇlōtx,
he will die." It gets day. Intending it is given to him his soul. It is given to him,

q¡oa'p ka'nauwē ē'ʟaʟ'a ka aʟō'mᴇqtx. Niʟgᴇngā'gux iʟā'xanatē.
nearly all his body and he dies. It is too small his soul.

5. Ma'nix atgē'ix gitā'kikᴇlal, atgᴇ'ʟxamx tgā'Xawôk gō
5. When they go the seers, they arrive seaward their spirits at

tᴇmēwā'lᴇma, kulā'yī gō-y- ē'lXam ikē'x iʟā'xanatē gē'ʟatc!a, ka
the ghosts, far at town is his soul the sick one's, and

niket qʟē't!ēmt, mgō'go-imx gitā'kikᴇlal: "O, t!ayā' lxgiā'xō ka
not he has been given food, they say the seers: "Oh, well we shall make him and

niket qiyī't!ēmt." Nau'itka, aqiō'cgam iʟā'xanatē. Nōxutā'kux
not he has been given food." Indeed, it is taken his soul. They return

tgā'Xawôk gitā'kikᴇlal. Qē'xtcē pāt ē'ʟatc!a, tatc! aqē'tᴇlōt
their spirits the seers. Intending really his sickness, look! it is given to him

iʟā'xanatē, nau'i t!ayā' aʟxā'x.
his soul, at once well they make him.

6. Ē'Xtē wiXt qō'ʟa aqʟōngō'mitx; tᴇmēwā'lᴇma atkʟōngō'mitx,
6. Once again that one he is carried away; the ghosts they carry him away,

nau'i aʟō'mᴇqtx. Nuxulā'ya-itx ʟā'ᵋōwīt. A'lta aqʟᴇlgē'mimtōmx
at once he dies. They tremble his legs. Now they are paid

iʟā'kikᴇlal. A'lta aqugō'taox tᴇmēwā'lᴇma. Aʟqtā'qamitx qō'ʟa
the seers. Now they are driven away the ghosts. He sees them that

aqʟōngō'mitx qō'tac tᴇmēwā'lᴇma. Aqā'mxikc ʟktō'kul, aqā'mxikc
he was carried away those ghosts. Part of them he knows them, part of them

näket aʟktō'kulᴇqʟ'ax. Tā'mac qō'tac niket ā'nqatē nuxo'ʟa-it.
not he knows them. Only those those not long ago dead,

tā'cka aʟktō'kulᴇqʟ'ax. Aqiktā'omx iʟā'xanatē qō'ʟa aqʟōngō'mitx,
those he knows. It is reached his soul that it is carried away,

aqʟxlxēmē'takux. Nau'i atcᴇlātā'kux, t!ayā' aʟxā'x.
it is turned round. At once he recovers, well he gets.

7. Ma'nix tᴇmēwā'lᴇma atkʟungō'mitx, manix k¡ē giʟā'kikᴇlal,
7. When the ghosts carry him away, when no seer,

aʟā'o-ix qō'ʟa aqʟungō'mitx, ē'Xtᴇma ē'Xti aʟā'o-ix ka aʟō'mᴇqtx,
one day that he is [carried] away, sometimes one night and he died

guā'nsum aʟō'mᴇqtx, ē'Xtᴇma mô'ketī aʟā'o-ix aʟō'mᴇqtx.
always he is dead, sometimes two nights he is dead.

8. Ma'nix ayō'ix iʟā'xanatē gē'ʟatc!a ē'wa tᴇmēwā'lᴇma, ma'nix
8. When it goes his soul the sick one's thus ghosts, when

atē'ktaôx gitā'kikᴇlal atgᴇ'ʟktaôx tga'Xawôk, ā'nqatē aqiō'ktcx
they pursue it the seers they pursue it their spirits, already it has been taken into the house

iʟā'xanatē ka xā'oqxaʟ qa'da aqʟā'x. Nōxoē'nimx tgā'Xawôk
his soul and can not anyhow it is done. They cry their spirits

gitā'kikᴇlal. Nōxutā'kux. Môkct ikanā'tē aqtē'tᴇlax; ma'nix ʟaq
the seers. They return. Two souls people have them; if take out

aqtᴇ'ʟxax qō'ta môkct, iā'xkatē ka aʟō'mᴇqtx.
it is done those two, there and he dies.

9. Ma′nix aqiᴇ′lgᴇlax ikē′utan, gō tᴇmēwā′lᴇma ikē′x. Ma′nix
9. When it is seen a horse, at the ghosts it is. When

nikct aqiō′cgamx, tcä′2xē ayā′o-ix ka ayō′mᴇqtx; ma′nix
not it is taken, several days and it is dead; when

aqiō′cgamx ka näkct ayō′mᴇqtx. Ä′ka ʟgoʟē′lᴇXᴇmk wiXt.
it is taken and not it is dead. Thus a person also.

Ma′nix p!alā′ ʟgō′cgēwal aqiᴇ′lgᴇlax iʟ′āxanatē gō tᴇmēwā′lᴇma,
When well some one goes it is seen his soul at the ghosts,

ma′nix näkct aqiō′cgamx, näkct iō′ʟqtē ka aʟō′mᴇqtx. Ä′ka
when not it is taken, not long and he is dead. Thus

wiXt ikanī′m. Ma′nix atgiungō′mitx tᴇmēwā′lᴇma ikanī′m,
also a canoe. When they carry it away the ghosts a canoe,

ma′nix näkct aʟgiō′cgam iʟā′kikᴇlal ka cā′ca nixā′x.
when not they take it the seers and smashed it gets.

10. Ma′nix ʟē′Xat giʟā′kikᴇlal ka-y- uts¡ā′xō aʟgā′x, ka
10. When one seer and shaking manikin he does it, and

aʟgā′tᴇlutx nikct giʟā′Xawôk. A′lta actō′ix ē′wa tᴇmēwā′lᴇma.
he gives it to one not having guardian spirits. Now they go thus [to] the ghosts.

Aʟkᴇlgᴇlgē′cgamx. Aʟktā′qamitx ka′nauwē tā′nᴇma gō
He helps him. He sees all things at

tmēmᴇlō′ctikc īta′lē qō′ʟa nikct giʟā′Xawôk. Akʟō′kᵘɪx ē′wa
the ghosts their land that one not having guardian spirits. It carries him thus

tᴇmēwā′lᴇma qaX uts¡ā′xō.
[to] the ghosts that manikin.

11. Ma′nix gō Natē′tanuē iʟā′Xanatē ikē′x ia′mkXa ē′Xtka
11. When at the Indians his soul is only one only

ʟāqᵘ nixē′lxax gē′ʟatc!a, aqiō′cgamx, nau′i t!ayā′ aʟxā′x. Ma′nix
take out he did him the sick one, it is taken, at once well he gets. When

aqiō′cgamx qix· gianu′kstx iʟā′xanatē gō Natē′tanuē aqē′tᴇlōtx
it is taken that the one having smallness his soul at the Indians it is given to him

cka mᴇ′nx·i t!ayā′ aʟxā′x. Taʟ¡, ēXt iʟā′xanatē gō tᴇmēwā′lᴇma
and a little while well he gets. Look! one his soul at the ghosts

ikē′x, aqē′ktaôx qiX ē′wa tᴇmēwā′lᴇma iʟā′xanatē iō′yama,
is, it is pursued that thus [to] the ghosts his soul arrives,

aqitᴇlō′kᵘɪamx iʟā′xanatē, nau′i aqē′tᴇlōtx nau′i t!ayā′ aʟxā′x.
it is brought to him his soul, at once it is given to him at once well he gets.

12. Ma′nix ʟkā′nax ayō′ix iʟā′xanatē, ē′wa tkamilā′lᴇq ayō′ix
12. When a chief goes his soul, thus [to] beach goes

iʟā′xanatē. Näkct ō′Xuitikc gitā′kikᴇlal tgīō′kuētē. Ma′nix pāt
his soul. Not many seers know about it. If a real

qʟā′qēwama, tcx·ī ʟgiō′kuētē ia′xkēwa ē′wa tkamilā′lᴇq.
shaman, then he knows about it there thus beach.

13. Ma′nix ē′kta aʟgiō′cgamx iʟā′xanatē ʟgōʟē′lXᴇmk
13. When something takes it his soul a person

tᴇmēwā′lᴇma ita′ktē, näkct qansi′x t!ayā′ aqʟā′x.
the ghosts their things, not ever well he gets.

14. Ma′nix ʟō′mᴇqta gē′ʟatc!a guā′nᴇsum, qoē′t nixā′xoē.
14. When he will die a sick one always high water it will be.

A′lta ʟawā′ atgē′x qō′ta tkā′owôk. Ma′nix t!ā′ya qʟā′xō
Now slowly they walk those spirits. When well he will get

gē′ʟatc!a ka guā′nᴇsum q¡ul nixā′xoē.
the sick one and always low water it will be.

15. Ma′nix aqiakʟā′ētēmitx iʟā′xanatē gē′ʟatc!a gō ikanī′m,
15. When it is placed his soul the sick one's in canoe,

ā′qiukᵘɪ ē′wa wē′kwa näkct qa′nsix t!ayā′ aqʟā′x.
it is carried thus [to] ocean not ever well he gets.

16. Aqigā′omx iʟā′xanatē gē′ʟatc!a. Aqiō′cgamx, aqiō′latcgux.
16. It is reached his soul a sick one's. It is taken, it is lifted.

Aqiō'kctx, ia'xka gō ikē'x. WiXt aqiō'cgamx, aqiō'latcgux;
It is looked at, it there it is. Again it is taken, it is lifted;

aqiō'kctx; a'lta k¡ē qaxē' qigō' nikē'x, aʟᴇ'k·imx kʟā'qēwam:
it is looked at; now nothing where as it was, he says the shaman:

"Ta'kᴇ aniōc'gam."
"Then I took it."

17. Ma'nix ʟō'mᴇqta, iʟā'Xanatē qē'xtcē aqiō'cgamx, a'lta
17. When he will be dead, his soul intending it is taken, now

t!aqē' qaX ōᵋō'lᴇptckiX nutXui'tcax. Qē'xtcē aqiōmē'tckēnᴇnx
just as that fire sparks fall down. Intending he gathers it up

qigō ayutXuī'tcax, aʟᴇ'k·imx kʟā'qēwam: "Näkct taʟ¡ t!ayā'
where it fell down, he says the shaman: "Not behold! well

nētx."
I make him."

18. Ma'nix ʟō'mᴇqta, iʟā'Xanatē ka-y- iā'pik nē'xalax. Ma'nix
18. When he will die, his soul and its being heavy is on it. When

t!ā'ya qʟā'xō giʟā'Xanatē ka kullku'll nēxā'x.
well he will be made the one having a soul and light it gets.

19. Ma'nix tgigᴇ'nXautē ikanā'tē tᴇmēwā'lᴇma, a'lta ēmā'cᴇn
18. When they watch it a soul the ghosts. then a deer

aʟgiā'x ʟā'qēwam. Aʟgiō'kux, nēxᴇ'nkux. Atgē'kta-ôx tᴇmēwā'lᴇma;
he makes it the shaman. He sends it, it runs. They pursue it the ghosts;

aqēē'taqʟax qix· ikanā'tē. Ayoxoē'yumqtx tᴇmēwā'lᴇma qix·
it is left that soul. They forget it the ghosts that

ikanā'tē. Anā'ʟ¡lā'lax aʟkʟā'x ʟā'qēwam. ʟā'xlax aʟktā'x
soul. Deceive he does them the shaman. Fool he does them

tᴇmēwā'lᴇma ka aʟgiō'cgam qix· ikanā'tē. Atcᴇ'ltaqʟ'ax,
the ghosts and he takes it that soul. They left it

tᴇmēwā'lᴇma.
the ghosts.

20. Ma'nix iā'q¡atxala, aʟkᴛkᴇm'ʟō'lᴇxa-itx, a'lta giʟā'kikᴇlal,
20. When he is bad, he is evilly disposed against him, now a seer,

a'lta aʟxaʟk¡umʟuwā'kōtsgōx. Alā'xti ʟ¡ap aʟkʟā'x ʟā'qxôio. ʟāq
now he watches for him. Next find he does him sleeping. Take out

aʟgē'ʟxax iʟā'xanatē. A'lta aʟguipcō'tetᴇmx gō tmēmᴇlō'ctike
he does it his soul. Now he hides it everywhere at corpses

atgᴇ'tgiX, ia'xkatē aʟgiō'tkᴇX. Anā'2 gō igē'mᴇXatk ikanī'm; anā'
they are, there he puts it. Sometimes at put up as burial canoe; sometimes

gō iā'q¡atxala ilē'ē aʟgiō'tqx, anā' gō kē'kXulē t!ōʟ, anā gō
in bad ground he puts it, sometimes at under house, sometimes at

yumā'inx· tᴇ'mᵋᴇcX. A'lta ē'ʟatc!a nixā'tᴇlax qō'ʟa giʟā'Xanatē.
rotten wood. Now his sickness comes to be on him that the one having the soul.

Aqʟᴇlgē'mᵋimtōmx ʟē'Xat qʟā'qēwam. Aqʟgē'la-it gē'ʟatc!a,
He is paid one shaman. They try to cure him the sick one,

aqiᴇ'lkᴇlax iʟā'Xanatē. "Ō'kuk ʟā'qēwam ikē'x imē'Xanatē."
it is looked for his soul. "At that shaman is your soul."

A'lta aqiu'Xtkinax iʟā'Xanatē. ʟ¡ap aqiā'x gō tmēmᴇlō'ctike.
Now it is searched for his soul. Find it is done at the corpses.

Ixᴇlō'ima ʟ¡ap āqiā'x gō iā'q¡atxala ilē'ē. Ixᴇlō'ima ʟ¡ap aqiā'x
Another find it is done in bad ground. Another one find it is done

gō gē'gula t!ōʟ. Aqiō'cgamx. Ixᴇlō'ima ʟ¡ap aqiā'x gō yumā'inx·
at under the house. It is taken. Another one find it is done at rotten

tᴇ'mᵋᴇcX. Ixᴇlō'ima ʟ¡ap aqiā'x, gō kᵘcā'xali ikē'x. Aqiō'cgamx·
wood. Another one find it is done, at above it is. It is taken.

Ma'nix iaXkiā'lkuil qix· ikanā'tē, t!ayā' aqʟā'x gē'ʟatc!a. Ma'nix
When its being well that soul, well he is made the sick one. When

ā'nqatē atcā'yax iLā'Xawôk kLā'qēwam, a'lta aLō'mEqt qō'La
already he ate it his spirit the shaman's then he dies that
LgōLē'lXEmk qō'La giLā'Xanatē.
person that having the soul.

21. Ma'nix aqLgElō'kux qLā'qēwam LgōLē'lXEmk, qantsī'x·
21. When it is sent to him a shaman a person, how many
Lā'yana iqauwik¡ē'Lē, näkct La'kcta Lgē'tqEmt, aqLō'lXamx:
fathoms long dentalia, not who knows it, he is told:
"Iā'Xanate Lāqᵘ mēxā'xō x·ix·ī'x·." AqLō'gux qLā'qēwam,
"His soul take out do it this one's." It is sent to him the shaman,
aqLaLgElō'kux LgōLē'lXEmk. Pā'nic aqē'tElax ēqauwik¡ē'Lē, anā'
he is sent to him a person. Secretly paying they are done to him long dentalia, sometimes
Lᵋā'gil pā'nic aqLE'tElax qLā'qēwam. A'lta nau'itka Lāqᵘ aLgō'Lxax
a woman secretly paying she is done to him the shaman. Now indeed take out he does it
iLā'Xanatē qō'La aqLaLgElō'kux. ALō'mEqtx qō'La aqLaLgElō'kux.
his soul that one to whom he was sent. He dies that one to whom he was sent.
Ma'nix atauwē'xix·itx Lā'colal qō'La Lō'mEqtx, aqa'LgEloē'xax
When they learn about it his relatives that dead one's, somebody goes to take him
qLā'qēwam, aqLā'waᵋox, manē'x nōxō'x tkatā'kux. Ma'nix nēkct
the shaman, he is killed, learning his secret they do their mind. When not
aqLā'waᵋox ka ō'Xuit Lā'ktēma aLktō'tx; ma'nix Lā'la-ētix·
he is killed and many his goods he gives them away; if his slaves
qLā'qēwam ka Lla'ētix· aLkLō'tx ka näkct aqLā'waᵋôx. AqLō'lXam
the shaman and his slave he gives him away and not he is killed. He is told
aLxalawi'tXuitx.
he has not done it [it is forgiven].

22. Ä'ka wiXt pāt wuq¡ qLā'qēwam. Ma'nix xāx aLkLā'x
22. Thus also really strong shaman. When observe he does her
Lā'k·ikala gō Lqoā'lipx·, a'lta tqē'wam aLkLā'x. GiLā'kiLatEniL
his wife at a youth, now sending disease he does it. He shoots much
tiō'LEma ttc!ā'ma qlktuLā'tEniL. Ä'ka wiXt ma'nix aqLaLgElō'kux
supernatural sickness who knows to shoot much. Thus also if he is sent to him
LgōLē'lEXEmk, aqtä'tElōtx tktē'ma. Pā'nic aqtE'tElax. Anā'
a person, they are given to him goods. Secretly paying he is done. Sometimes
ēqauwik¡ē'Lē pā'nic aqē'tElax, anā' Lᵋā'gil pā'nic aqLE'tElax.
long dentalia secretly paying he is done, sometimes a woman secretly paying he is done.
Tqä'wam aLkLā'x LgōLē'lEXEmk. Manē'x nōxō'x tkatā'kux,
Sending disease he does it a person. Knowing his secret they do their minds,
aqLā'waᵋôx qLā'qēwam. AtkLā'waᵋôx Lā'cōlal qō'La tqē'wam
he is killed the shaman. They kill him his relatives that sending disease
kLkLā'x. Ma'nix L¡ap aqtā'x ttc!ā'ma gō gē'Latc!a aqLElgē'm'ētox
who did it. If find it is done the disease in the sick one he is paid
pāt qLā'qēwam. Lā'qLaq aLktā'x qō'ta ttc!ā'ma. Qoā'nEm Lāq
a real shaman. Take out he does it that sickness. Five take out
aLktā'x qō'ta ttc!ā'ma ka ēXt ē'Lan. L¡pāq aLxā'x gē'Latc!a.
he does it that sickness and one rope. Recover he makes him the sick man.
Ma'nix aqL¡Lā'tapax qō'ta ttc!ā'ma, ma'nix ka'nauwē aqL¡Lā'tapax
If it goes through him that sickness, when all it goes through him
qō'ta ttc!ā'ma ka cka ōqoä'kElax ka aLō'mEqtx gē'Latc!a.
that sickness then and it is discovered and he dies the sick one.

23. Ma'nix Lāq aqiā'x qix· ē'tc!a iō'LEma, a'lta aqLō'cgam gō
23. When take out it is done that sickness supernatural, now it is taken in

| Lā'kcia | qLā'qēwam. | Ōguē' | aLktā'x | Lā'kcia, | mā'nix | L¡ux | naxā'x | Xak |
|---|---|---|---|---|---|---|---|---|
| his hands | the shaman's. | Folded | he makes them | his fingers, | when | come out | it does | that |

| ōᵋōxgE'qxun | uLā'kcia | ayō'pax | qix· | iō'LEma. | Ma'nix | aLgiō'cgam | qix· |
|---|---|---|---|---|---|---|---|
| its eldest daughter [thumb] | his hand | it goes out | that | supernatural thing. | When | he takes it | that |

| iō'LEma | qLā'qēwam, | aqLō'cgamx | gō | Lā'ᵋowit, | aqLō'cgamx | gō |
|---|---|---|---|---|---|---|
| supernatural thing | the shaman, | he is taken | at | his legs, | he is taken | at |

| Lā'potitk, | aqLō'cgamx | Xukᵘ | iLā'kōtcX. | A'lta | aqLō'latcgux. |
|---|---|---|---|---|---|
| his forearms, | he is taken | there | his back. | Now | he is lifted. |

| AqLā'lōtgax | Ltcuq | ōᵋomē'cx. | Q¡oā'p | qō'La | Ltcuq | ka | nixtckō'x | qix· |
|---|---|---|---|---|---|---|---|---|
| It is put into it | water | kettle. | Near | that | water | and | it escapes | that |

| iō'LEma. | Gō | atkLā'taxitx | tê'lx·am. | Tcä'2xē | aqiō'kLx, | a'lta | L¡EmE'n |
|---|---|---|---|---|---|---|---|
| supernatural thing. | Then | they fall down | the people. | Several times | it is carried to the water, | now | soft |

| aqiā'x, | L¡EmE'n | aqiā'x | gō | Ltcuq. | Ts!Es | nēxā'x | iō'LEma. | A'lta |
|---|---|---|---|---|---|---|---|---|
| it is made, | soft | it is made | in | the water. | Cold | gets | the supernatural thing. | Now |

| aqiō'kumanEmx. | Ana'2-y- | ilä'q¡am, | anā'2-y- | uLxō'tē | LEla'lax, | anā'2 |
|---|---|---|---|---|---|---|
| it is looked at. | Sometimes | a wolf, | sometimes | its claws | a bird, | sometimes |

| LgōLä'lEXEmk | Lmē'mElōst | iLā'Xamōkuk. | Aqiā'x | LgōLē'lExEmk. |
|---|---|---|---|---|
| a person | a dead one | its bones. | It is made | a person. |

| 24. | Ma'nix | qoā'nEm | uyā'k¡auk¡au | qix· | iō'LEma | ka | Lō'ni | Lq¡up |
|---|---|---|---|---|---|---|---|---|
| 24. | When | five | murderer | that | supernatural thing | then | three times | cut |

| ē'wa | ē'nata | iā'pōtē, | mô'kcti | Lq¡up | iau'a | ē'natai. | Ma'nix | kstō'Xtkin |
|---|---|---|---|---|---|---|---|---|
| thus | one side | his arm, | twice | cut | here | other side. | When | eight |

| uyā'k¡auk¡au | iō'LEma, | qoä'nEmi | Lq¡up | iau'a | ē'natai; | Lō'ni | Lq¡up |
|---|---|---|---|---|---|---|---|
| murderer | the supernatural thing, | five times | cut | here | on one side; | three times | cut |

| iau'a | ē'natai. | Ma'nix | itcä'Lēlam | uyā'k¡auk¡au, | qoā'nEm | ē'wa |
|---|---|---|---|---|---|---|
| here | on the other side. | When | ten | murderer, | five times | thus |

| ē'nata | iā'potē, | qoā'nEmē | iau'a | ē'nata | iā'potē. |
|---|---|---|---|---|---|
| one side | his arm, | five times | there | on the other side | his arm. |

| Ma'nix | Lāqᵒ | aqiā'x | iō'LEma, | Lāqᵒ | aLgiā'x | qLā'qēwam. | AqLō'cgamx. |
|---|---|---|---|---|---|---|---|
| When | take out | it is done | the supernatural thing, | take out | he does it | the shaman. | It is taken, |

| aqLō'latcgux. | Q¡oā'p | qaX | ōᵋōmē'cX | Lā'kcia | ka | atcLō'kctx | qō'La |
|---|---|---|---|---|---|---|---|
| it is lifted. | Near | that | kettle | his hand | and | he sees it | that |

| Ltcuq | x·ix· | iō'LEma, | L¡Ex | acxā'lax | ōᵋōmē'cX. | WiXt | aqō'cgamx |
|---|---|---|---|---|---|---|---|
| water | this | supernatural thing, | burst | it does | the kettle. | Again | it is taken |

| ā'gōn | ōᵋōmē'cX. | Ma'nix | tEll | aLxā'x | qLā'qēwam | aqLō'lXam | Lē'Xat |
|---|---|---|---|---|---|---|---|
| another | kettle. | When | tired | he gets | the shaman | he is told | one |

| qLā'qēwam: | "AngE'tcim | Xau | ōnā'Lata | gō | tgE'kcia." | A'lta | aLgō'cgamx |
|---|---|---|---|---|---|---|---|
| shaman: | "Strike me | that | rattle | on | my hands." | Now | he takes it |

| qLā'qēwam | unā'Lata; | aqaLgE'lltcim | gō | Lā'kcia | qō'La | iō'LEma |
|---|---|---|---|---|---|---|
| a shaman | a rattle; | he is struck | on | his hands | that | supernatural thing |

| aqLiō'ktcan. | L¡lE'pL¡lEp | nôxō'x | Lā'kcia, | L¡EmE'n | aLgiā'x | qix· |
|---|---|---|---|---|---|---|
| it is held. | Under water | they are | his hands, | soft | he makes it | that |

| iō'LEma | gō | Ltcuq. | KanEmqoā'nEm | Lāq | aLktā'x. | Nau'i | nuxō'LElEx |
|---|---|---|---|---|---|---|---|
| supernatural thing | in | water. | Five together | take out | he does them. | At once | they burn |

| Lā'kcia. | Ā'ēlaxta | ē'Lan | Laqᵒ | aLgiā'x; | a'lta | aqLgElgē'cgamx, | anā'2 |
|---|---|---|---|---|---|---|---|
| his hands. | Later on | the rope | take out | he does it; | now | he is helped, | sometimes |

| aLō'nikc | Lā'qᵒ | atgiā'x | ē'Lan, | anā' | amô'kctikc. | Ma'nix | ō'Xuitikc |
|---|---|---|---|---|---|---|---|
| three | take out | they do it | the rope, | sometimes | two. | When | many |

| qtgā'qēwama | ka | alā'ktikc | Lāqᵒ | atgī'ax | ē'Lan. | Lāqᵒ | aqē'Lxax | ē'Lan |
|---|---|---|---|---|---|---|---|---|
| shamans | then | four | take out | they do it | the rope. | Take out | it is done | the rope |

qō'ʟa tqē'wam kʟkēx. A'lta atgixk¡ā'x qix· ē'ʟan qtgā'qēwama.
that sending disease who did him. Now they pull at both ends that rope the shamans.

Aqʟō'lXamk ʟgōʟē'lᴇXᴇmk: "Ai'aq ʟq¡u'pʟq¡up ē'txa." Aʟō'tXuitx
He is told a person: "Quick cut do it." He stands

nēkct giʟā'Xawôk, aʟgō'cgamx ā'qoa-iʟ ōqewē'qxē. ʟq¡up aʟgī'āx
not having a guardian spirit he takes it a large knife. Cut he does it

gō nōxo-iā'yak tgā'kcia qō'tac tê'lx·am. Näkct ē'kta ʟq¡up nēxā'x.
at between them their hands those people. Not anything cut he does.

Ma'nix ʟᵋā'gil ʟōc, iʟā'Xawôk, aʟgō'cgamx itcanō'kctX ōqēwē'qxē,
When a woman there is, her guardian spirit, she takes it its smallness knife,

cka goyē' aʟgiā'x nōxo-iā'yak tgā'kcia qtgā'qēwama. Aʟgigē'ʟqꓕaôx
and thus she does it between them their hands the shamans'. She pierces it

qix· ē'ʟan. Wax aʟxā'x ʟᵋā'owilqt. Tcä'2xē aʟgigēʟqꓕaôx. Kopä'2t
that rope. Pour out it does blood. Several times she pierces it. At an end

wax aʟxā'x qō'ʟa ʟᵋā'owilqt. A'lta ōqo-iwē'qxē aqaʟgᴇ'lltcimxax
pour out it does that blood. Now knife he is hit

qō'ʟa tqē'wam kʟkʟāx ʟgōʟē'lᴇXᴇmk. Ma'nix ōkulai'tanᴇma
that sending disease who did it the person. If arrows

itca'k·ilx·tcō aqa-ilgā'maltᴇmx qix· ē'ʟan ka-y- ōkulaī'tanᴇma
their heads it is struck often that rope then arrows

aqaʟgᴇ'lltcimx. Itcā'maᵋ aqē'tᴇlax qigō aqʟā'waᵋôx.
it is hit. Shooting him he is done as he is killed.

25. Ma'nix tgᴇ'ʟqta tgā'ʟan aqtā'wix qō'ta ttc!ā'ma ka
25. When long their ropes are made those diseases and

iō'ʟqtē nikct ē'ʟatc!a nixā'tᴇlax, qō'ʟa tqē'wam aqʟā'x.
long time not his sickness comes to be on him, that sending disease is done to him.

Tcx·ī-y- ē'ʟatc!a nixā'tᴇlax. Ma'nix tgᴇ'tsk¡ta tgā'ʟan aqtā'wix
Then his sickness comes to be on him. If short their ropes are made

qō'ta ttc!ā'ma, qoä'nᴇmi aʟā'-ō-ix ka ē'ʟatc!a nixā'tᴇlax,
those diseases, five times sleeps and his sickness comes to be on him,

anā' txā'mē aʟā'-o-ix.
sometimes six times sleeps.

26. Ma'nix aʟō'mᴇqtx ʟkā'nax ʟā'Xa, a'lta aʟkʟō'gux ʟā'qēwam.
26. When it is dead a chief his child, now he is sent for a shaman.

Gō ʟē'Xat ʟkā'nax ʟā'Xa tqē'wam aqʟā'x. ʟkatō'mē aʟkʟā'x
At one chief his child sending disease it is done. Taking revenge on his relatives it is done

ʟē'Xat ʟkak¡ᴇmā'na ʟā'Xa. Pā'nic aʟkʟā'x ʟā'qēwam. Ma'nix
one chief his child. Secretly paying he is done the shaman. When

aʟᴇlā'xo-ix·itx ʟā'XatakoX wiXt aqʟᴇ'nk¡ēmᴇnakox. ʟā'wuX
they know it his mind again it is taken revenge on him. His younger brother

tqē'wam aqʟā'x qō'ʟa ʟkā'nax. Mā'nix atᴇlā'xo-ix·itx qō'ʟa
sending disease it is done that chief. When they know him that

ʟē'Xat ʟkā'nax, anā' aqʟā'waᵋôx qō'ʟa qʟā'qēwam. Ē'Xtᴇma-ē-y-
one chief, sometimes he is killed that shaman. Sometimes

aqʟā'waᵋôx ʟā'icX qō'ʟa ʟkā'nax. A'lta-y- ukumā'ʟa-it naxā'x.
he is killed his relative that chief's. Now a family feud it becomes.

Qiā'x iqagē'niak ayō'Xuix, tcx·ī-y- uxō't!aya nôxō'x. Atcä'2xikc
If paying blood fine they make each other, then at peace they become. Several

aqtōtē'nax, tcx·ī-y- uxō't!aya nôxō'x.
they are killed, then at peace they become.

27. Ma'nix acxtē'nax nikct giʟā'Xawôk k¡a qʟā'qēwām ka
27. When they are angry against each other not having guardian spirits and shaman then

| ʟqē′wam | aʟkʟā′x | ka | aqʟā′waᵋôx | qʟā′qēwam. | Ma′nix | ō′Xuē |
|---|---|---|---|---|---|---|
| sending disease | he does it | then | he is killed | the shaman. | When | many |

| ʟā′ktēma | ka | akʟktō′tx | ʟā′ktēma, | ō′Xuē | aʟktō′tx | ʟā′ktēma | ka |
|---|---|---|---|---|---|---|---|
| his dentalia | and | he gives them away | his dentalia, | many | he gives them away | his dentalia | and |

| näket | aʟā′waᵋôx, | aʟxaluwᴇ′txuitxax. | Ma′nix | aqʟᴇ′ʟxcgamx |
|---|---|---|---|---|
| not | they kill him | they forgive him. | When | it is taken away |

| ʟā′k·ikala | pā′nic | aʟkʟā′x | qʟā′qēwama. | Tqē′wam | aqᴛā′x | qō′ʟa |
|---|---|---|---|---|---|---|
| his wife | secretly paying | he is done | the shaman. | Sending disease | it is done to him | that |

| ʟᴇ′k·ala. | Anā′ | qō′ʟa | ʟᵋā′kil | tqē′wam | aqʟā′x. | Ma′nix | aqʟō′cgamx |
|---|---|---|---|---|---|---|---|
| man. | Sometimes | that | woman | sending disease | it is done to her. | When | she is taken |

| ʟā′pʟᵋau | gō | kulā′yi, | pā′nic | aʟkʟā′x | qʟā′qēwam, | aʟō′mᴇqt | qō′ʟa |
|---|---|---|---|---|---|---|---|
| a dead relative's wife | to | far, | secretly paying | he is done | the shaman, | she dies | that |

| ʟᵋā′kil; | anā′ | qō′ʟa | ʟᴇ′k·ala | aʟō′mᴇqtx. | Ma′nix | ō′Xuē | ʟā′ktēma |
|---|---|---|---|---|---|---|---|
| woman; | sometimes | that | man | dies. | When | many | dentalia |

| ʟᵋā′kil, | aʟō′mᴇqtx | ʟā′xk'un, | pā′nic | aʟkʟā′x | qʟā′qēwam, |
|---|---|---|---|---|---|
| a woman, | he dies | her elder brother, | secretly paying | she does him | a shaman |

| aʟktᴇ′tᴇlutx | ʟā′ktēma, | tqē′wam | aqʟā′x | ʟē′Xat | ʟkā′nax. |
|---|---|---|---|---|---|
| she gives them to him | dentalia, | sending disease | it is done | one | chief. |

| Aʟkʟktō′mitx | ʟā′xk'un. | Anā′ | aʟōlē′mxa-itx | ʟᵋā′kil | gō | qʟā′qēwam. |
|---|---|---|---|---|---|---|
| She takes revenge on a relative of his murderer | her elder brother's. | Sometimes | she is married | a woman | to | the shaman. |

| ʟxā′pᴇnic | aʟxā′x. | Nau′itka | aʟkʟō′gux | ʟā′k·ikala. |
|---|---|---|---|---|
| Giving herself in payment secretly. | she does. | Indeed | she sends him | her husband. |

| 28. Ma′nix | nugō′tcxᴇmx | qtgā′qēwama, | ma′nix | aʟᴇ′k·imx: | "Nai′ka |
|---|---|---|---|---|---|
| 28. When | they sing | the shamans, | when | he says: | "I |

| iā′qoa-iʟ | itci′Xawôk," | ka | aqʟō′k'uaketx | ʟē′Xat | qʟā′qēwam. | Ma′nix |
|---|---|---|---|---|---|---|
| a great one | my guardian spirit," | then | he is tried | one | shaman. | When |

| nau′itka | iʟā′Xawôk | qē′xtcē | äqiʟgᴇ′ltcim | iō′ʟᴇma. | Aqʟō′kʟpax. |
|---|---|---|---|---|---|
| indeed | he has a guardian spirit | intending | he is hit | supernatural thing. | He is missed. |

| ʟᴇ′gun | ʟē′Xat | ʟā′qēwam | aʟkʟō′k'uaketx, | wiXt | aqʟō′kʟpax. |
|---|---|---|---|---|---|
| Another | one | shaman | is tried, | again | he is missed. |

| Atcä′xikc | tgā′qēwama | qē′xtcē | atkʟō′k'uwaketx, | näket | iʟā′maᵋ |
|---|---|---|---|---|---|
| Several | shamans | intending | they try him, | not | shooting him |

| aqä′tᴇlax. | Aqʟō′lXamx: | "Ō | nau′itka | taʟ! | tiā′qēwam." | Ma′nix |
|---|---|---|---|---|---|---|
| it is done to him. | He is told: | "Oh, | indeed, | behold, | he is a shaman." | When |

| kā′ltac | iʟā′yuʟ!l | qʟā′qēwam, | aqʟō′k'uaketx, | ā′nqatē | iʟā′maᵋ |
|---|---|---|---|---|---|
| to no purpose | he bragging | a shaman, | he is tried, | already | shooting him |

| aqä′tᴇlax. | Ma′nix | ʟt!ō′xoyal | aʟᴇ′ktcxᴇmx, | qē′xtcē | tqē′wam | aqʟā′x, |
|---|---|---|---|---|---|---|
| he is done with it. | When | a strong man | sings, | intending | sending disease | it is done, |

| näket | qa′nsix | iʟā′maᵋ | aqä′tᴇlax. | Ma′nix | aʟᴇ′k·imx: | "Nai′ka |
|---|---|---|---|---|---|---|
| not | ever | shooting him | he is done with it. | When | he says: | "I |

| nt!ō′xoyal," | aʟᴇ′ktcxamx, | tqē′wam | aqʟā′x, | ā′nqatē | aʟō′mᴇqtx. |
|---|---|---|---|---|---|
| I am a strong man," | he sings, | sending disease | it is done to him | already | he is dead. |

| 29. Ma′nix | ē′ʟatc!a | atcē′tᴇlax | iʟa′Xawôk, | a′lta | aqʟō′lXam |
|---|---|---|---|---|---|
| 29. When | his sickness | he makes it on him | his guardian spirit, | then | he is told |

| qʟā′qēwam: | "Ō | tgt!ō′kti | migᴇltcxᴇmā′ya." | Aqʟᴇlgē′mimtōmx |
|---|---|---|---|---|
| the shaman: | "Oh, | good | you sing for him." | He is paid for it |

| qʟā′qēwam. | A′lta | aqʟgᴇ′ltcxamx | qō′ʟa | gē′ʟatc!a, | iʟā′Xawôk |
|---|---|---|---|---|---|
| the shaman. | Now | somebody sings for him | that | sick one, | his guardian spirit |

ē′Latc!a atcē′tElax. A′lta t!ayā′ aLE′ktcxamx. Ma′nix näket t!ayā′
his sickness he made it to be on him. Now well he sings. When not well

aqiā′x ka aLō′mEqtx. Ä′ka Lᵋā′kil, ä′ka LE′k·alā.
he is made then he dies. Thus a woman, thus a man.

30. Ma′nix aLE′xk’uwôkctx qLā′qēwam, tqē′wam aLgā′x
30. When he tries himself a shaman, sending disease he does it

ōᵋlE′m. Nau′i LEx acxā′lax ugō′ᵋlEm. Kanauwē′2 nutXo-ī′tcax
bark. At once burst it does on it its bark. All it falls down

ugō′ᵋlEm. ALxLō′lExa-itx: “Ō tgE′qēwam tEnxā′lax.” Ma′nix gō′yē
its bark. He thinks: “Oh, my shaman’s power is on me.” When thus

iā′ap ē′maktc ōc utcaktcā′k, tqē′wam aLgā′x Lā′qēwam. Nau′i
on top of spruce is an eagle, sending disease he does it the shaman. At once

noē′luktcux. PāL ē′tcaqL Lᵋā′owilqt. ALxLō′lEXa-it: “Ō tgE′qēwam
it falls down. Full its beak blood. He thinks: “Oh, my shaman s power

tEnxā′lax.”
is on me.”

31. Ma′nix iā′q¡atxala nē′xElax igō′cax, a′lta aqiLgElō′kux
31. When its badness comes to be on it the sky, now he is asked

giLā′Xawôk it!ō′ktē, iau′a maLna′ giLā′Xawôk, a′lta aLgigE′ltcxamx.
one having a guardian spirit a good one, then seaward having a guardian spirit, now he sings for it.

ALE′k·imx iō′kuk ōᵋō′Lax ka tciumā′Lxa-ē, aLE′k·imx giLā′Xawôk.
He says there sun and it will become clear, he says the one having a guardian spirit.

Ma′nix iō′Lqtē iā′q¡atxala ixElā′xō igō′cax ka aLE′k·imx: “Q¡E′lq¡El
When long time its badness will be on it the sky and he says: “Too difficult

igō′cax, Lx xā′oqxaL ē′tolē ixā′xō. Lāx nikLā′ko-it.”
the sky, probably cannot clear weather it will be. Unable I am to do it.”

32. Ma′nix iLā′maᵋ nixā′tElax LgōLē′lEXEmk aqL’Elgē′mēmtōmx
32. When shooting him it is done to him a person he is paid

Lt!ō′xoyal. “Tgt!ō′kti milmē′ctxa imē′Xawôk.” A′lta nau′itka
a strong man. “Good you loan him your guardian spirit.” Now indeed

wāx aLkLE′Lgax Ltcuq giLā′maᵋ. A′lta aL’E′llpax Lᵋā′qauwilqt,
pour out he does it water on the one who is shot. Now it squirts out his blood,

ka′nauwē Lāq° aLxā′Lxax. ALE′k·imx Lt!ō′xoyal: “Ma′nix t!ā′ya
all come out it does. He says the strong man: “When well

niā′xō, ka-y- ikEnuakcō′ma ixā′xoya.” Nau′itka cka mä′nx·i k¡ā
he will get, then thunder it will do.” Indeed and a little while quiet

aLxā′x ka-y- ikEnuakcō′ma nēxā′x. ALE′k·imx: “Mô′kctē qiltcimā′ō-y-
it is and thunder it does. He says: “Twice it will be heard

ikEnuakcō′ma,” aLE′k·imx Lt!ō′xoyal.
thunder,” he says the strong man.

33. Ma′nix naLē′La-itx ōkulai′tan giLā′maᵋ ka aqLō′cgam
33. When it is in him an arrow the one who is shot and he is taken

qLā′qēwam kLgē′mēmtōmx giLā′XaXana, ka aLgiLgXā′naôX,
a shaman who is paid one who sucks, then he sucks it out,

Lāq° aLgā′x ōkulai′tan giLā′XaXana.
take out she does it the arrow the one who sucks.

34. Ma′nix iLā′maᵋ nixā′tElax Lt!ō′xoyal, aqLō′tXuitgux
34. When shooting him it is on him a strong man, it is made ready

Lk¡ā′ckc. Ōnuā′LEma aqa′tElax gō Lctā′xōst, anā′ Lqā′LXatcX
a child. Red paint is made on it on his face, sometimes coal

aqLE′tElax. K¡au aqLā′x LE′Laqcō gō-y- ōLā′tcpuX; anā′
is made on it. Tie it is done his hair on his forehead; sometimes

| | | | | | | |
|---|---|---|---|---|---|---|
| amò′kctikc | aqtō′tXuitcgux. | Wāx | aqLE′Lgax | Ltcuq | i′Lā′maᵋ | 1 |
| two | are made ready. | Pour out | it is done | water | shooting him | |

| | | | | | | |
|---|---|---|---|---|---|---|
| Lt!ō′xoyal, | Lāqº | naxā′Lxax | ōkulai′tan. | Ma′nix | amô′kctikc | 2 |
| the strong man, | take out | it is done | the arrow. | When | two | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| aLktā′qamitx, | Lē′Xat | Lᵋā′gil, | Lē′Xat | LE′k·ala. | E′wa | tā′nata | 3 |
| look after him, | one | a woman, | one | a man. | Thus | on one side of | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| t!ōL | Lᵋā′gil | aqLō′tx·Emitx; | aLkLō′cgamx | Lk¡ē′wax | Lᵋā′gil; | ē′wa | 4 |
| the house | a woman | she is placed; | she takes it | a torch | the woman; | thus | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ē′nata | iLā′potē | igilxEmalā′lEm | aLgiō′cgamx. | Ē′wa | tā′nata | t!ōL | 5 |
| other side | her arm | a rattle | she takes it. | Thus | on other side of | the house | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| LE′k·ala | aLkcō′cgamx | [aq]cē′LōtElk. | Gō | kᵘcā′xali | t!ōL | aLō′La-it | 6 |
| a man | he takes it | a whistle. | At | above | the house | there is | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| LE′k·ala, | Lā′xka | wāx | aLkLE′Lgax | Ltcuq | qō′La | giLā′maᵋ. | 7 |
| a man, | he | pours out | he does it | the water | [on] that | the one who is shot. | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| A′lta | Lāqº | ā′Lxax | Lā′qauwilxt | kanauwē′2 | giLā′maᵋ | Lt!ō′xoyal. | 8 |
| Now | come out | it does | his blood | all | the one who is shot | the strong man. | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Ma′nix | k¡ē | Lt!ō′xoyal | gō | ēXt | ē′lXam, | ka | aqLgē′mēmtōmx | 9 |
| When | no | strong man | in | one | town | then | he is paid | |

| | | | | | | |
|---|---|---|---|---|---|---|
| giLā′XaXana | ka | aLgiLkXā′nan′Emx | giLā′maᵋ. | Lā′qLaq | aLkLE′Lxax | 10 |
| one who sucks | and | he sucks him | the one who is shot. | Take out | he does it | |

| | |
|---|---|
| Lā′qauwilqt. | 11 |
| his blood. | |

*Translation.*

1. The seers go to the ghosts [the souls of the deceased]. When three go, one having a strong guardian spirit is placed first, another one last. One having a less powerful guardian spirit is placed in the middle. When four seers go, the two lesser ones are placed in the middle. A strong seer goes in front, another one behind. They pursue the soul of a sick chief. When the trail [which they follow] begins to be dangerous, the one in front sings his song. When a danger approaches from the rear, the one behind sings his song. In the evening when it begins to grow dark they commence the cure of the sick person. When the morning star rises they reach his soul. They take it, and the guardian spirits of the seers return. Sometimes they stay away one night, sometimes two. Then they give the sick person his soul and he recovers.

2. When the seers pursue the soul of a sick person and it takes the trail to the left, the seers say: "Behold, he will die." When it takes the trail to the right they say: "We shall cure him."

3. The spirits of the seers reach the hole in the ground where the souls of the deceased always drink. When the soul of the sick one has drunk at that water, then he cannot get well. Even if all the shamans try to cure him they cannot make him well.

4. They find a soul that has drunk of the water. They take it. It is large. The spirits of the seers return. When they bring it near the country of the Indians it begins to grow smaller. Then these men who know how to cure people say: "Perhaps he will die to-morrow."

It gets day. They try to give him his soul. It does not fill his body and he must die. His soul has become too small.

5. When the seers go and their spirits arrive at the water in the country of the ghosts, and the soul of the sick one is still far from their town, and they have not given him food, then the seers say: "Oh, we shall make him well, the ghosts have not given him food." And indeed their spirits take the soul and return. Even if the person is very sick and they give him his soul, he revives at once.

6. Again the ghosts carry away a soul. The person faints at once; his legs tremble. Then the seers are paid and drive away the ghosts. The soul which they carried away sees the ghosts. He knows part of them; another part he does not know. Only those he knows who died not long ago. The spirits of the seers reach the soul which was carried away and turn it round. At once the sick one recovers; he gets well.

7. When the ghosts carry a soul away and no seer is present [to recover it], when the soul has been away a night, the person who fainted remains dead. Sometimes when it has been away two nights he remains dead.

8. When the soul of a sick person goes to the ghosts, the seers pursue it. If it has already been taken into the house, it cannot be recovered. The spirits of the seers cry and return.

9. When a horse is seen in the country of the ghosts and it is not taken back it dies after a few days. When it is taken back it does not die. Just so a person. When a person is well, but his soul is seen in the country of the ghosts and it is not taken back he must die within a short time. Just so a canoe. When the ghosts carry away a canoe and the seers do not bring it back it will be broken.

10. When a seer wants to shake his manikin [a figure made of cedar bark] he gives it to somebody who has no guardian spirit. Now they go to the ghosts. He helps him. Now this person sees everything in the country of the ghosts. The manikin carries him there.

11. When only one soul leaves the body of the sick person, when it remains in the country of the Indians and it is taken, then the sick person recovers at once. When the lesser soul of a person is caught in the country of the Indians and is given back to the person, he recovers after a short time. A soul is in the country of the ghosts; the spirits of the seers pursue it and reach it when it arrives at the ghosts. They bring it back, return it to the sick person, and he recovers.

12. When the soul of a chief leaves his body it goes to the beach. Not many seers know about it; only strong shamans know how it goes to the beach.

13. When a soul has taken anything that belongs to the ghosts, the sick one can not recover.

14. When a sick person will die, it is always high water. Then the spirits of the seers walk slowly. When the sick one will recover it is always low water.

15. When the soul of a sick person is placed in a canoe and this is carried out into the ocean, the sick one can not recover.

16. The spirits of the seers reach the soul of a sick person. They take it and lift it. They look at it and seize it again. They look again and it has disappeared; then the shaman says that he has taken it.

17. When they try to take the soul of a sick person and sparks fall down, he will die. It seems just like a firebrand. They try to gather the sparks up. Then the shaman says: "Behold, I shall not cure him."

18. When a person will die, his soul is heavy; when he will recover, it is light.

19. When the ghosts watch a soul then the shaman makes a deer. He sends it and it runs away. The ghosts pursue it and leave the soul. They forget it. Thus the shaman deceives them and takes back the soul which the ghosts had left.

20. When a seer is evilly disposed against a person, he watches for him. At last he finds him asleep. Then he takes out his soul and hides it near a corpse, in a canoe burial, in a thorny place, under a house or in rotten wood. Then the owner of the soul falls sick. A shaman is paid to look for the soul and to cure him. He says: "Oh, that shaman has your soul." They search for it and find it in the country of the ghosts, or in a thorny place, under a house, or in rotten wood, or somewhere in the air. He takes it. When the soul is still hale and well, the sick one will recover. When the shaman's spirit has begun eating it, the owner of the soul must die.

21. Somebody sends, unknown to anybody, a string of large dentalia several fathoms long to a shaman, and asks him [through his messenger]: "Take the soul of that person out of his body." He gives in payment to him, secretly, long dentalia or a woman. Then he takes out the soul of the person against whom he was sent. The person dies. When his relatives learn about it and come to know the secret they take the shaman and kill him. If they do not kill him and he gives away a large amount of property or slaves, he is not killed. Then he is forgiven.

[Numbers 1 to 21 were originally Chehalish beliefs and customs.]

22. It is the same with a very strong shaman. When he observes his wife with a young man he shoots disease against them. In the same way a man sends a person to the shaman, who gives him goods. He pays him secretly long dentalia or a woman. Then he sends disease to a person. When his relatives learn the secret, the shaman is killed. The relatives of the man against whom he sent the disease kill him. If the disease is found in the sick one, a strong shaman is paid, who takes out the disease. He takes out five diseases [pieces of bone around which hairs are tied] and one rope. He cures the sick one. When the disease has gone right through him before it is discovered the sick man must die. Man has two souls. If both are taken out of the body their owner must die.

23. When the supernatural disease is taken out, the shaman takes it into his hands. He folds his fingers [the thumb of the right hand being inclosed by the fingers of the left]. When the thumb comes out, then the disease-spirit escapes. When the shaman has taken the disease-spirit, one man takes him at his legs, another one at his arms, a third one at his back. He is lifted. Then water is put into a kettle. When they come near the water and the disease-spirit escapes, the people fall down (as though a resistance which they try to overcome were suddenly removed). Several times they carry him to the water. Then the disease-spirit is made soft in the water. It gets cold, and they look at it. Sometimes it is a wolf's or a bird's claw, sometimes a human bone. It is carved into the shape of a person.

24. When the disease-spirit has murdered five people, it has three cuts on one arm, two on the other. When it has murdered eight people, it has five cuts on one arm, three on the other. If it has murdered ten persons, it has five cuts on one arm, five on the other. When the shaman has taken out the disease-spirit, he lifts it. He brings his hands near the kettle. When the spirit sees the water, the kettle will burst. Then another kettle is taken. If the shaman gets tired, he asks another shaman: "Strike my hands with that rattle." Then a shaman takes a rattle and strikes the hands of the one who holds the disease-spirit. He puts his hands into the water and rubs the spirit. He takes out five at the same time and his hands become hot. Then he takes out the rope. Now others help him. Sometimes three shamans, sometimes two take out the rope. When many shamans are present, then four take out the rope. They take the rope out of the body of the man into whom the disease was sent. The shamans pull at both ends of the rope and ask somebody to cut it. When a person who has no guardian spirit takes a knife and cuts between the hands of these people, he does not cut [feel] anything. If there is a woman who has a guardian spirit, she takes a small knife and cuts between the hands of the shamans. She cuts through that rope. Then blood flows out. She cuts through it several times. Now all the blood has flowed out. Then the person who sent the disease is struck with the knife. If the rope was struck [cut] with an arrowhead, then he is struck with an arrow. He is shot and killed.

25. When the ropes [the hairs tied around the middle of the pieces of bone] of the disease-spirits are long, then the sickness will come upon the person after a long time. If the ropes of the disease-spirits are made short, then the person will fall sick after five or six days.

26. When a chief's child has died, the people send for a shaman. Disease has been sent to the child of a chief. Then he takes revenge on the relatives of the murderer [and selects] the child of [another] chief. A shaman is paid secretly. When these people learn about it, they take revenge in their turn. They send disease to the younger brother of that chief. When that chief knows the shaman [who has done so],

he will sometimes kill him. Sometimes they kill a relative of the chief. Then a family feud originates. If they pay a blood fine to each other, then they make peace again. They do not make peace until several are killed.

27. When a shaman and somebody who has no guardian spirit are angry against each other, and the shaman sends disease against his enemy, he is killed. When he gives away many dentalia, he is not killed; they forgive him. When the wife of a man is taken away, he secretly pays the shaman, who sends disease, sometimes to the man [who eloped with the woman], sometimes to the woman. When a deceased relative's wife is taken by a stranger, a shaman is paid secretly and the woman or the man is killed. When a woman has many dentalia and her elder brother dies, she pays secretly a shaman, giving him dentalia, and he sends disease to a relative of the one who killed her brother. She takes revenge on a relative of the murderer of her elder brother. Sometimes she marries the shaman. She gives herself secretly in payment and sends her husband [to kill her enemies].

28. When the shamans sing and one of them says: "I have a great guardian spirit," then the other shamans try him. When he really has a guardian spirit, one of them tries to hit him with a disease spirit, but he misses him. Another shaman tries him, but he also misses him. Several shamans try him, but they can not hit him. Then they say: "Behold! He is really a shaman." When he only brags, saying that he is a shaman, they try him and hit him at once. When a strong man sings and shamans try to send him disease, they can not hit him. When a person sings: "I am a strong man" [without being a strong man], and they send disease to him, he dies at once.

29. When somebody is made sick by his guardian spirit his friends say to a shaman: "Please sing for him." They pay the shaman who sings for the man whom his guardian spirit made sick. Then the shaman sings until he gets well. If he is not made well, he must die. This is the case with men and women.

30. When a shaman tries his power, he sends disease to the bark of a tree. The bark bursts at once and falls down. Then he thinks: "Indeed, I have the powers of a shaman." When an eagle sits on top of a spruce tree, the shaman sends disease against him. He falls down at once, his mouth full of blood. Then he thinks: "Indeed, I have the powers of a shaman."

31. When the weather is bad, the people ask a good person who has a guardian spirit of the sea to sing for good weather. He says: "When the sun stands there and there, it will clear up." When it will be bad weather for a long time, he says: "It is too difficult for me, probably it will not clear up. I can not do it."

32. When a person is shot, a "strong man" is paid. "Lend him your guardian spirit." Then they pour water [on the face] of the person who is shot. The blood squirts out; all the blood comes out. Then

the "strong man" says: "If he gets well it will thunder." Indeed, it is quiet for a short time and then it thunders. He says: "You will hear the thunder twice."

33. When a "strong man" is shot, a child is made ready. Its face is painted red or sometimes black. Its hair is tied up over its forehead. Sometimes two children are made ready. Then water is poured on the "strong man" who has been shot, and the arrow is taken out. When two persons look after him, one is a girl and one a boy. The girl is placed on one side of the house. She holds a torch in one hand and a rattle in the other. The boy is placed at the other side of the house and has a whistle. On top of the house is a man who pours the water on the wounded "strong man." Then all the blood comes out of the "strong man." If there is no "strong man" in a town, a shaman who sucks is paid and he sucks out the blood from the one who is shot.

## HOW CULTEE'S GRANDFATHER ACQUIRED A GUARDIAN SPIRIT.

ʟgᴇ′qacqac ʟiā′mama it!ō′xoyal tiā′qēwam. Atcō′ikᴇl tqē′wam 1
My grandfather his father strong man his supernatural power. He saw it supernatural power

ʟgᴇ′qacqac; atcē′ᵋᴇlkᴇl ilē′q¡am; atcā′ᵋᴇlkᴇl ōᵋō′kuil ōkuē′wucX; 2
my grandfather; he saw it a wolf; he saw it a female dog;

atcē′ᵋᴇlkᴇl ē′tcōyuct. A′lta iā′qoa-iʟ nē′xax; a′lta nixʟō′lᴇxa-it: 3
he saw it the evening star. Now large he became; now he thought:

"Tgt!ō′kti a′lta ʟᵋā′gil nʟucgā′ma, ta′kᴇ ō′xoē tgᴇ′Xawôk." 4
"Good now a woman I shall take her, then many my guardian spirits."

Nōxoik¡ē′wulalᴇmam tā′nᴇmckc nōxo-ēwulā′yemam. Atgiō′lXam 5
They went digging roots the women they went camping. They said to him

tiā′cikcnana: "TcuXoal xkxtā′wax Xō′tac ō′xoēwulā′yemam." 6
his friends: "Come, we will follow them those who went camping."

Nē′k·im: "Näkct, taua′lta aqenōmē′lax." WiXt atgiō′kō tiā′cikcnana; 7
He said: "No, else I shall be scolded." Again they asked him his friends;

ka nixʟō′lᴇXa-it: "Qā′dox nxᴇltō′ma." A′lta atctā′wax qō′tac 8
then he thought: "Must I go along." Now he followed them those

tq¡ulipXᴇnā′yū. Aqugō′om qō′tac tā′nᴇmckc. Aʟgiō′lXam ʟē′Xat 9
youths. They were reached those women. She said to him one

ʟq¡ēyō′qxut ʟᵋā′gil: "Tcimᴇlā′xo-ix na ʟmē′mama Xukᵘ amᴇ′tē?" 10
old one woman: "He knows about you [int. part.] your father here you came?"

"Näkct qa′da," nē′k·im. "Ā′ʟqi iamuklē′tcgō." Atgᴇ′qxoya iā′xkatē 11
"Not anyhow," he said. "Later on I shall tell him." They slept there

qō′tac tq¡ulipXᴇnā′yū, ka ia′xka aya′qxôiē. Gō ōᵋō′lᴇptckiX 12
those youths, and he he slept. At the fire

nixō′kctē, q¡oā′p ōᵋōlᴇptckiX. Nä′ktcuktē ka nō′Xukō qō′tac 13
he lay down, near the fire. It grew day and they went home those

tq¡ulipXᴇnā′yū. NōXugō′mam. 14
youths. They came home.

A′lta kᵘʟā′xanī ayō′tXuit, k¡oa′c nē′xax, ayō′p!a gō-y- ā′yam 15
Now outside he stood, afraid he was, he entered in his father

tā′yaqʟ. Atca-ixā′laqʟē. Ē′wa tā′natā qō′ta t!ōʟ lakt t!ā′lᴇptckiX, 16
his house. He opened the door. Then on the one side that house four fires,

ē′wa tā′nata wiXt lakt. Kstō′xtkin tgā′kxalptckix qō′ta t!ōʟ. 17
then on the other side also four. Eight its fires that house.

Nē′tp!a a′lta gō qix· ā′yam tā′yaqʟ. Ayagā′t!ōm qaX aē′Xt 18
He came in now in that his father his house. He reached it that one

ōᵋō′lᴇptckiX. Nixʟō′lᴇxa-it: "Qantsī′x· ʟx qa′da aqᴇnōlā′ma?" 19
fire. He thought: "How long may be how I shall be spoken to?"

Ayagā′t!ōm a′gōn ōᵋō′lᴇptckiX. Ayā′xatgō. Q¡oā′p ā′tcax aʟā′ʟōn 20
He reached it another fire. He passed it. Near he came it the third

ōᵋō′lᴇptckiX. Atciō′lXam ʟiā′māma: "Ia′xkati x·iau mᴇ′tXuit. 21
fire. He said to him his father: "There then stand.

Ta′kᴇ na ka′nauwē tiō′ʟᴇma amō′ēkᴇl ka ʟᵋā′gil tq¡ēx amʟā′Xt?" 22
Then [int. part.] all supernatural beings you saw them and a woman like you do her?"

Aqayi′nᵋoʟ ōcō′yaʟ: “Ai′aq igā′wulXt x·ix· ipā′k·al. Qui′nᴇmi
It was thrown at him a cape: "Quick climb this mountain. Five times

maō′ya ka mXatgō′ya. Ia′xkati tmē′q¡ēyōktikc utā′Xawôk nakē′x
your sleeps and you come back. There your ancestors their female guardian spirit is

Ut!ō′naqan.”
Ut!ō′naqan."

Agiō′lXam uyā′ʟak: “Ma′nix mikwu′lx·tama x·ix· ipā′k·al
She said to him his aunt: "When you have climbed this mountain

tᴇ′qp!ôp! mtuᴇlpiā′ʟxa, ma′nix migwu′lx·tama x·ix· ipā′k·al.
[a grass] gather it for me, when you will have climbed this mountain.

Atcō′cgam qaX ocō′yaʟ¡. A′lta ā′yō. Ā′yō, ā′yō, ā′yō, ā′yō,
He took it that cape. Now he went. He went, he went, he went, he went,

kulā′yi ā′yō, ka nō′ponᴇm. Iā′xkati ayā′qxôyē. Nē′xᴇltcu, cka wāx
far he went, and it grew dark. There he slept. He talked, and in the morning

nē′ktcuktē. Nēkct i′kta atciltcā′ma ka nē′ktcuktē. A′lta wiXt
it grew day. Not anything he heard and it grew dark. Now again

ā′yō, ā′yō, ā′yō. Nigā′wulXt qix· ipā′k·al. Q¡oā′p pāt oᵋō′ʟax,
he went, he went, he went. He climbed it that mountain. Nearly noon,

a′lta q¡oā′p igwu′lx·tama-ē. A′lta i′kta atciltcā′ma. Ā, ōqo-ikᴇ′muXʟut
now nearly he had climbed it. Now something he heard it. Ah, howling

atcaltcā′ma. Nau′i ʟ¡’â ā′yaʟᵋa nē′xax, cka mᴇ′nx·i ā′yū, ka wiXt
he heard it. Hence feeling of fear his body became, and a little he went, and again

ōqo-ikᴇ′mXʟut atcaltcā′ma. A′lta mank tc¡pāk ōqo-ikᴇ′muXʟuʟ
howling he heard her. Now a little really howling

atcaltcā′ma. K¡ā nā′xax qaX ōqo-ikᴇ′muXʟuʟ. A′lta tc4
he heard her. Silent became that howling one. Now [noise of falling leaves]

nutXuā′yutc ō′qxōca. Nixʟō′lᴇXa-it: “Ō, iqctxē′ʟaut x·ik ʟ¡ap
they fell spikes of fir. He thought: "O, the monster, that find

aniā′xôyē.” Nixʟō′lᴇXa-it: “Qā′dôxoē tcinuwu′lᵋaya, i′kta ʟ¡aqē′nxaua.”
I shall do." He thought: "Shall he devour me, what they planned against me."

Ayō′ʟa-it gō kᵘcā′xali-y- ē′mᵋᴇcX ka na-ixᴇ′lqamx. Mᴇ′nx·i k¡ā
He was on above tree and she howled. A little silent

nē′xax, wiXt ōqo-ikᴇ′muXʟuʟ nā′xax. A′lta q¡oā′p katē′ mank.
it became, again howling she became. Now near very little.

K¡ā naxā′x ōqo-ikᴇ′muXʟuʟ. Tc4 nutXo-i′tcax qaX ō′qxōca.
Silent became the howling one. [Noise of falling leaves] they fell down those spikes of fir.

WiXt na-ixᴇ′lqamx. A′lta nē′Xtakō ayō′itcō. Nixʟō′lᴇXa-it: “A′lta
Again she howled. Now he turned back, he went down. He thought: "Now

niXkō′ya.” A′lta agigᴇ′ta qaX Ut!ō′naqan. Kulā′yi ayō′yam, a′lta
I go home." Now she pursued him that Ut!ō′naqan. Far he arrived, now

q¡oā′p gia′xt qaX Ut!ō′naqan. Naxᴇ′lqamx, nau′i ʟäk¡ ā′yaʟ’a
near she came to him that Ut!ō′naqan. She howled, at once weak [whispered] his body

nexā′x. Nixʟō′lᴇXa-it: “Ō, gᴇnuwu′lᵋaya, taʟ¡.” Nē′lgaʟx ēXt
became. He thought: "O, she will devour me, behold!" He thought of him one

iā′Xawôk. Kulā′yi ayaē′taqʟ. A′lta wä2Xt tᴇll nē′xax.
his guardian spirit. Far he left her. Now again tired he got.

Atcā′xᴇluktcgō qaX ōyā′cōyaʟ¡. Agaga′ōm qaX ōcō′yaʟ¡ ka
He threw off that his cape. She reached it that cape and

naxʟā′nukᴛ, naxʟā′nukᴛ. Atcā′qxamt; a′lta wiXt nē′xankō. Qē′xtcē
she went around it, she went around it. He looked at her; now again he ran. Intending

atciā′qxamt ē′cgan, kaxē′ tcēᵋᴇlkᴇlā′ya ē′ckan ka iō-oʟxē′wula.
he looked for it a cedar, where he will see it a cedar and he will go up.

WiXt nē′lgaʟX iā′Xawôk ilē′q¡am. Kulku′ll nē′xax ā′yaʟ’a. Kulā′yi 1
Again he thought of it his guardian spirit the wolf. Fresh got his body. Far

ayaē′taqʟ. Ka wiXt tᴇll nē′xax. Atcia′kᴇnanā′koXuē. A′lta 2
he left her. And again tired he got. He looked back at her. Now

tkā′tōma iō′kuk itcā′wan. Ta′qē ʟkē′wucX ʟā′tōma. Yukpᴇ′tᴇma 3
her teats here her belly. Just as a bitch her teats. Right here

takiltcē′mXᴇllt gō tgā′potē. Ma′nix noē′tcax mank ʟawa′, ma′nix 4
they struck her often at her legs. When she went down hill a little slow, when

ē′wa no-ē′wulXtxax a′lta aia′q. Q¡’oā′p agī′ax. WiXt nē′lgaʟx 5
thus she went up hill now quick. Near she got him. Again he thought of it

iā′Xawôk. Nai-ᴇ′lgaʟx ōᵋō′kuil ōguē′wucX uyā′Xawôk. A′lta kulā′yi 6
his guardian spirit. He thought of her female bitch his guardian spirit. Now far

ayaᴇ′ltaqʟ. Gō lax ōᵋō′ʟax ta′kᴇ nā′xax, ta′kᴇ ʟ¡ap atcā′yax 7
he left her. There afternoon sun then it became, then find he did it

ē′qxēʟ; ianu′kstX qix· ē′qxēʟ, ʟ¡lᴇ′pē. Yukpä′t nilō′tXuit qix· 8
a creek; its smallness that creek, it was deep. Up to here he stood in the water that

ē′qxēʟ q¡oa′p tiā′xᴇmalap!ix·. Ayaxā′ʟᴇlta qō′ʟa ʟtcuq ē′wa 9
creek near his armpits. He walked in the water that water thus

mai′ēmē ā′yō ka ā′yōptck. Aqō′lXamx Ut!ō′naqan itcā′k¡oacōmi 10
down stream he went and he went from the water to the land. It is said Ut!ō′naqan her fear of

ʟtcuq. A′lta atcā′qxamt nā′ʟxam gō qix· ē′qxēʟ. Ma′nix nau′itka 11
water. Now he saw her she came down to the water at that creek. When indeed

itcā′k¡oacōmi ʟtcuq ka näkct atᴇlō′tXuita. A′lta nā′ʟxam gō qix· 12
her fear of water and not she goes into water. Now she came down to the water at that

ē′qxēʟ. Aⁿ, aⁿ, aⁿ nā′xax. Xuē′Xuē agᴇ′ʟax qō′ʟa ʟtcuq. Nō′ʟa-it 13
creek. Aⁿ.* aⁿ, aⁿ she did. Breathing on water like a drinking horse she did that water. She stayed

a′lta. Nō′ʟa-it ka naxᴇ′lqamx: "Wâ4!" ka ayō′mᴇqt ia′xka ka 14
now. She stayed and she howled: "Wâ!" and he fainted he and

ayaō′ptit. Atcā′ᵋalkᴇl, a′lta ʟgōʟē′lᴇXᴇmk. A′lta agiupalā′wul: 15
he slept. He saw her, now a person. Now she spoke to him:

"Nai′ka Xuk amcgᴇnō′lXamx, atgᴇnō′lXamx Natē′tanuē Ut!ō′naqan. 16
"I here you say to me, they say to me the Indians Ut!ō′naqan.

Ē′wa kᵘcā′xali x·ik ilē′ē antē′mam. Q¡at ayā′max. Nᴇ′tqamt 17
Thus above this land I came. Like I do you. Look at me

Itē′tanuē!" agiō′lXam. Tkalai′tanᴇma utā′k·ilx·tcutk pāʟ Xak 18
Indian!" she said to him. Arrows their points full that

ōguā′mōkuē, pāʟ x·ik ē′tciʟᵋa. "Ē′ka mxā′xō-y- ā′ʟqē gō Natē′tanuē." 19
her throat, full that her body. "Thus you will do later on at the Indians."

Tgā′maᵋ x·itē′kik. "Ē′ka-y- ā′ʟqē mxā′xō gō Natē′tanuē." 20
Shot here. "Thus later on you will do at the Indians."

Ayaō′ptit. Wax nē′ktcuktē, a′lta kᵘcā′xali-y- ōᵋō′ʟax ka 21
He slept. On the next morning it got day, now above the sun and

nixᴇ′lᵋōkō. A′lta k¡ē näkct qaxē′ atcā′ᵋᴇlkᴇl. Nixᴀ′kxōt gō 22
he awoke. Now nothing not [any]where he saw her. He bathed in

qix· ē′qxēʟ. A′lta nē′Xkō cka-y- ē′qakᵘtitx· niXkō′mam. Ā′yup! 23
that creek. Now he went home and naked he arrived at home. He entered

gō tᴇ′ʟaqʟē. Agiō′lXam uyā′ʟak: "Tcōx tᴇ′qp!ôp! amtᴇnilpā′yaʟx?" 24
into their house. She said to him his aunt: "Well grass you gathered it for me?"

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* Nasalized.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 1 | Atcō′lXam: | "Näket | anō′yam | ka | anxā′takō." | Lō′ni | ayā′qxôya | ka |
| | He said to her: | "Not | I arrived | and | I turned back." | Three times | his sleeps | and |

| | | | | | |
|---|---|---|---|---|---|
| 2 | niXatgō′mam. | Näket | qa′da | atciō′lXam | Liā′mama. |
| | he came back. | Not | [any]how | he said to him | his father. |

## *Translation.*

My great-grandfather had the guardian spirit of the warriors. My grandfather had seen the shaman's spirit, he had seen the wolf, he had seen the bitch, he had seen the morning star. Now he came to be grown up and he thought: "I will take a wife. Now I have many guardian spirits." The women went digging roots and camped [on the beach]. His friends said to him: "Let us follow the women who are going to camp out." He said: "No, else I shall be scolded." His friends asked him again. Then he thought: I must accompany them. Now he accompanied those young men. They reached those women. An old woman said to him: "Does your father know that you came here?" He said: "No, I shall tell him later on." The young men slept there and he also slept there. He lay down near the fire. At daybreak the young men returned. They arrived at home. Now he stood outside. He was afraid to enter his father's house. He opened the door. There were four fires on each side of the house. Eight fires were in the house. Now he entered his father's house. He reached the first fire. He thought: "When will he speak to me?" He arrived at the next fire and passed it. He came near the third fire, then his father said: "Stay there! Did you find all your guardian spirits and do you want to take a wife?" He threw a cape at him: "Quick, climb that mountain and [do not] come home [until] five nights [have passed]. There is the female guardian spirit of your ancestors. There is Ut¡ō′naqan." His aunt said to him: "When you reach the top of that mountain, gather some grass for me." He took the cape and went. He went, he went, and went a long distance. It became dark and he slept there. He lay down and it became day again. He had heard nothing and it became daylight. Now he went and went again. He climbed that mountain. When it was nearly noon he had almost climbed it. Now he heard something. He heard her howling. At once he was chilled by fear and he went on for a little while, when he heard her again howling. Now he heard the howling a little louder. Then it became quiet again. Now leaves fell down. He thought: "O, I shall meet the monster." He thought: "They intended that she should devour me." He was on top of a tree and she howled. For a short while it became quiet, then she howled again. Now she was quite near. The howling stopped again. Leaves fell down again. Again she howled. Then he turned back to go home. He thought: "I will go home." Now Ut¡ō′naqan pursued him. When he had gone some distance she came near him. She howled and immediately he became weak. He thought: "She will devour me." Then he thought of one of his guardian spirits and he left her far behind. Then he became again tired. He threw away his cape. She reached it and went around it often. He looked at her and he ran again. He looked for a cedar which he intended to climb. Then he thought of his guardian spirit, the wolf. At once he felt fresh and left her far behind. Then he became tired again. He looked back at her. Her teats were along her belly, like those of a bitch. They reached down to the middle of her legs and struck them often. When she went down hill she went a little slower; when she went up hill she ran quickly. She approached him. Then he thought of his guardian spirit, the bitch, and left her far behind. In the afternoon he reached a small but deep creek. The water reached up to here, near his armpits. He walked down stream in the water. Then he went ashore. It is said that Ut¡ō′naqan is afraid of water. Now he saw her coming down to the creek. If she was really afraid of the water, she would not step into it. Now she arrived at the creek. She made a$^{n}$, a$^{n}$, a$^{n}$, and blew upon the water like a deer that is about to drink. She stayed there and howled: "Ua," and he fainted and fell asleep. Now he saw that she was a human being. She spoke to him: "I am the one whom your family and whom the Indians call Ut¡ō′naqan. I come from the top of that mountain. I like you. Look at me, Indian!" Her throat and her body were full of arrow-heads. "You will be just as I am [when you return to the country of] the Indians." Her body was full of [arrows which had been shot at her]. "You will be just as I am [when you return to the country of] the Indians." He slept. On the next day he awoke when the sun was high up in the sky. Now he saw nothing. He bathed in that creek and went home, and he came home quite naked. He entered the house. His aunt said to him: "Did you gather grass for me?" He said to her: "I returned before I reached there." Three days he stayed away. He did not tell his father [what he had seen.]

# THE FOUR COUSINS.

| | | | | | | |
|---|---|---|---|---|---|---|
| ʟō′nikc | ʟiā′xk’unikc | ixgē′s’ax | qix· | ʟiā′xauyam. | Pā2ʟ | ō′yaqct |
| Three | his elder cousins | the youngest one | that | his poverty. | Full | lice |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| cka | ʟiā′k¡ēk¡ē, | nēkct | ʟiā′naa. | Qō′ctac | cgᴇ′kxun | ciā′xk’un | ictā′giʟ’ōl |
| and | his grandmother, | not | his mother. | Those two | the eldest ones | his elder cousins | they knew to win |

| | | | | | | |
|---|---|---|---|---|---|---|
| iqā′lᴇxal. | Tcā′ko-i | nēxā′xoyē | ka | naktgᴇmā′ya-itx | uyā′k¡ik¡ē | omō′tan |
| disks. | Summer | it will become | and | she spun always | his grandmother | willow bark |

| | | | | |
|---|---|---|---|---|
| ogutgᴇmā′ya-itx. | Aqagᴇlō′kux | ʟē′Xat | ʟgōʟē′lᴇXᴇmk | agā′tᴇlax |
| she always spun it. | She was hired | one | person | she made for them |

| | | | | | | |
|---|---|---|---|---|---|---|
| ōʟā′mōtan. | Mänx· | ʟaq° | agā′x. | Naxilē′ma-ôx, | agaxō′pcam. | WēXt |
| their willow bark. | A little | take out | she did. | She kept it for herself, | she hid it for herself. | Again |

| | | | | | | |
|---|---|---|---|---|---|---|
| ʟē′Xat | agā′tᴇlax | ōʟā′mōtan; | wiXt | mänx· | nixᴇlē′ma-ôx. | Alā′xti |
| one | she made for them | their willow bark; | again | a little | she kept for herself. | At last |

| | | | | | | |
|---|---|---|---|---|---|---|
| gōyē′ | itcā′xa iʟ | nᴇxʟā′mᴇXitx. | A′lta | aʟō′ix | Nitc¡xēᴇlc. | Gō |
| thus | its largeness | she braided. | Now | they went to | Chehalis. | At |

| | | | | | | |
|---|---|---|---|---|---|---|
| Ik¡aniyi′lXam | ōxo-ēlā′itix· | qō′tac | tê′lx·ᴇm. | Ia′xkaku | nō′xôx | ka′nauwē |
| Mythtown | they stayed | those | people. | There | they are | every |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| tcā′epa ē, | ma′nix | atōlō′ʟxē | iau′a-y- | ē′maʟē. | A′lta | aʟō′ix | Nitc¡xē′ᴇlc |
| spring, | when | they go down stream | there | Columbia river. | Now | they went to | Chehalis |

| | | | | | | |
|---|---|---|---|---|---|---|
| qō′ʟac | ʟiā′xk¡unikc. | Agiō′lXam | uyā′k¡ik¡ē: | "Mō′kᵘɪa | Xak | ō′pcam, |
| those | his elder cousins. | She said to him | his grandmother: | "Carry | this | rope, |

| | | | | | | |
|---|---|---|---|---|---|---|
| c’ulā′l | mcx·t!ō′ya." | A′lta | aʟō′ix | iau′a | Nitc¡xē′ᴇlc. | Iqā′lᴇxal |
| ground-hog blanket | you will exchange for it." | Now | they went to | there | Chehalis. | Disks |

| | | | |
|---|---|---|---|
| aʟō′guix | ʟiā′xk’unikc; | aʟō′yam | Nitc¡xē′ᴇlc. |
| they went to play | his elder cousins; | they arrived at | Chehalis. |

| | | | | | | |
|---|---|---|---|---|---|---|
| A′lta | ʟē′Xat | ʟgōʟē′lᴇXᴇmk | ʟ¡ap | aʟgiā′x | ēᵋelā′kē. | Qē′xtcē |
| Now | one | a person | find | he did it | a sea-otter. | Intending |

| | | | | | | |
|---|---|---|---|---|---|---|
| aqitxamᴇlā′lamx, | qē′xtcē | ēqawik’ē′ʟē | aqē′tᴇlōt. | K·¡ē, | nēkct | aʟiō′tx |
| it was bought, | intending | long dentalia | they were given to him. | No, | not | he gave it away |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| qix· | ēᵋēlā′kē. | Qēxtcē | ikanī′m | aqē′tᴇlōtx. | K·¡ē, | nēkct | aʟgiō′tx | qix· |
| that | sea-otter. | Intending | a canoe | it was given to him. | No, | not | he gave it away | that |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ēᵋelā′kē. | A′lta | nacᴇlā′xo-ix·itx | qax | ō′pcam. | A′lta | aʟiga′ômx | qō′ʟa |
| sea-otter. | Now | they two learned about it | that | rope. | Now | he went to their house | that |

| | | | | | | |
|---|---|---|---|---|---|---|
| ʟgōʟē′lᴇXᴇmk: | "Tgᴇt!ō′kti | iamᴇlō′ta | x·ix· | ēᵋēlā′kē, | manlō′ta | Xau |
| person: | "Good! | I give it to you | this | sea-otter, | you give me | this |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ō′pcam." | A′lta | acgi′cx·tqoax | qaX | ō′pcam | k¡a | ēᵋēlā′kē. | A′lta | aʟXgō′x. |
| rope." | Now | they exchanged | that | rope | and | sea-otter. | Now | they went home. |

| | | | | | | |
|---|---|---|---|---|---|---|
| Nē′k·imx: | "Nixcgā′ma | x·ix· | ēᵋelā′kē. | Atcuwa | [ʟqi] | qēxō′ʟ’ayū, |
| He said: | "I shall take it from him | that | sea-otter. | Certainly | [?] | it will be won from him in gambling, |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| tcil’ē′tcgama." | Nē′k·im | qix· | kcx·ʟᴇmā′t | ia′xk’un: | "Cka | iā′c | mtgē′kXax |
| he will lose it." | He said | that | next to the youngest | his elder cousin: | "And | let alone | you two do him |

| | | | | | | |
|---|---|---|---|---|---|---|
| ʟiā′xauyam. | Qā′dôxoē | qexō′ʟ’aya. | Ma′nix | tān | agē′lotx | qaX |
| his poverty. | Shall | it will be won from him. | If | something | she gave it to him | that |

uyā′k¡ik¡ē ā′nqatē aqē′xōʟ'ax, ma′nix aʟgixualō′ta-itx ʟgōʟē′lᴇXᴇmk 1
his grandmother already it is won from him, if he made him happy a person

tān aʟgᴇ′lōtxax ā′nqatē aqē′xōʟ'ax." AʟXō′x. Gō Nē′max ka 2
something he gave it to him already it is won from him." They went home. At Nema then

aʟō′o-ix. A′lta nikct ā′yaqsō qix· imō′lᴇk·an iā′ok. Iā′qxo-im ka 3
they slept. Now not its hair that young elk's skin his blanket. He slept then

atcta-ō′yutcax tia′xalawēma qix· iā′xk'un. A′lta aqē′xcgamx qix· 4
he awoke them his people that eldest brother. Now it was taken from him that

ēᵋelā′kē. Aqēʟā′takʟ'ax, iā′kxôi-ē ka aqēᴇ′ltaqʟax. Kawī′X 5
sea-otter. He was left, he slept and he was left. Early

nixᴇ′l'ōkux, a′lta k·¡ē qō′tac giʟā′ckēwal. Nixʟō′lᴇXa-it: "Ō, 6
he awoke, now nothing those travelers. He thought: "Oh

aqᴇn'ᴇ′ltaqʟ taʟ¡!" K·¡ē qix· ēᵋēlā′kē. "Ō, aqinxᴇ′cgam qē′auwa 7
I was left behold!" Nothing that sea-otter. "O, it was taken away from me that

ēᵋelā′kē." A′lta itcā′ēpa-ē. A′lta ayō′ix pᴇ′nka. Nikgē′Xax·ē Nē′max; 8
sea-otter." Now spring time. Now he went afoot. He swam across Ne′ma;

ka′namôkct qō′ta t!ā′ʟᴇma ayugōguē′Xax. Ayō′ix pᴇ′nka, niXkō′x. 9
both those creeks he went across. He went afoot, he went home.

Ayō′yamx gō Nē′lᴇqtᴇn ka ʟXaluwē′gōt. A′lta ayō′ʟa-it mā′ʟxolē. 10
He arrived at Nē′lᴇqtᴇn and it was ebb tide. Now he stayed ashore.

NiXʟō′lᴇXa-itx: "Qiā′x ʟ¡uwu′n ʟxā′xō ʟik ʟtcuq, tcx·ī anigᴇlgē′xaxē." 11
He thought: "If slack water it gets this water, then I shall swim across."

Ka iō′c ʟō nē′xau. A′lta i′kta atciltcā′ma gō ʟtcuq: "Qā′doxuē 12
Where he was calm it became. Now something he heard it in the water: "Must

niā′qamita i′kta x·ik ixā′xō." Tumm nē′xax gē′kulē gō ʟtcuq. K¡ā 13
I see what this does." Tumm it made below in the water. Silent

nexā′x qigō tumm nēxā′x. Ka ala′xti nē′xax dᴇll. A′lta nō′ix qaX 14
it became where tumm it made. Then next it made dᴇll. Now it went that

ugō′lal iau′a ma′ēma: wā2. Qoā′nᴇm atciltcā′ma qix· ē′kta dᴇll. 15
wave then down stream: wā. Five he heard it that something dᴇll.

WiXt qoā′nᴇm atciltcā′ma qix· ē′kta gumm gō gē′kXulē. ʟāx 16
Again five he heard it that something gumm at below. Come out

nē′xax ēē′tcxōt, ʟō′nas qantcē′x itā′ʟqta tiā′ucakc. WiXt ē′gun 17
it did a black bear, I don't know how much their length its ears. Again one more

ʟāxᵃ nē′xax. Qoā′nᴇm ʟāxᵃ nē′xax ēᵋē′tcXutᴇma. Niʟgᴇnā′Xit 18
come out it did. Five come out they did black bears. They stood

gō ʟtcuq. ʟāqᵘ nē′xax iā′mōlkan. Atciugoā′na-it mā′ʟxolē: 19
in the water. Take off he did his elkskin blanket. He threw it landward:

"Qā′doxoē nō′mᴇqta," nixʟō′lᴇXa-it. A′lta ayō′guiXa. Atcē′xkō-y- 20
"Must I shall die," he thought. Now he swam across. He passed it

ēXt, igō′n ēXt atcä′2xkō; ē′ʟaʟōn atcä′xkō qix· ēē′tcxutᴇma. 21
one, another one he passed it; the third one he passed it those bears.

x·ix·ī′k iʟā′lakt ka atcā′yukct. Aqā′yukct qix· Itē′tanuē cka 22
This fourth one and it looked at him. He was looked at that Indian and

atce′ᵋᴇlkᴇl gō ciā′xôst. K¡ē nō′xôx tiā′Xatakôx. A′lta aqā′yuktc! 23
it looked at him in his face. Nothing became his mind. Now he was carried

gō t!ōʟ, Ītc!x·ia′n tā′yaqʟ. Taʟ¡ Īc!x·ia′n x·ix·ī′x· atce′ᵋᴇlkᴇl. 24
to a house, Itc!x·ia′n his house. Behold Itc!x·ia′n this he saw him.

Tā′nata tā′yaqʟ qix· iō′ʟᴇma ōxoä′ēma tgāXipalā′wul, ē′wa tā′nata 25
On one side his house this supernatural being other their language, thus on the other side

tā′yaqʟ ōxoē′ma tgāXipalā′wul. Atcawitcᴇ′mᵋlē. Ōxoä′ēma 26
his house other their language. He understood them. Other

tgāXipalā′wul ē′wa tcē′tkum t!ōʟ. "Tᴇmē′nᴇmckc ā′ʟqē x·itac 27
their language thus in middle the house. "Your wives later on these

mauitcᴇ′mᴇlē kanā′mtᴇma x·ita t!ōʟ. Ē′ka mxā′xō gō Natē′tanuē. 28
you hear them on both sides of this house. Thus you will do at the Indians.

x·ix·ī′gik mkā′nax tcᴇmā′xō.” Aqē′lot igō′matk, ikamō′kXuk
This here you chief it will make you.’ He was given a bird arrowhead, bone

igō′matk, ōkulai′tanᴇma itcā′kXōmatk. Aqʟē′kXōʟ¡ qō′ta tiō′ʟᴇma.
bird arrowhead, arrows their heads. They were finished these supernatural beings.

Nixᴇ′lᵋōkō, gō mā′ʟxolē yuqunā′itx· iau′a ē′natai. Nixā′latck.
He awoke, at ashore he lay there on the other side. He arose.

A′lta kawe′X. Pāt ōᵋō′ʟax qigō ayō′kuiXa. Tatc!au wiXt kawī′X
Now it was early. Noon when he swam across. Behold! again early

ka nixᴇ′lᵋōkō. Ayō′tXuit, nigē′qxamt. Yuqunā′-itX iā′mōlkan q¡oā′p
and he awoke. He stood there, he looked. It lay his elkskin blanket near

gō iā′xka. Ayō′tXuit. Atcō′ckam iā′mōlkan. A′lta wiXt ā′yō.
at him. He stood there. He took it his elkskin blanket. Now again he went.

Nē′xkō.
He went home.

Ayō′yam gō I′tskuil ciā′mict. Nē′kgix·aē. A′lta wiXt ā′yō kā
He arrived at Itskuil its mouth. He landed. Now again he went where

iqā′lᴇxal ōxucgā′liʟ gō Ik¡aniyi′lXam. Aʟᴇ′k·ikct ʟē′Xat
disks they played at Mythtown. He looked one

ʟgōʟē′lᴇXᴇmk: “Ēē′tsxot x·ix· ēxᴇ′nkōn gō x·ix· ē′ʟ¡uwalkʟ¡uwalk.”
person: “A black bear this runs about at this mud.”

Atgiā′qxamt qō′tac tê′lx·ᴇm. Aʟᴇ′k·im qō′ʟa ʟē′Xat: “Ēē′tsxot na?
They looked those people. He said that one: “A bear [int. part.]?

ʟgōʟē′lᴇXᴇmk Xō′ʟa qʟō′itᴇt. Iā′xkaʟX x·iau aqcē′taqʟ x·ix·
A person that coming. He, I think, who was left this

iō′itᴇt.” Nē′k·im qix· ixgᴇ′kxun iā′xk′un: “Ē′kta wiXt qtciā′wat?
comes.” He said that eldest one his elder cousin: “What again does he want to do?

Iā′kimatctamē.” Nē′k·im qix· kcx·ʟᴇmā′t: “Qā′dôxoē ʟiā′xauyam.
He is one of whom we must be ashamed.” He said that the one next to the youngest: “Let him his poverty.

Qa′da atcimtā′xt ka nēkct amtgigē′tx·ē?” Ayō′ptcgam gō qō′tac
How he did to you and not you like him?” He arrived coming up from the beach at those

tê′lx·ᴇm. A′lta iqā′lᴇxal ōxocgā′liʟ. Gō2 kᴇ′mkXiti ka nixē′lōtcx.
people. Now disks they played. Then at the end and he looked at.

Atciuqoā′na-itx qix· atciō′ktcan igō′ma. Iā′xkati wiXt ʟē′Xat
He put it down that what he held the bird arrow. There also one

ʟgōʟē′lᴇXᴇmk ʟōc, ʟxē′lōtcx. Aqiō′lxam: “Masā′tsiʟx igō′matk.”
person was, he looked at. He was told: “Pretty arrowhead.”

“A, ʟ¡ap anā′yax,” nē′k·im. ʟē′giʟ’ᴇt qō′ʟa ʟē′Xat ʟgōʟē′lᴇXᴇmk,
“Ah, find I did it,” he said. He always won that one person,

qʟō′ʟ’ᴇt qō′ʟa ʟē′Xat ʟgōʟē′lᴇXᴇmk ē′wa qigō ayō′ʟa-it. Aʟgiō′lXam
it was always won of him that one person thus where he was. He said to him

qō′ʟa ʟē′Xat ʟgōʟē′lᴇXᴇmk: “Txō′xot!ēya, yamgᴇmō′tga ēXt
that one person: “Let us bet, I stake against you one

igō′matk.” Atcʟō′lXam: “Mai′ka tᴇmē′Xatakôx,” ka mā′nx·i ka
arrowhead.” He said to him: “Your your mind,” and after a little while and

aʟᴇ′k·iʟ, a′lta kadi′x· nē′k·iʟ qix· ʟiā′xauyam. ʟō′ni nē′k·iʟ, la′kti
he won, now this one he won that his poverty. Three times he won, four times

nē′k·iʟ ka iā′ʟēlam nē′xax qix· igōmā′tgᴇma. Atcā′yuʟ. Ayā′qxôi-a.
he won and ten they became these arrowheads. He won them. He slept.

Ayax’algu′ʟitck uyā′k¡ik¡ē: “Aniō′mᴇl ēᵋelā′kē ka aqinxᴇ′cgam.”
He told her his grandmother: “I bought it a sea-otter and it was taken away from me.”

Nagā′2tcax uyā′k¡ik¡ē, agiXuwalō′ta-it. Nā′2ktcuktē. “Tcōxoatc!a, cikc,
She cried his grandmother, she pitied him. It got day. “Come on, friend,

txcgā′ma iqā′lExal." Nē′k·im: "K·¡ē itci′lkotē." "Ē′Xtka itxā′lkotē."
let us play disks." He said: "None my mat." "One only our mat."

"K·¡ē nēket itci′L¡alL¡al." ALgiō′lXam: "IamilEmē′ctxa iL¡alL¡ā′l."
"None not my disks." He said to him: "I loan to you disks."

A′lta ayō′pa. A′lta atci′LōL, atci′LōL, atctE′LxōL ka′nauwē
Now he went out. Now he won, he won, he won it all

Lā′ktēma, Lā′XalaitanEma, iLā′L¡alL¡al atcē′LxōL. ALāeXōL¡.
his property, his arrows, his disks he won them. They finished.

ALE′k·im Lē′Xat wiXt LgōLē′lEXEmk. "K¡wan qiya′xt x·iau ō′yaqet
He said one more person. "Hopeful he is made that lice

pāL gō Lā′yaqtq. Wuxē′ nai′ka ntxcgā′ma." Kawē′X nē′ktcuktē
full on his head. To-morrow I we will play." Early it got day

ka iō′c gō uyā′k¡ik!ē tE′kXaqL. ALgixā′laqLē LgōLē′lEXEmk.
and he was at his grandmother her house. He opened the door a person.

Ilgō′titk aLgiō′ktcan: "Tca txcgā′ma, cikc," aLgiō′lXam.
A mat he held: "Come we will play, friend," he said to him.

AtcLō′lXam: "Ayā′qaa." Atciō′mEl ilgō′titk. A′lta wiXt atci′LōL
He said to him: "Well." He bought it a mat. Now again he won over him

qō′La Lē′Xat LgōLē′lEXEmk. AtctE′LxōL Lā′xamōta ka′nauwē;
that one person. He won it his property all;

ka iLā′xanim atcē′LxōL. A′lta atci′LōL qō′tac gitā′q!atxalEma
then his canoe he won it. Now he won of them those common

tê′lx·Em. Alā′xti ka ā′tElactikc qō′tac tkanā′Ximct. Alā′xti
people. Next then they next those chiefs. Next

LElā′itix· atci′LōL. A′lta ō′Xuitikc t!ē′ltge-u atci′LōL. A′lta
a slave he won him. Now many slaves he won them. Now

ikā′nax nē′xax. Ka′nauwē qō′tac tê′lx·Em tgā′ktēma ka atctō′xōL.
a chief he became. All those people their property then he won it.

Ka′nauwē LᵋaLā′ma noxo-iLxE′lma-itx tê′lx·Em gō tā′yaqL. A′lta
All days they always ate the people in his house. Now

atciō′lXam ē′Xat iā′xk′un: "Atcē′ᵋElkEl Lō′nas iō′LEma.
he said to him one his elder cousin: "He saw it perhaps a supernatural being.

Antxcgā′ma kLiā′XEmatk. Ntēxō′L′a ka′nauwē tiā′ēltke-u. K¡wan
We will play having batons. I shall win them all his slaves. Hopeful

qiā′xt tiā′ēltke-u." Acxēlgu′Litck: "A, emē′xk′un tcEmaxô′ēmōL."
he is made his slaves." They told him: "Ah, your elder cousin he wants to play with you."

"Iā′xka iā′Xaqamt." A′lta acxE′cgam iā′xk′un Liā′Xamatk.
"He his mind." Now they played his elder cousin batons.

TcēxLx Lpō′L¡Ema acxE′cgam k¡a iā′xk′un. Atctē′xōL tiā′ēltke-u,
How many I do not know nights they played and his elder cousin. He won them his slaves,

atcā′ēxōL uyā′Xanim ka′nauwē. Ē′gōn ē′Xat wiXt iā′xk′un
he won them his canoes all. Once more one also his elder cousin

acxE′cgam; wiXt ka′nauwē atctē′xōL tiā′ēltke-u; ka tctā′nEmckc
they played; also all he won them his slaves; then their wives

atcti′cxōL. Atciō′lXam ē′Xat iā′xk′un: "Ā′nElaxta txcgā′ma."
he won them. He said to him one his elder cousin: "I next we will play."

Atciō′lXam: "K¡ē yamXuwā′lot. Ē′ka qē ā′nqatē amā′nax,
He said to him: "No, I pity you. Thus as formerly you did to me,

amEnXuwalō′tā-it, ka wiXt ē′ka yamXuwalotā′-ēta." Qē′xtcē
you pitied me, and also thus I pity you." Intending

atgē′ix Gitā′tcxēElc, ka′nauwē atctā′xoL′ax tgā′ktēma. Atgē′ix
they came the Chehalis, all he won it their property. They came

Tkwinaiū′LEkc, atē′gElo-ix iqā′lExal. Ka′nauwē atctō′xōL′ax
the Quenaiult, they came to play disks. All he won it

tgā′ktēmā, tga′ēltke-u. Ka′nauwē tê′lx·Em atcLauwitxā′uyama qix·
their property, their slaves. All people he made them poor that

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 1 | gā′yaqct. | Gō | ʟkā′nax | ʟā′Xa, | ā′nqatē | ē′kx·it | atcē′tᴇlax. | Ēwā′ |
| | lousy one. | Where | a chief | his child, | at once | buying as a wife | he did her. | Thus |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 2 | Tkwinaiū′ʟᴇkc, | ē′wa | T!ilē′mukc | ē′wa | kᵘca′la | x·ik | nē′maʟ, | ē′wa |
| | the Quenaiult, | thus | the Tillamook, | thus | up stream | that | river, | thus |

| | | | | | | |
|---|---|---|---|---|---|---|
| 3 | Gitā′qauēlitsk, | ka′nauwē | nōxuexēlā′kXuit | tcā′nᴇmckc | qix· | gā′yaqct |
| | the Cowlitz, | all | they were mixed | his wives | that | lousy one |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 4 | ā′nqatē. | Qē | näkct | qigō | aqixᴇ′cgam | ēᵋelā′kē | qō′ctac | ciā′xk’un |
| | formerly. | If | not | where | it was taken from him | the sea-otter, | those | his elder brothers |

| | | | | | | |
|---|---|---|---|---|---|---|
| 5 | acgixᴇ′cgam | ka | iō′ʟᴇma | atcē′ᵋᴇlkᴇl. | Itc!x·ia′n | atcē′ᵋᴇlkᴇl. |
| | they took it from him | then | the supernatural being | he saw it. | Itc!x·ia′n | he saw him. |

## *Translation.*

There were three brothers and their younger cousin, who was very poor. He was full of lice. He had no mother, only a grandmother. The two eldest brothers knew how to win in the game at disks. When the summer approached the grandmother spun twine out of willow bark. The people hired her to spin bark. Then she kept a little for herself. At last she made a large rope. Now [the cousins] went to Chehalis. The people stayed [at that time] at Mythtown [at the most southern part of Shoalwater bay]. There they are every spring when they are going to Columbia river. Now the cousins went to Chehalis. The grandmother said to her youngest grandson: "Take this rope and exchange it for ground-hog blankets." Now they went to Chehalis. The elder cousins wanted to play at disks. They arrived there.

Now somebody had found a sea-otter. They wished to buy it and wanted to give long dentalia for it; but that man did not want to part with his sea-otter. They wanted to give him a canoe, but he did not want to part with it. Now they heard about the rope. Then that man went to their house [and said]: "I will give you this sea-otter if you will give me this rope." Now he exchanged the rope for the sea-otter. Then they went home. [The eldest one] said: "I shall take the sea-otter away from him. He will certainly gamble and lose it." Then the one who was next to the youngest said: "Let the poor boy alone. Let him lose. If his grandmother gave it to him, let him lose it; if somebody made him happy and gave him something, let him lose it." They went home. They slept at Nema. The elkskin blanket of the younger cousin had no hair. When he slept the eldest brother awoke his people. They took the sea-otter away from him and left him asleep. Early the next morning he awoke. Now the brothers had disappeared. He thought: "Behold! they deserted me!" The sea-otter had disappeared. "O, they took the sea-otter away from me." Now it was spring time. He went on afoot, going home. When he arrived at Nē′lᴇqtᴇn it was ebb tide. He stayed ashore and thought: "At slack water I will swim across." It grew calm. Then he heard something in the water. "I must see what that is." It made tumm under water. Then it became quiet, and again it made tumm. Then next it made dEll. Now a wave came down the river. Five times he heard the same noise, dEll, and five times he heard it, gumm, below the water. Then five black bears came out of the water; their ears were I do not know how long. They stood on the water. Then the youth threw off his elkskin. He threw it ashore. He thought: "I must die," and began to swim across. He passed the first one, the second one, and the third one. When he reached the fourth one it looked at him. It looked that Indian right in the face. He fainted. Now Itc!x·ia′n carried him to his house. Behold! he saw Itc!x·ia′n. On one side of the house of this supernatural being they spoke one language; on the other side they spoke another language. He understood them. In the middle of the house they spoke still another language. "Those women whom you hear now on both sides of the house will be your wives. Thus you will live among the Indians. This will make you a chief." Then they gave him a bird arrowhead made of bone. The supernatural beings finished. He awoke and lay ashore on the other side [of the water]. He arose. It was early now; while it was noon when he began to swim across. His elkskin blanket lay near him. He arose, took his elkskin blanket, and went home.

He arrived at the mouth of I′tskuil. He came ashore. Now he went to the place where the people of Mythtown played at disks. A person looked up [and said]: "A black bear is running about on the mud." The people looked up and one of them said: "Is that a bear? It is a man who is coming. I think it is the one who was left alone." Then the eldest brother said: "What does he want here? We must be ashamed of him." Then the next to the youngest said: "Let him come, the poor one. What did he do to you that you do not like him?" He went up to these people. Now they played at disks. He stood at one end and was looking at them. Then he put down the bird arrow which he held in his hand. One of the bystanders looked at it and said: "How pretty is your arrowhead." "Ah, I found it," he replied. The one man was winning all the time the other was losing. Then one man said to him: "Let us bet, I will stake an arrowhead against yours." He replied: "As you like," and after a little while the poor boy won. He won three times, four times, and now he had ten arrowheads. He had won them. He went to sleep. Then he told his grandmother: "I bought a sea-otter and they took it away from me." His grandmother cried; she pitied him. It got day. [Then a person said:] "Come, friend, let us play at disks." He said: "I have no mat." "We can use one mat." "I have no disks." "I loan you my disks." Now he went out. He won and won and won. He won all his arrows and all his property. He won his disks. When they had finished, another person said: "That one with the lousy head is getting hopeful. To-morrow I will play with him." Early the next morning when he was still in his grandmother's house, that person opened the door. He held a mat in his hand and said: "Come friend, we will play." "Well," said the boy. He bought a mat. Now he won again all the property of that person. He won his canoe. Now he had won over all the common people. Next he won over the chiefs. He won first one slave and then many. Now he became a chief. He had won the property of all those people. Every day the people ate in his house. Now his elder cousin said: "Perhaps he saw a supernatural being. We will play with the accompaniment of batons. Then I shall win all his slaves. He is [too] hopeful." Then he was told: "Your elder cousin wants to play with you." "As he likes." Now the cousins played and the people beat time with batons. They played several nights. He won the eldest brother's slaves and all his canoes. Then he played with the next brother and he won all his slaves; then he won his wives. Now the next brother said: "I want to play with you next." "No, I pity you, as you pitied me formerly." Then the Chehalis came and he won all their property. The Quenaiult came to play at disks. He won their property and their slaves. That lousy boy made everybody poor. He bought the daughters of chiefs among the Quenaiult, the Tillamook, the tribes up the river, the Cowlitz. The wives of the man who had been the lousy boy were taken from among all these tribes. If his cousins had not taken the sea-otter from him, he should not have seen the supernatural being. He saw Itc!x·ia′n.

# THE GILĀ′UNALX.

Ē′Xat giā′unaLX ik;ā′ckc aqa-E′ltaqL uyā′k;ik;ē gō
One GiLa-unaLX boy she was left his grandmother at

Soguamē′ts!iak. Tqā′metē nā′kxoya ka aqiō′lXam qix· ik;ā′ckc:
Tongue point. Six times her sleeps and he was told that boy:

"Ā′kctam ōmē′k;ik;ē. PE′nka mō′ya." A′lta nē′te mai′ēmē.
"Go to see your grandmother. Afoot go." Now he came down the river.

Nē′xatco. Atcā<sup>ε</sup>′alkEl môket ō′Lqikc. Atctō′ktcan tiā′xalaitanEma.
He walked down river. He saw them two fish-ducks. He took them his arrows.

NixLō′lEXa-it: "Näkct itā′ma<sup>ε</sup> aniā′lax, taua′lta agō′kLx
He thought: "Not shooting them I do them, else they carry down to the water

ōgu′xalaitanEma." Atciō′cgam iqā′nakc. NakL;ē′iwamEn qaX
my arrows." He took it a stone. They dived those

ō′Lqikc. Nē′xEngō mā′Lnē. Lā′xLax nā′xax qaX ō′Lqikc.
ducks. He ran seaward. Visible they became those ducks.

AtciagE′ltcim qix· iqā′nakc. Itcā′ma<sup>ε</sup> atciā′lax gō-y- ē′tcaqtq·
He threw it that stone. Hitting it he did it at its head.

Lāq° nē′xax iā′ok. Ayaga′om. Yukpä′2t Ltcuq nitElō′tXuit ka
Take off he did it his blanket He reached them. Up to here water he stood in the water and

akcō′nguē qaX ō′Lqikc, nuwā′Xit. Ā′yōptck. Ā′tcukct. ŌXunē′n
they fluttered those ducks, they escaped. He went landward. He looked. They drifted

ē′k<sup>u</sup>caxala itcā′wan. WiXt ā′yuLx. Ayō′guiXa. Q;oā′p atcā′xōm
up their belly. Again he went to the water. He swam. Nearly he reached them

wiXt akcō′nguē. Ā′yuptck wiXt. Qoä′nEmi ayō′guiXa ka
again they fluttered. He went up again. Five times he swam and

atcō′cgam cka nixä′Lxigō ka k·;ē nō′xôx tiā′xatakuX. A′lta
he reached them and he turned round and nothing became his mind. Now

iō′LEma atcē<sup>ε</sup>′ElkEl. Nixigā′lax Iqamiā′itx. NixE′l’ōkō. Gō mā′Lxolē
a supernatural being he saw it. He saw a supernatural being the fisherman's supernatural helper. He awoke. At landward

yuqunā′itX. Itcō′ktcan qaX ō′Lqikc. Ia′Xkatē ayāē′taqL qaX
he lay. He held in his hand those ducks. There he left them those

ō′Lqikc. A′lta ā′yō. Ayō′yam Sōkuamē′ts!iak. Q;oā′p ā′tcax
ducks. Now he went. He reached Tongue point. Near he got

uyā′k;ik;ē. Tgā′Xtē qaxē′ qigō aqaē′taqL. Ayō′yam gō-y- uyā′k!ık;ē.
his grandmother. Her smoke where when she was left. He arrived at his grandmother.

Atcō′lXam: "Imä′Xanatē, taL;." Agiō′lxam: "Itcä′Xanatē."
He said to her: "You are alive, behold!" She said to him: "I am alive."

Qē′xtcē agē′l<sup>ε</sup>ēm. Atcō′lXam: "Näkct ō′lō genE′tx" Ayā′qxoyē
Intending she gave him food. He said to her: "Not hunger acts on me." He slept

iā′xkatē. Nē′ktcuktē, ātcā′gElEmqtcē uyā′k;ik;ē. Ō′Xuē tE′m<sup>ε</sup>EcX
there. It got day, he gathered food for her his grandmother. Many sticks

atctupā′yaLx ka nē′Xkō. Ayaē′taqL uyā′k;ik;ē. Tsō′yustē
he gathered them and he went home. He left her his grandmother. In the evening

niXkō′mam. Aqiō′lXam: "Ō′lō na gEma′xt?" Nē′k·im: "K;ē; tEll
he came home. He was told: "Hunger [int. part.] acts on you!" He said: "No; tired

nkēx.″ Nixō′kctit. Kawī′x· nixā′latck. A′yō gō kulā′yi;
I am.″ He lay down. Early he arose. He went to far;

nixEmō′cXEmam. Tsō′yustē tcx·ī nē′Xkō. Ayō′p!am ska mā′nx·i
he went to play. In the evening then he went home. He came in and a little while

ayō′La-it ka wiXt nixō′kctit. Lōn Lpō′lEma Lōn Lᵋaʟā′ma nēkct
he stayed and again he lay down. Three nights three days not

nixLxā′lEm. Tcx·ī nixLxā′lEm gō-y- aLā′lakt ōᵋō′Lax. Ayō′mEt.
he ate. Then he ate on the fourth day. He grew up.

A′lta ē′Xat iā′cikc iq¡oā′lipx·. Cq¡oā′lipx· aci′xax. QāxLx
Now one his friend a youth. Two youths they two became. One

naᵋā′Lax ka ā′ctō tcakEnīma.′ Kā′tcEk actō′yam ē′maL. Atciō′lXam
day and they went in a canoe. Middle they arrived the bay. He said to him

iā′cikc: "I′kta imē′Xawôk?" "Iqamiā′-itx itci′xawôk. K¡a ē′kta
his friend: "What your guardian spirit?" "Iqamiā′-itx my guardian spirit. And what

mai′kXa imē′Xawôk?" Nē′k·im qix· ē′Xat: "Nai′ka wiXt Iqamiā′-itx
you your guardian spirit?" He said that one: "I also Iqamiā′-itx

itci′Xawôk?" "Ē′kta miā′xōya ma′nix ō′lō aktā′xō txā′cōlal?"
my guardian spirit?" "What will you do when hunger will act on them our relatives?"

Nē′k·im qix· ē′Xat: "Ē′Lxan niā′xō." Atciō′lXam iā′cikc: "K¡a-y-
He said that one: "Smelt I shall make it." He said to him his friend: "And

ē′kta mai′kXa miā′xō?" Nē′k·im: "Iguā′nat niā′xō ma′nix ō′lō
what you you will do?" He said: "Salmon I shall make it when hunger

aktā′xō txā′cōlal. Ni′Xua, L¡mEn, ē′xa imē′potē gō Ltcuq. Ia′koa
acts on them our relatives. Well, under water do it your arm in water. Here

wiXt nai′kXa L¡mEn niā′xō itci′potē." L¡mEn acgE′tax tctā′potē.
also I under water I shall do it my arm." Under water they did them their arms.

Iā′nēwa qix· ē′Lxan giā′Xawôk atcLō′latck Liā′kcia. A′lta quL
First he that smelt having guardian spirit he lifted it his hand. Now hang

ā′elaōt ō′Lxan gō Liā′kcia. Lā′lē qix· ē′Xat, tcx·ī atcLō′latck
it did to it a smelt at his hand. Long time that one, then he lifted it

Liā′kcia. QuL ē′laōt gianu′kstX iguā′nat. Atciō′lXam iā′cikc:
his hand. Hang it did to it a small salmon. He said to him his friend:

"Nau′itka LEmē′Xawôk Iqamiā′-itx."
"Indeed your guardian spirit Iqamiā′-itx."

Aci′Xkō qō′ctac cq¡oā′lipx·. AyulE′mXa-it qix· ē′Xat qix· ē′Lxan
They went home those youths. He married that one that smelt

giā′Xawôk. A′lta ō′lō agE′tax tē′lx·Em GiLā′unaLX. Lā′mkXa
having guardian spirit. Now hunger acted on them the people GiLā′unaLX. Only

LE′kXalᵋpō atkLā′xo-itx. A′lta ikā′nax nē′xax qix· ē′Lxan
skunk-cabbage they ate it. Now rich he became that smelt

giā′Xawôk. Qā′xLxnaᵋā′Lax, a′lta nāLgElō′ya LE′kXalᵋpō uyā′k·ikal.
having guardian spirit. One day, now she went to get skunk-cabbage his wife.

Tsō′yustē naXatgō′mam. A′lta aLā′xElEtq. Naxckō′mit. TsEs
In the evening she came home. Now she heated stones. She warmed herself. Cold

akē′x qē′wa tcā′qElqlē. Naō′ptit qigō nō′cko-it. NaLgEnā′itix·it gō
it was that winter. She fell asleep where she was warm. She fell down at

qaX ōᵋō′lEptckiX. Nā′Lxᵋō. NaxE′tEla gō tgā′potē. ALE′k·im
that fire. She fell asleep sitting. She burnt herself at her arms. They said

GiLā′unaLX Lkanauwē′tikc: "Acā′lᵋeyit ilxā′xak¡Emana uyā′k·ikal.
the GiLā′unaLX all: "She is starving our chief his wife.

K¡ā-y- ōmcā′pōtcxan; ā′Lxᵋō-y- ōmcā′pōtcxan. Cā′lᵋeyit, cā′lᵋeyit,"
Nothing your sister-in-law; she fell asleep sitting your sister-in-law. She is starving, she is starving,"

| nugō′kXo-im | qō′tac | tê′lx·ᴇm. | Nā′k·im | qaX | ōᵋō′kuil: | "Anᴇ′ʟxᵋō, | 1 |
|---|---|---|---|---|---|---|---|
| they said | those | people. | She said | that | woman: | "I fell asleep sitting | |

| x·ik | giā′qamia-itx, | nē-k·imx | giā′qamia-itx." | A′lta | nixᴇmā′tcta-itck | 2 |
|---|---|---|---|---|---|---|
| this | having Iqamiā′itx, | he says | having Iqamiā′itx." | Now | he was ashamed | |

| qix· | itcā′k·ikal, | ka′namôkct | tgā′potē | nuxō′ʟᴇla. | Näkct | ayaō′ptit | 3 |
|---|---|---|---|---|---|---|---|
| that | her husband, | both | her arms | were burned. | Not | he slept | |

| qix· | itcā′k·ikal. | Ka′nauwē | nuguē′witx·it | qō′tac | tê′lx·ᴇm. | Atciō′lXam | 4 |
|---|---|---|---|---|---|---|---|
| that | her husband. | All | they slept | those | people. | He said to him | |

| ʟiā′wuX: | "Mxā′latck!" | Nixā′latck | ʟiā′wuX. | "Ā′cgam | XaX | 5 |
|---|---|---|---|---|---|---|
| his younger brother: | "Rise!" | He arose | his younger brother. | "Take it | this | |

| ōʟk¡′ᴇ′nʟk¡′ᴇn." | A′lta | atciū′cgam | qix· | itcō′itk. | Ā′ctō | mā′ʟnē | 6 |
|---|---|---|---|---|---|---|---|
| basket." | Now | he took it | that | dipnet. | They two went | seaward | |

| tcā′xᴇlqlē. | Actigō′om | qix· | ēlā′itk. | Actō′cgam | qō′ta | tiā′qxōn | ēlā′itk. | 7 |
|---|---|---|---|---|---|---|---|---|
| winter. | They reached it | that | willow. | They took them | those | its leaves | willow. | |

| Pāʟ | nā′xax | qaX | ōʟk¡′ᴇ′nk¡′ᴇn. | Ā′yōʟq. | Yukpᴇ′t | niʟē′ʟa-it | ʟtcuq. | 8 |
|---|---|---|---|---|---|---|---|---|
| Full | became | that | basket. | He went to the water. | To here | he stood in the water | water. | |

| Atciō′lXam | ʟia′wuX: | "ʟxᴇluwē′gōt. | Ē′wa | kᵘca′la | nai′kXa, | 9 |
|---|---|---|---|---|---|---|
| He said to him | his younger brother: | "It is ebb tide. | Thus | up river | [from] me, | |

| ʟgᴇ′kᵘcala | wax | amtā′xax | x·ita | tᴇ′kXōn. | Ka | amiucgā′mx | x·iau | 10 |
|---|---|---|---|---|---|---|---|---|
| up river from me | pour out | do them | those | leaves. | Then | take it | this | |

| itcō′itk. | Amgē′ma: | 'Ēhê′;' | amgē′ma: | 'Niā′waᵋ | itci′tsōitk.' | Amiōlā′tcgō | 11 |
|---|---|---|---|---|---|---|---|
| dipnet. | Say: | 'Ēhê′;' | say: | 'I broke it | my dipnet.' | Lift it | |

| imē′tcōitk. | WiXt | wāx | amtā′xō | ē′wa | ʟgᴇ′kᵘcala. | WiXt | amgē′ma: | 12 |
|---|---|---|---|---|---|---|---|---|
| your dipnet. | Again | pour out | do them | thus | up river from me. | Again | say: | |

| 'Ēhê′, | niā′waᵋ | itsō′itk.'" | ʟō′ni | wax | atci′tax; | wiXt | nē′k·im: | "Niā′waᵋ | 13 |
|---|---|---|---|---|---|---|---|---|---|
| 'Ēhê′, | I broke it | the dipnet.'" | Three times | pour out | he did them; | again | he said: | "I broke it | |

| itci′tsōitk." | Atciō′latck | iā′tcōitk. | Atciō′lXam | qix· | iā′qk′un; | aqiō′lXam | 14 |
|---|---|---|---|---|---|---|---|
| my dipnet." | He lifted it | his dipnet. | He said to him | that | his elder brother; | it was said to him | |

| qix· | iq¡oā′lipx′: | "Ni′Xua, | tᴇ′kᴇman!" | Atctō′kuman | qix· | iq¡oā′lipx·. | 15 |
|---|---|---|---|---|---|---|---|
| that | youth: | "Well, | look at them!" | He looked at them | that | youth. | |

| A′lta | tä′kXōn | gō | tgā′lictᴇkc, | ä′ʟxan | ē′wa | tiā′qtqakc. | Wax | atci′tax | 16 |
|---|---|---|---|---|---|---|---|---|---|
| Now | leaves | at | their tails, | smelt | thus | their heads. | Pour out | he did them | |

| ē′ʟaquinᴇmix·. | ʟ¡lᴇp, | ʟ¡lᴇp, | ʟ¡lep, | nikqʟā′yux. | WiXt | atciō′tipa | 17 |
|---|---|---|---|---|---|---|---|
| the fifth time. | Under water, | under water, | under water, | they jumped into the water. | Again | he dipped | |

| ē′ʟatxamē. | Wax | atcā′yax. | A′lta | niʟkᵘkʟā′Xit | ʟtcuq | qix· | ē′ʟxan. | 18 |
|---|---|---|---|---|---|---|---|---|
| the sixth time. | Pour out | he did them. | Now | they swam on the surface | water | those | smelts. | |

| Atciō′lXam | ʟiā′wuX: | "Tca | txgīucge′ʟxa | x·ix· | iqicē′tix·." | Acgiō′cgiʟx | 19 |
|---|---|---|---|---|---|---|---|
| He said to him | to his younger brother: | "Come | we will launch it | this | fishing canoe." | They launched it | |

| qix· | iqicē′tix·. | Acgiō′cgam | iqaʟē′mat. | A′lta | nicxʟē′n. | Xuwē′t | qix· | 20 |
|---|---|---|---|---|---|---|---|---|
| that | fishing canoe. | They took it | the rake. | Now | they fished with the rake. | Half full | that | |

| ictā′xēcitix·. | Atciō′lXam: | "Kōpᴇ′t." | Ta′kᴇ | acxē′gila-ē. | "Ai′aq | ʟgā′lᴇmam | 21 |
|---|---|---|---|---|---|---|---|
| their fishing canoe. | He said to him: | "Enough." | Then | they went ashore. | "Quick | fetch | |

| ʟkuē′ʟx·ᴇma | qoā′nᴇm." | Atcʟugō′lᴇmam | qix· | iq¡oā′lipx·. | Ōgoē′witiū | 22 |
|---|---|---|---|---|---|---|
| large mats | five." | He fetched them | that | youth. | They slept | |

| qō′tac | tê′lx·ᴇm. | Acgiō′kuē | qix· | ē′ʟxan. | Acgiō′kctᴇptck | ka′nauwē. | 23 |
|---|---|---|---|---|---|---|---|
| those | people. | They carried them ashore | those | smelts. | They carried them inland | all. | |

| Atciō′lXam | ʟiā′wuX: | "Kawē′X | mxᴇlā′tcgō | ka | mxᴇlgē′ʟxa | ka | 24 |
|---|---|---|---|---|---|---|---|
| He said to him | his younger brother: | "Early | rise | and | make fire | and | |

| mx′ō′tama. | Mīōgonā′ya | tᴇ′lxaqʟ. | Ia′xkatē | kᵘcā′xalē | mōtX | ka | 25 |
|---|---|---|---|---|---|---|---|
| go to bathe. | Open the smoke hole | our house. | There | up | stand | and | |

1 mxElqE'mxaya. Mgē'ma: 'Ā, GiLāunaLXā' ta'kE na amcxE'La-it?
shout. Say: 'Ah, GiLāunaLX then [int. part.] are you dead?

2 Ā tqagElā'xEltā';' mgē'ma. Mô'kcti mgē'ma, mxElqE'mxa." Nau'itka.
Ah, the news;' say. Twice say, shout." Indeed.

3 Kawē'X nixā'latck Liā'wuX. Na-ixE'lgiLx. Nix'ō'tam. Nē'tptcga.
Early he arose his younger brother. He made a fire. He went to bathe. He went inland.

4 Atciugōnā'mam tE'LaqL, na-ixE'lqamx: "Ā, GiLāunaLXā' takE na
He went to open the smoke hole their house, he shouted: "Ah, GiLā'unaLX then [int. part.]

5 amcxE'La-it? Â, tqagElaxEltā'." Mô'kcti na-ixE'lqamx. A'lta
are you dead? Ah, the news!" Twice he shouted. Now

6 nuxōlā'yutck qō'tac tê'lx·Em. Atktō'cgam tgā'XalaitanEma.
they arose those people. They took them their arrows.

7 AtkLō'cgam Ltā'mEq¡aL; atkLō'cgam LmōL¡anē'. A'lta ā'tgē ē'wa
They took them their bone clubs; they took them lances. Now they went thus

8 qō'ta tā'yaqL qix· iLā'Xak¡Ema-na. Nugō'kXo-im qō'tac tê'lx·Em:
that his house that their chief. They said those people:

9 "Ē'kta ē'xax? Qā'xēwa atgatē'mam tqagElā'xElt?" Nē'k·im qix·
"What is it? Whence came they the news?" He said that

10 iq¡oā'lipx·: "x·itā'ō, x·itā'o tqagElā'xelt gō qō'La qoā'nEm
youth: "These, these news in those five

11 Lkuē'tx·Ema." A'lta ixē'nXat ē'Lxan. Ia'xka LkLXā'nak igē'l'ōtitk,
large baskets." Now they stood there smelts. That one he had it on elkskin armor,

12 ia'xka aLgixaniā'kôx. Ma'nix c'ōlā'l LckLxā'nax, iā'xkati
he carried it in the fold of the skin. When a ground-hog blanket he had it on, there

13 aLgixk¡ē'niakux qix· ē'Lxān gō qō'cta c'ōlā'l. Ma'nix oᵋōnaᵋ
he wrapped them up those smelts in that ground-hog blanket. When a raccoon blanket

14 LkLxā'nak, qē'xtcē aLgixk¡ē'niagux, ayutXuī'tcuwa-itx gō qaX
he had it on, intending he wrapped it up in it, they fell through in that

15 ōLā'kXanaᵋ. Ka'nauwē-y- ē'ka qō'tac tê'lx·Em nō'xôx. A'lta
his raccoon blanket. All thus those people they did. Now

16 nōxo-iLxā'lEm qō'tac tê'lx·Em. Aqiō'tXEmit ēXt iqā'ētEma ē'wa
they ate those people. It was placed upright one young spruce tree thus

17 mai'ēmē. Aqiō'tXEmit ēXt iqā'ētEma ē'wa kᵘca'la. Lā'maka
down river. It was placed upright one young spruce tree thus up river. Only they

18 GiLā'unaLX aLgiupā'yaLx ē'Lxan. Pā'LEma nō'xôx tE'LaqL.
the GiLā'unaLX they gathered them smelts. Full became their house.

19 ÄLgiō'kcEm. Ka'nauwē tiā'lEXam atgiupā'yaLx.
They dried them. All their people gathered them.

Ā'gōn iqē'tak ka wiXt ō'lō agE'Lax GiLā'unaLX. Lā'mka
One more year then again hunger acted on them the GiLā'unaLX. Only

21 LE'kXalᵋpa aLkLā'xo-itx k¡a-y- ōpE'nxaLX. NixE'ltcEmaôx qix·
skunk-cabbage they ate it and rush roots. He heard about it that

22 iLā'Xak¡Emana. Ā, ta'kE pā'LEma nō'xôx t!ōLē'ma gō Iqā'niaq.
their chief. Ah, then full they were the houses in Rainier.

23 Qiā'wul ē'Lxan. Atctā'x tE'mᵋEcX ē'cgan ōgō'kXuix itā'Lēlam;
They were made [caught] smelts. He made them sticks cedar made out of ten;

24 qoa'nEm ō'Lqikc, qoa'nEm Lpā'qxo-ikc. Atctō'lXam tiā'cōlal: "Ai'aq
five fish ducks, five shags. He said to them his relatives: "Quick

25 amcxE'ltXuitck. Lxō'tctōla, lxōwā'L¡'ama." ALē'gEla-itx ēXt
make yourselves ready. We will go up now, we will go to get food." They were in a canoe one

26 ikanī'm pāL, iā'qoa-iL ikanī'm. ALō'tctōlax, aLō'yamx Sōguamē'ts!iak.
canoe full, a large canoe. They went up the river they arrived at Tongue point.

27 Ē'ktcxEm aLō'ix. AtcLō'lXam gilā'cgēwal: "Ma'nix
He sang his conjurer's song they went. He said to them his companions: "When

| | | | | |
|---|---|---|---|---|
| qElxEngē′waL¡′amita, | nēkct | amcxLXE′lEma.” | ALō′yamx | ka |
| we are given food, | not | eat.” | They arrived | then [at] |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Liā′ēcaLxē. | ALqēgēlā′xē | gō | y- ē′lXam. | ALō′ptck. | Nē′gimx: | “Gō | qaxē |
| Liā′ēcaLxē. | They landed | at | the town. | They went up. | He said: | “At | where |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| aqiā′wul | x·ik | ē′Lxan?” | “Ā | mā′ema | Iqā′niaq, | iā′xkati | aqiā′wul.” |
| are made [caught] | these | smelts?” | “Ah, | below | Rainier | there | they are made [caught.]” |

| | | | | | |
|---|---|---|---|---|---|
| Qē′xtcē | aqiō′lEktc | ē′Lxan; | q¡oā′p | ayō′ktciktx. | Atctō′lXam |
| Intending | they were roasted | the smelts; | nearly | they were done. | He said to them |

| | | | | | |
|---|---|---|---|---|---|
| giLā′cgēwal: | “Ai′aq | lxō′tctōwula.” | AqLō′lXam | qē′xtcē: | “A′lta |
| his companions: | “Quick | we will go up.” | They were spoken to | intending: | “Now |

| | | | | | | |
|---|---|---|---|---|---|---|
| q¡oā′p | iō′ktcikta | x·ix· | ē′Lxan.” | Nē′k·im: | “A′ntcxElxulama. | Ā′Lqi |
| nearly | they are done | those | smelts.” | He said: | “We will go at once. | Later on |

| | | | | | | |
|---|---|---|---|---|---|---|
| wuX | ntcxēxā′txama-i.” | ALō′ix | kᵘca′la. | A′lta | nau′itka | aLogō′ōmx |
| to-morrow | we shall go ashore for awhile.” | They went | up river. | Now | indeed | they reached them |

| | | | | | | |
|---|---|---|---|---|---|---|
| tê′lx·Em, | tgiā′wul | ē′Lxān. | Q¡oā′p | aLktā′x | qō′tac | tê′lx·am. |
| people, | they made it [caught] | smelts. | Near | they got them | those | people. |

| | | | | | | |
|---|---|---|---|---|---|---|
| ALE′gimx | Lē′Xat | LgōLē′lEXEmk: | “PāL | ē′xax | itci′tsōitk. | Ala′xti |
| He said | one | person: | “Full | is | my dipnet. | Soon |

| | | | | | | |
|---|---|---|---|---|---|---|
| L¡Ex | ixā′xō. | Atcuwa′-y- | ō′lō | Lix·Lā′it | GiLā′unaLX.” | Iqamiā′itX |
| burst | it will. | Ha! | hunger | they starve | the GiLā′unaLX.” | Iqamiā′itX |

| | | | | |
|---|---|---|---|---|
| iLā′Xawôk | atcLō′lXam | giLā′cgēwal: | “Lawā′ | msKꓕe′watcgō.” |
| his guardian spirit | he said to them | his companions: | “Slowly | paddle!” |

| | | | | | | |
|---|---|---|---|---|---|---|
| Ka′nauwē | aLgaxgō′c | qaX | ōkunī′m | kā | atcLō′lXam: | “Amckꓕē′watck |
| All | they passed them | those | canoes | then | he said to them: | “Paddle |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| mā′Lnē.” | A′lta | aLkꓕē′watck | mā′Lnē. | Ē′wa | ē′natai | qix· | ikanī′m |
| away from the land.” | Now | they paddled | away from the land. | Thus | on one side | that | canoe |

| | | | | | | |
|---|---|---|---|---|---|---|
| qoā′nEm | atcuXō′tqoax | qō′ta | tElalā′xukc; | ē′wa | ē′natai | qoā′nEm |
| five | he put them into the water | those | birds; | thus | on the other side | five |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| qix· | ikanī′m. | Iū′Lqat | itā′Lan. | ĒXt | itā′Lan | qoā′nEm, | wiXt | ēXt |
| that | canoe. | Long | their rope. | One | their rope | five, | also | one |

| | | | | | |
|---|---|---|---|---|---|
| itā′Lan | qoā′nEm. | Atctō′lXam | tiā′cōlal: | “Amckꓕē′watck!” | A′lta |
| their rope | five. | He said to them | his relatives: | “Paddle!” | Now |

| | | | | |
|---|---|---|---|---|
| nugukꓕē′watck | giLā′cgēwal. | T!ā′qē | nauē′tka-y- | atxā′Lgōwa |
| they paddled | his companions. | Just as | indeed | they swam |

| | | | | | |
|---|---|---|---|---|---|
| tElalā′xukc | qō′ta | tE′mᵋEcX | ugō′kXuiXt | tElalā′Xukc. | Q¡oā′p |
| birds | those | sticks | made | birds. | Nearly |

| | | | | | | |
|---|---|---|---|---|---|---|
| aLXgō′mam | ka | nē′ktcuktē. | Qonē′2 | tqonēqonē′ | gō | Lā′maLnē. |
| they came home | and | it got day. | Gull | gulls | at | seaward from them. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Nō′pōnEm. | Nē′k·im: | “Ni′Xua, | mci′Lxa! | Nau′itka | na | x·iau | ā′nitkᵘꓕ |
| It grew dark. | He said: | “Well, | go to the water! | Indeed | [int. part.] | these | did I carry them |

| | | | | | | |
|---|---|---|---|---|---|---|
| x·iau | ē′Lxan?” | A′tgELx | giLā′lEXam, | atE′kXukL | utā′Xanim, | ska |
| these | smelts?” | They went to the water | the people of his town, | they launched them | their canoes, | and |

| | | | | | | |
|---|---|---|---|---|---|---|
| mä′nx·i | ka | pā′Lma | nā′xax. | ALgiō′kcEm | ē′Lxan | GiLā′unaLX. |
| after a little | and | full | they were. | They dried them | the smelts | the GiLā′unaLX. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Pā′Lma | nō′xôx | Lā′uLēma. | Qē′xtcē | aqiō′Xtkin | gō | kᵘca′la | Qauilē′tcq. |
| Full | they were | their houses. | Intending | they were searched | at | up river | Cowlitz. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Kōpe′t | atgā′yamx. | K¡ē | qix· | ē′Lxan. | Nuxoē′tcEmaôx | tê′lx·Em: | “Ā |
| Enough | they arrived. | None | these | smelts. | They heard | the people: | “Ah |

| | | | | | | |
|---|---|---|---|---|---|---|
| GiLā′unaLX, | ta′ke | pā′Lma | nō′xôx | Lā′uLēma. | Atcā′yukᵘꓕ | taL¡ |
| the GiLā′unaLX, | then | full | are | their houses. | He carried them, | behold! |

| | | | | | | |
|---|---|---|---|---|---|---|
| x·ik | ē′Lxan | qix· | giā′xamia-itx.” | A′lta | aqLōmē′lax | qō′La |
| those | the smelts | that | the one having Iqamia′-itx.” | Now | they were angry with him | that |

| | | | | | | |
|---|---|---|---|---|---|---|
| LgōLē′lEXEmk. | Ia′Xka, | x·ix·ī′x· | nē′k·im: | “Atcuwa′ | ō′lō | LE′XLa-itt |
| person. | He, | this one | he said, | “Ha! | hunger | they starve |

Giʟā'unaʟX, Iqamiā'itx iʟā'Xawôk." A'lta ō'lō nuxō'ʟa-it qō'tac
the Giʟā'unaʟX, Iqamiā'-itx his guardian spirit." Now hunger they died those

tê'lx·ᴇm, ē'wa kᵘca'la tê'lx·ᴇm. K¡ē nē'xax qix· ē'ʟxan. A'lta
people, thus up river the people. Nothing became those smelts. Now

ʟā'macka Giʟā'unaʟX aʟgiupā'yaʟX qix· ē'ʟxan.
they only the Giʟā'unaʟX they gathered them those smelts.

A'lta qix· ē'Xat giā'xamia-itx atcʟō'cgam ʟᵋā'gil. Ō'lo agᴇ'ʟax
Now that one having Iqamiā-'itx he took her a woman. Hunger acted on them

Giʟā'unaʟX tsak¡ᴇ'ē. Qē'xtcē aʟxᴇnk¡ānXā'tēmamx, nēkct i'kta
the Giʟā'unaʟX in the springtime. Intending they caught in the dipnet, not anything

aʟgiā'waᵋôx. Qiā'x ōguē'can aʟgō'kᵘᴛx Tiā'k¡ēlakē k¡a-y- ōpᴇ'nxaʟx
they killed it. If fern root they carried it the Clatsop and rush roots

t!ā'nuwa aʟgā'x, tcx·ī mänx· axʟᴇ'lᵋēmx ōk¡'uē'lak k¡a ōxō'ca-ut
exchange they did it, then a little they were given food dry salmon and dry

tkalguē'ᴇX. E'Xauētē t!ā'nuwa aʟxā'xumx ka aʟᴇ'k·imx
salmon skins. Often exchange they did it often and he said

ʟē'Xat ʟgōʟē'lᴇXᴇmk: "Tcx·ī k¡a ʟX t!ā'nuwa Giʟā'unaʟX
one person: "Then and may be exchanging the Giʟā'unaʟX

ma'nix wiXt ʟtē'mama, ka ʟīx· lxkʟā'xō," aʟᴇ'k·imx qō'ʟa ʟē'Xat
when again they will come, then cohabit we will with [their women]," he said that one

ʟgōʟē'lᴇXᴇmk Tiā'k¡ēlak. A'lta wiXt aʟō'ix Giʟā'unaʟX t!ā'nuwa
person Clatsop. Now again they went the Giʟā'unaʟX exchanging

aʟxā'xᴇmx. Aqā'tᴇlōtx ōk¡uē'lak k¡a ōxō'ca-ut tkalguē'êx·. Aʟō'ʟx;
they did it. They were given dry salmon and dry salmon skins. They went to the water;

a'lta aʟXgō'ya. WiXt ʟā'xka qō'ʟa ʟgō'ʟē'lᴇXᴇmk: "Ai'aq amci'tē!
now they went home. Again he that person: "Quick, come!

ʟxkʟkta'ō, ʟīx· lxkʟā'xō." ʟxeltcē'mᴇlit qō'ʟac Giʟā'unaʟX
We will follow them, cohabit we will do them." They heard it those Giʟā'unaʟX

ʟā'nᴇmckc. Katē'X qaX uyā'k·ikal qix· giā'xamia-itx. AʟXgō'mam.
women. Accompanying that his wife that having Iqamiā-'itx. They came home.

Aʟxgu'ʟitck: "Qʟᴇntcilqʟā'lᴇtciʟ, aqᴇntcō'lXam ʟīx· qᴇntcā'xō."
They told: "We were insulted, we were told cohabit we will be done."

Nēxō'kctē qix· iguā'nat giā'Xawôk. Nixᴇmā'tcta-itck. Qoā'nᴇmi
He lay down that salmon his guardian spirit. He was ashamed. Five times

ayā'qxoya nixō'kctē. Nēkct nixʟxā'lᴇm, ka atciā'waᵋ iguā'nat
his sleeps he lay down. Not he ate, then he killed it a salmon

ʟiā'wuX. Nē'k·im: "ʟᴇ'mcxᴇltᴇq!" Aʟā'xᴇltᴇq uyā'k·ikal.
his younger brother. He said: "Heat stones!" She heated stones his wife.

Aqtugā'lᴇmam tq¡ēyō'qtikc. Atgā'tp!am. Nuxōiʟō'lᴇXa-it qō'tac
They were fetched old people. They came in. They thought those

tq¡ēyō'qtikc: "Tgiā'xō qix· iguā'nat." Aʟō'ckuit qō'ʟa ʟqā'nakc ka
old people: "We shall eat it that salmon." They were hot those stones and

nē'ktcxᴇm qix· igōʟē'lᴇXᴇmk qix Giʟā'unaʟX. Aqō'cgam ōᵋmē'cX.
he sang that person that Giʟā'unaʟX. It was taken a kettle.

Aqugō'ʟit gō kā'tsᴇk t!ōʟ. Aʟō'ckuit qō'ʟa ʟqā'nakc. Aqʟā'ʟXatq
It was put in middle of house. They were hot those stones. They were put into

qaX ōᵋmē'cX. Aqiuqoā'na-it qiX iguā'nat gō qaX ōᵋmē'cX ka
that kettle. It was put into it that salmon in that kettle and

lō'ᴇlō, nēkct aqā'yaxc. Cmôkct cXunᴇlā'itX qō'ctac cq¡ēyō'qxut.
whole, not it was cut. Two they stood close together those two old men.

Aqiō'tctᴇmt qix· ē'Xat: "Qa'daqa-y- ē'ka aqā'yax x·ix· iguā'nat?"
He was pushed that one: "Why thus it is done this salmon?"

Cka: "K¡ā amᴇ'xaX; k¡ā amxē'x itxā'k¡ackc. Ā'ʟqi tᴇmᴇlā'xo-ix·ita
And: "Silent be; silent be to our young people. Later on you will know it

qa'da qiā'xō x·ix· iguā'nat." Lē'lē aqigk¡ētkiᵋ qix· iguā'nat,
how it is done this salmon." Long time it was covered that salmon,

aqiᴇlgē'lakō. Atctō'lXam tiā'lXam: "Nēkct lxgiā'xôx x·ik iguā'nat.
the mat was taken off. He said to them his people: "Not we shall eat it this salmon.

Iō'ya gō mā'ʟnē." Atciō'lXam qix· ē'Xat iq¡ēyō'qxōt qix·
It will go to seaward." He said to him that one old man that

qcXᴇmᴇlā'itX: "Amxauwu'tcatkō tatc! amxō'xo-il, qa'daqa-y- ē'ka
standing close together: "You hear behold! you talk much, why thus

aqā'yax x·ix· iguā'nat." Aqō'cgam qaX ōᵋmē'cX; amô'ktikc
it is done this salmon." It was taken that kettle; two

cq¡ulipXunā'yu atgō'cgam. Ā'qxokᵘᴛ mā'ʟnē qaX ōᵋmē'cX.
youths they took it. It was carried seaward that kettle.

Aqiō'cgiʟ iqicē'tix·; aqakgō'ʟit qaX ōᵋōmē'cX gō qix· iqicē'tix·.
It was launched a fishing canoe; it was put into the canoe that kettle in that fishing canoe.

Aʟagā'la-it ʟā'k¡aquinumikc, iā'xqix· iguā'nat giā'Xawôk k¡a
They were in the canoe five in a canoe, he that the salmon the one having guardian spirit and

lā'ktikc tq¡ulipXᴇnā'yū. A'lta ā'ʟō mā'ʟnē, ē'ktcxᴇm ā'ʟō.
four youths. Now they went seaward, he sang they went.

Kulā'yi mā'ʟnē aʟō'yam ka aqō'cgam qaX ōᵋmē'cX. Wax aqā'yax
Far seaward they arrived and it was taken that kettle. Pour out it was done

qix· iguā'nat gō ʟtcuq ka qō'ʟa ʟqā'nakc. Aʟxē'gēla-ē. Atctō'lXam
that salmon into the water and those stones. They went ashore. He said to them

tq¡ulipXᴇnā'yū: "Mcē'kᴇlōya iqā'yētᴇma." Aqē'gᴇlōya môkct
the youths: "Get young spruce trees." They were got two

iqā'ētᴇma, ʟaq aqā'yax uyā'aptcXa. Nē'k·im qix· igōʟē'lᴇXᴇmk
young spruce trees, take off it was done their bark. He said that person

qix· Giā'unaʟX: "Gō kᵘca'la mcgiō'tXᴇmita ēXt, gō mā'ēmē-
that Giʟā'unaʟX: "At up river you place it one, at down river

y-ēXt." Ä'ka atgā'yax qō'tac tq¡ulipXunā'yū. Nō'pōnᴇm nuXuik¡
one." Thus they did it those youths. It got dark they laid

anXā'tēmam Giʟā'unaʟX. Nē'ktcuktē. Pā'ʟma-y- utā'Xanim
their dipnets the Giʟā'unaʟX. It got day. Full their canoes

tguā'nat ka ixᴇlᴇ'l iguā'nat ayuXtkē'Xēwa mā'ʟxôlē. Aqtōmē'tckin
salmon and moving the salmon swam landward. They were picked up

qō'ta tguā'nat. Mä'nx·ē aʟktōmē'tckēnimx ʟgōʟē'lᴇx·ᴇmk, pāʟ
those salmon. A little he picked them up a person, full

ikanī'm. Atcō'lᴇXam tq¡ulipXᴇnā'yū: "Tca lxō'ya ē'wa
the canoe. He said to them the youths: "Come we will go thus

Tiā'k¡ēlakē." Aʟō'yam Nayā'aqctaōwē. ʟ¡mᴇ'nʟ¡mᴇn atci'ʟax
Clatsop." They arrived at Nayā'qctaōwē. Rub he did it

ʟā'mōptcX. Atcxē'la gō ʟtcuq. Atcʟō'lXam giʟā'ckēwal:
green paint. He mixed it in water. He said to them his fellows:

"Lxkᴛē'watcgō iau'a mā'ʟnē." Atkᴛē'watck mā'ʟnē. Wax
"We will paddle there seaward." They paddled seaward. Pour out

atci'ʟax gō ʟtcuq qō'ʟa ʟā'mōptcX. Atcʟō'lXam: "Lxgō'ya,"
he did it into the water that his green paint. He said to them: "We will go,"

giʟā'ckēwal. AʟXgō'mam. Pā'ʟᴇma nō'xôx ʟā'uʟēma Giʟā'unaʟX
[to] his fellows. They came home. Full were their houses the Giʟā'unaʟX

ōk¡uē'lak, ōxō'ca-ot tkalguē'êx. Atci'tax tguā'nat qix·
dry salmon, dry salmon skins. He made them salmon that

giā'xamia itx.
the one having Iqamia'itx.

## *Translation.*

The grandmother of a Giʟā'unaʟX boy was deserted at Tongue point. After six days the boy was told: "Walk [to Tongue point and] look after your grandmother." He walked downstream and saw two fish ducks. He took his arrows but thought: "I will not shoot them, else they will carry my arrows away from the land." He took a stone. When the ducks dived he ran to the water and when they emerged he threw his stone. He hit the head of one. Then he took off his blanket [and went into the water]. He reached them. The water reached to his armpits; then the ducks fluttered and flew away. He went ashore. Then they drifted again, the belly upward. Again he went into the water and swam. When he nearly reached them they fluttered again. He went ashore. Five times he swam to get them. Then he reached them. He turned round and fainted. Now he saw a supernatural being; he saw Iqamiā'itx [the helper of the fishermen]. When he awoke he was on the shore and held the ducks in his hands. He left them and went on. Now he reached Tongue point. When he came near his grandmother he saw smoke rising where she was deserted. He reached her and said: "Behold! you are alive!" She said to him: "I am alive." She was going to give him food, but he said: "I am not hungry." He slept there. On the next day he gathered fuel for his grandmother. He gathered many sticks and went home. He left his grandmother. In the evening he came home. Then the people said to him: "Are you hungry?" He replied: "No, I am tired." He lay down. Early the next morning he arose and went a long distance. He went to play. In the evening he came home. After he had been there a short while he lay down. For three nights and three days he did not eat. Then on the fourth day he ate. He grew up.

Now he had a friend, a youth. They grew up. One day they went out in a canoe. When they were in the middle of the river he said to his friend: "Who is your guardian spirit?" He replied: "Iqamiā'itx is my guardian spirit, and who is yours?" The other one said: "My guardian spirit is also Iqamiā'itx." The one said: "What are you going to do when our relatives shall be hungry?" The other replied: "I shall let smelts come;" and he asked his friend: "And what are you going to do?" He said: "I shall let salmon come when our relatives get hungry. Put your arm under water; I shall put mine also under water." They put their arms under water. The one who had the guardian spirit helping him to obtain smelts lifted his hand first. Now a smelt hung at his hand. After some time the other one lifted his hand. A small salmon hung at it. Then he said to his friend: "Indeed! Iqamiā'itx is your guardian spirit."

The youths went home. The one who had a guardian spirit helping him to obtain smelts married first. Now the GiLā'unaLX were starving. They had only skunk-cabbage to eat. Then the young man whose guardian spirit helped him to obtain smelts became rich.

One day his wife went to gather skunk-cabbage. In the evening when she came home she heated stones and warmed herself. The winter was cold. When she was warm she dozed away and fell down at the fire. She fell asleep sitting there and burned her arms. Then all the GiLā′unaLX said: "Our chief's wife is starving. Your relative's wife will die, she fell asleep sitting. She is starving." Thus spoke the people. The woman said: "I fell asleep, and my husband says he has Iqamiā′itx [for his guardian spirit]." Now her husband was ashamed because both her arms were burned. He did not sleep, while all the other people slept. He said to his younger brother: "Rise!" His younger brother arose. [He continued:] "Take this basket." Now he took his dipnet and they went to the water. It was winter. They came to a willow and he took its leaves. When the basket was full they went to the water. He stood in the water up to his waist. He said to his younger brother: "It is ebb tide. Pour these leaves into the river above me. Then take this dipnet and say: 'Ēhê′, I broke my dipnet.' Lift it and pour it out again above me. Then say once more: 'Ēhê′, I broke my dipnet.'" Three times he poured it out and said: "I broke my dipnet." He lifted the dipnet. Then the elder brother said to the younger one: "Now look at them." The youth looked at them, now they were leaves at the tails and smelts at the heads. He poured them out the fifth time. They jumped into the water. He dipped them up the sixth time and poured them out again. Now smelts swam on the surface of the water. He said to his younger brother: "Let us launch our fishing canoe." They launched it and took a rake. Now they fished with the rake and the canoe was half full. He said: "It is enough." Then they went ashore. "Bring five large mats." The youth brought them. The people were asleep. They carried the smelts ashore and carried them all up to the house. He said to his younger brother: "Rise early, make a fire and go to bathe. Open the smoke-hole of our house. Stand up there and shout. Say: 'Ah, GiLā′unaLX! are you dead? News has come.' Thus speak twice." The younger brother did so. He arose early, made a fire and went to bathe. He went up, opened the smoke-hole of their house and shouted: "Ah, GiLā′unaLX, are you dead? News has come." He shouted twice. Now the people arose. They took their arrows, their bone clubs, and their lances. Now they went to the house of their chief. The people said: "What is it? Where did news come from?" The youth said: "There, in these five baskets is the news." Now the smelts stood there. One of the men wore an elkskin armor; he carried some away in a fold of the skin. Another wore a ground-hog blanket; he wrapped them up in his blanket. Still another wore a raccoon blanket; he wanted to wrap them up in it, but they fell through it. All the people did thus. Now they ate. Now one young spruce tree was placed downstream and one upstream. Only the GiLā′unaLX caught smelts. Their houses became full and they dried them. All the people caught them.

Another year the GiLā′unaLX were again starving. They had only skunk-cabbage and rush roots to eat. Their chief heard that the houses of the people at Rainier were full. They caught smelts. Then he carved ten pieces of cedar. He made five fish-ducks and five shags. He said to his relatives: "Make yourselves ready. We will go upstream to get food." They went in a large canoe. They went up until they arrived at Tongue point. He sang his conjurer's song while they went. He said to his companions: "If they should give us food, do not eat!" They arrived at Liā′ēcaLxē. They landed at the town and went up to the houses. He said: "Where are those smelts caught?" "Ah, they are caught below Rainier." They were going to roast the smelts and when they were nearly done he said to his companions: "Let us go up the river." The people said to them: "These smelts are nearly done." But he said: "We will go at once. To-morrow we shall stay for a while." They went upstream. Now they came to the people who caught smelts. They were near them. One person said: "My dipnet is full. It will soon burst. Ha! The GiLā′unaLX are starving." The one whose guardian spirit was Iqamia′itx said to his companions: "Paddle slowly." When they had passed all the canoes he said to them: "Paddle toward the middle of the river." They paddled from the land. He put five of those birds into the water on each side of the canoe. Each five were tied to a long rope. Then he said to his relatives: "Paddle." Now his companions paddled. These wooden birds swam just like birds. When it was nearly day they came home. Gulls were seaward from them. When it grew dark he said: "Go to the water. See if I did not bring the smelts." The people went to the water and launched their canoes. After a short time they were full. The GiLā′unaLX dried the smelts and their houses were full. The people upstream searched as far as Cowlitz, but the smelts had disappeared; there were none. The people heard: "Ah, the houses of the GiLā′unaLX are full. That one whose guardian spirit is Iqamiā′itx carried the smelts away." Now they scolded that person: "Ha! this person said: 'Ah, the GiLā′unaLX are starving, although one of them says that he has Iqamiā′itx for his guardian spirit.'" Now the people upstream were starving. The smelt had disappeared. Only the GiLā′unaLX caught smelt.

Now the other man who had Iqamiā′itx for his guardian spirit married. In spring the GiLā′unaLX were again starving. They tried to catch salmon in the dipnet, but they did not kill anything. They carried fern (*Pteris*) roots and rush roots to Clatsop and exchanged them. Then they received a little dry salmon and salmon skins. They went often to exchange it. Then a person said: "When the GiLā′unaLX come again to exchange we will cohabit with [their women]." Thus said a Clatsop man. Now the GiLā′unaLX went again to exchange [roots for salmon]. They received dry salmon and salmon skins. They went to the water and went home. That person said again: "Quick, let us follow them. We will follow them and cohabit with the women." The GiLā′unaLX women heard it. The wife of the man who had Iqamiā′itx for his guardian spirit was with them. They came home and declared: "We were insulted; they told us they would cohabit with us." Then the one whose guardian spirit helped him to obtain salmon lay down. He was ashamed. For five days he remained in bed, and did not eat. Then his younger brother killed a salmon. He said: "Heat stones." Then his wife heated stones. They called the old people and they came. They thought: "We shall eat that salmon." When the stones were hot that Giʟā′unaʟX sang his conjurer's song. They took a kettle and placed it in the middle of the house. When the stones were hot they put them into that kettle. Then they put the salmon into the kettle whole; they did not cut it. Two old men were standing close together. The one nudged the other and said: "Why do they treat the salmon in that way?" The other said: "Be quiet, do not disturb our young men. You will learn in due time what they are going to do with this salmon." Now the salmon had been covered a long time. Then the mat was taken off, and he said to the people: "We shall not eat this salmon. It will be taken out into the water." Then the one old man who was standing close to the other one said: "Now you hear it. You said before, why do they treat the salmon in this manner." Two youths took the kettle and carried it to the water. A fishing canoe was launched and the kettle was placed in it. Five men were in the canoe—four youths and the one whose guardian spirit helped him to obtain salmon. Now they went seaward, and he sang his conjurer's song as they went. They arrived in the middle of the water. Then they took the kettle and poured the salmon and the stones into the water. They went ashore. He said to the youths: "Take young spruce trees." They took them and peeled off the bark. Then that Giʟā′unaʟX said: "Place one above and one below this place." The youths did so. When it grew dark the Giʟā′unaʟX set their dipnets. When it grew day their canoes were full of salmon and the fish swam toward the shore. They filled their canoes quickly. Then he said to the youths: "Let us go to Clatsop!" They arrived at Nayā′qctaowē. He rubbed some green paint in his hands and mixed it with water. He said to his companions: "Let us paddle toward the middle of the water." They paddled away from the shore. Then he poured his green paint into the water. He said to his companions: "Let us go." They came home. The houses of the Giʟā′unaʟX were full of dry salmon and of dry salmon skins. Thus the man who had Iqamiā′itx for his guardian spirit obtained salmon.

## THE ELK HUNTER.

Ē'Xat igoʟē'lᴇXᴇmk iq¡oā'lipx· guā'nᴇsum ʟkā'waōt atcʟā'xo-
One person a youth always traps he always

ilᴇma-itx. Atciutē'niʟa-itx ēē'tcxōtᴇma. Ä'gōn iqē'tak wiXt atcʟā'x
made them. He always killed them bears. One more year again he made them

ʟkā'waōt. Tcē'xēʟ atcʟō'kctamx ʟiā'Xawaōt. A'lta ʟā'qxulqt
traps. Several he went to see them his traps. Now she cried

ʟᵋā'gil gō qō'ʟa ʟkā'waōt. Niʟga'ōmx. A'lta uʟa'ksia ʟagē'lakteūt
a woman in that trap. He reached her. Now her hand it was caught

qō'ʟa ʟkā'waōt. ʟt!ō'kti ʟᵋā'gil. Squʟ ʟᴇ'ʟaqcō, tᴇ'ʟaskō ka'nauwē
that trap. A pretty woman. Brown her hair, her tattooing all

ʟā'ᵋo-it, tᴇ'ʟaskō gō ʟā'potē ka'nauwē qō'ʟa ʟᵋā'gil. Atcʟō'latcgux
her feet, her tattooing on her hands all that woman. He lifted it

qō'ʟa ʟiā'Xawaōt, ʟāqᵒ aʟxā'x qō'ʟa ʟā'kcia qō'ʟa ʟᵋā'gil.
that his trap, take out he did it that her hand that woman.

Aʟgiō'lᴇXamx: "ʟāx amtā'xō, mōxōgō'kō x·itikc tê'lx·ᴇm. Äka
She said to him: "Pass you will do them, you surpass them these people. Thus

nai'kXa aʟᴇngē'luktcu ʟᴇmē'Xawaōt. Mōxogō'kō ka'nauwē tê'lx·ᴇm.
I it caught me your trap. You surpass them all people.

Tᴇmē'xēqʟax tᴇmxᴇlā'xō." Nē'k·im qix· iq¡oā'lipx·: "Iamō'kᵘᴛa gō
You a hunter you will be." He said that youth: "I shall carry you to

intcā'lXam." Atcō'lXam qaX uyā'Xawôk: "Iamuxōnimā'ya
our town." He said to her that his supernatural helper: "I shall show you [to]

Natē'tanuē." A'lta atcō'kᵘᴛx gō iā'lXam. Atgaᵋᴇ'lkᴇlax tiā'colal,
the Indians." Now he carried her to his town. They saw them his relatives,

ka'nauwē nuxō'ʟa-itx, ka iā'xka ayō'mᴇqtx.
all they died, and he he died.

Qantsī'x ʟxqētā'kᴇma ka wiXt ʟᴇ'gōn aʟgēᵋᴇ'lkᴇlax ʟk¡āsks.
How many years and again another one he saw her a boy.

Nēkst ʟā'mama qō'ʟa ʟk¡āsks, nēkst ʟā'naa, ʟā'xauyam. Ka
Not his father that boy, not his mother, his poverty. And

iʟanu'kstX qō'ʟa ʟk¡āsks. Akʟō'lXamx, qēc mank mā'qoa-iʟ pōs
small that boy. She said to him, if a little you large then

ka'nauwē amuxō'kukō tgā'xēkʟax. Näkct ē'ka aniō'lXam qix·
all you surpass them the hunters. Not thus I told him that

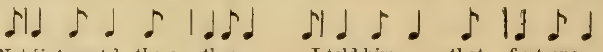
iā'nēwa Itē'tanuē. Tatc! atcēnuxō'nēma tê'lx·ᴇm. Manē'x
the first one Indian. Behold! he showed me the people. When

migᴇlō'yamx imō'lak, iā'mkXa-y- ē'mᵋᴇcX miucgᴇlē'ʟx, ōnuā'ʟᴇma
you go hunting elk, only a stick you carry it in your hand, paint

ma-ilā'xo-iē qix· ē'mᵋᴇcX." Iā'qoa-iʟ nē'xax qix· ik¡ā'sks. Iqoā'lipx·
you will do it that stick." Large he got that boy. A youth

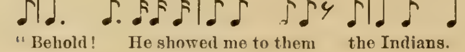
nē'xax. A'lta nē'ktcxam:
he became. Now he sang:

"Anē'ekctcē gō -y-ēeka -y-aniō'olXam qix· iā'nēwa;



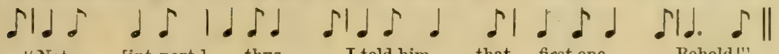
"Not [int. part.] there thus I told him that first one;

||: "Atā'tc!a atinaxā'tᴇnēma Natē'tanuē. ||



" Behold! He showed me to them the Indians.

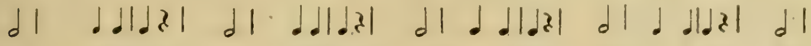
“Anē′ektcē gō-y- ē′eka-y- aniō′olXam qix· iā′nēwa. Atā′tc!a.” 1



“Not [int. part.] thus I told him that first one. Behold!”

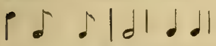
WiXt nē′ktcxam: 2
More he sang:

“Qēs tī′axi′tk, qēs tī′axi′tk, qik ē′qēna, qik ē′qēna pōs 3



“If what he remembers of olden times, if what he remembers of olden times, that orphan boy, that orphan boy [then]

xoā′o aqiō′Lī′a.” 4



shall he is carried farther than others.”

AqigEnō′tēn a′lta. Aqā′Lukᵘt Lq!ēyō′qxut, Lxōutcā′tkama· 5
He was helped now. He was carried there an old man, he went to listen.

Lā′xēqLax ā′nqatē qō′La Lq!ēyō′qxut. ALxuwu′tcatk qō′La 6
A hunter long ago that old man. He listened that

Lq!ēyō′qxut, aLxigEluwu′tcatk qix· iē′ktcxEm. ALE′k·im qō′La 7
old man, he listened to him that singer. He said that

Lq!ēyō′qxut: “Ō amcgigEnō′tēn ilxā′k!ackc, atcē′ᵋElkEl iō′LEma. 8
old man: “O, help singing our boy, he saw it a supernatural being.

TqēqLā′x atcō′ēkEl.” Qoā′nEmi ayā′qxoya-ē nē′ktcxEm. AqLē′lax 9
The hunte he saw her.” Five times his sleeps he sang. It was put on him

Lᵋuē′lōL. LpE′lpEl aqE′Lax qō′La Lᵋuē′lōL. Aqē′lax qix· ē′mᵋEcX, 10
cedar bark. Red it was made that cedar bark. It was put on him that stick,

LpE′lpEl aqā′yax qix· ē′mᵋEcX. Ā′yo-y- a′lta iā′wa kᵘca′la, gō 11
red it was made that stick. He went now there up river, to

kulā′yi ā′yō. Ē′ktcxam ka ā′yuptck. A′lta atcē′Xatoa qix· 12
far he went. He sang and he went inland. Now he drove them those

imō′lakEma. Ia′koa iLā′lXam ka oqoēlā′ētix· tiā′cōlal. ALE′k·im 13
elks. There his town and they were there his relatives. He said

Lē′Xat: “Imō′lak x·ix· ē′Lxam.” Atktō′cgam tgā′XalaitanEma. 14
one: “An elk this it comes down to the beach.” They took them their arrows.

Igō′n wiXt nē′Lxam, igō′n wiXt nē′Lxam, igō′n wiXt nē′Lxam. 15
One more again it came down, one more again it came down, one more again it came down.

Aqiā′qᵘla. aqiā′qᵘla qix· imō′lEkuma. Si′namôkst LāL aqiā′qᵘla 16
They were counted, they were counted those the elks. Seventy were counted

ka nicxE′l’iomEqt. ALE′k·im Lq!ēyō′qxut: “Iā′c mci′kXiX, nēkct 17
and they forgot [the number]. He said an old man: “Let alone do them, not

iā′maᵋ mcktElā′xō. Lō′nas ia′xka Xiau ē′qtcxam, tcīXuā′t Xiau 18
shoot do them. Perhaps he this one who sings, he drives this one

imō′lEkuma.” Nixēnā′Xit qix· imō′lEkuma gō q!oā′p Ltcuq cka 19
the elks.” They stood these elks at near the water and

pāL nō′xôx qō′ta tEmᵋā′ēma gō mā′Lnē. Ta′kE nē′Lxam qix· 20
full got that prairie at seaward. Then he came down that

ē′qtcxam. Atciō′cgam qix· ē′mᵋEcX. Goyē′ atcā′yax ē′wa mā′Lnē 21
singer. He took it that stick. Thus he did it thus seaward

ē′wa Ltcuq ka mE′nx·i nixēnā′Xit qix· imō′lEkuma ka ayō′kuiXa 22
thus water and a little while they stood these elks and they swam

iau′a mā′Lnē. Ka′nauwē2 ayō′guiXa. Mā′Lnē ayō′yam ka 23
then seaward. All they swam. Seaward he arrived and

1 na-ixE′lqamx qix· iē′qtcxam. A′lta nix·E′La-it qix· imō′lEkuma
he shouted that singer. Now they died those elks

2 ka′nauwē2. A′lta aqigE′lxēm ē′wa maLxolā′ nxitcxā′x.
all. Now it was called thus landward the wind blew.

3 AtcigE′lxēm qix· ēiktcxā′m. Ayō′miptck qix· imō′lEkuma, cka
He called it that north wind. They drifted ashore those elks, and

4 pāL nē′xauē mā′Lne gō-y- ē′lXam, Liā′maLna-y- ē′lXam. A′lta
full it got seaward at the town, seaward from it the town. Now

5 ā′tgELx tiā′colal. Qiā′x ayā′pXula, tcx·ī ia′xka aqiā′xcx. Manē′x
they went to the beach his relatives. If its grease, then it it was cut. When

6 iō′L!ElExt ka iā′mka iā′qcō Lāq° aqē′xax. Pā′2LEma nō′xôx
lean then only its skin take off it was done. Full became

7 t!ōLē′ma, tgā′ōLēma tiā′cōlal. A′lta ka′nauwē iqē′tak, manē′x
the houses, their houses his relatives. Now the whole year when

8 imō′lak atcē′kElo-ix, iā′mka-y- ē′mᵋEcX atciō′cgamx cka
elk he went to hunt, only a stick he took it and

9 atca-iä′lEqEmax. Ma′nix niga′ōmx imō′lak, ā′nqatē ayō′mEqtx.
he shouted. When he met it an elk, already it died.

10 Atcuxō′kokō ka′nauwē qtgā′xēqLax.
He surpassed them all hunters.

## *Translation.*

A youth was in the habit of setting traps. He always killed bears. One year he had set his traps [as usual], and when he went to look after them [he heard] a woman crying in a trap. He reached her. Her hand was caught in the trap. She was a pretty woman. Her hair was brown, her feet and her hands were tattooed. He opened the trap and took her hand out of it. She said to him: "You will excel all the poeple. You have caught even me in your trap. You will be a great hunter." The youth said: "I shall carry you to our town." Thus he spoke to his supernatural helper. "I shall show you to the Indians." Now he carried her home. His relatives saw her and all died. He died also.

After many years another boy saw her. He had no father and no mother. He was poor. He was a small boy. She said to him: "When you have grown a little larger, you will excel all hunters. I did not tell the first Indian [not to show me] and behold, he showed me to the people. When you go elk hunting carry only a stick in your hand and paint that stick." The boy grew up and became a youth. Then he sang:

> "I did not tell him thus, the first one, and behold, he showed me to the Indians.
> I did not tell him thus, the first one. Behold!"

He also sang:

> "If the orphan boy remembers what is told of olden times,
> If the orphan boy remembers what is told of olden times,
> He shall excel all others."

The people helped him singing. An old man was brought there who came to listen. He had been a hunter. He listened to the singer and said: "Oh, help our boy sing; he saw a supernatural being. He saw the hunter spirit." He sang five days. Cedar bark was dyed red and put on him. A stick was painted red and given to him. Then he went up the river. He went a long distance. He sang when he was going into the woods. Now he drove the elks [toward the water]. His relatives had remained in the town. One of them said: "An elk is coming down to the water." They took their arrows. Another one came; again one and again one came. They counted them, but when they had counted seventy they lost the number. The old man said: "Let the elks alone; do not shoot them; perhaps the boy who sings is driving these elks." They stood near the water and the opening was quite full of them. Then the boy came down singing. He took that stick and pointed seaward to the water. The elks stood there a short while and then they swam seaward. When the boy came to the sea he shouted, and all the elks died. Now he called the wind to blow landward and a northerly wind arose. The elks drifted ashore, and the beach in front of the town was full of them. Now his relatives went down to the beach. They cut up only the fat ones. The lean ones were skinned merely. Then the houses of his relatives became full. Now, whenever he went to hunt elk, he carried only a stick, and shouted. As soon as an elk met him it died. He excelled all hunters.

# PREGNANCY AND BIRTH.

| Ma'nix | aʟā'wan | ʟᵋā'gil | näkct | iū'ʟqtē | aʟaō'ptitx. | Kawī'X | ā'nqatē |
|---|---|---|---|---|---|---|---|
| When | pregnant | a woman | not | long | she sleeps. | Early | already |

| aʟxᴇl'ō'kux. | Aʟxᴇl'ō'kux, | nau'i | aʟᴇ'xaluktcgux. | Aʟgixᴇlā'qʟ'exē. |
|---|---|---|---|---|
| she awakes. | She awakes, | at once | she rises. | She opens the door. |

| Ma'nix | aʟō'pax | näkct | aʟō'tXuitx | go | iqē'p!al. | Nau'i | aʟō'pax. |
|---|---|---|---|---|---|---|---|
| When | she goes out | not | she stands | in | the doorway. | At once | she goes out. |

| Mā'nix | aʟō'ʟa-itx | gaʟā'wan, | näkct | aqʟgumō'tXuitx | iau'a |
|---|---|---|---|---|---|
| When | she sits down | a pregnant one, | not | they stand near her | there |

| iʟā'kōtcX. | Ma'nix | aʟō'ʟa-itx | gaʟā'wan, | näkct | aʟxō'kctitx |
|---|---|---|---|---|---|
| her back. | When | she sits down | a pregnant one, | not | he lies down |

| ʟgōʟē'lᴇXᴇmk | ē'wa | aʟxtcē'qʟgux. | Ȧ'ka | nupō'nᴇmx. | Ma'nix |
|---|---|---|---|---|---|
| a person | thus | across. | Thus | it is night. | When |

| aʟxō'kctitx | ʟgōʟē'lᴇXᴇmk | ka | iau'a-y- | ē'ʟaqtq, | iau'a-y- | aʟā'ᵋwit |
|---|---|---|---|---|---|---|
| he lies down | a person | then | there | his head, | there | her feet |

| gaʟā'wan. | Manē'x | aʟigā'omx | ē'qxēʟ | gaʟā'wan, | mô'kcti |
|---|---|---|---|---|---|
| the pregnant one. | When | she arrives at it | a creek | a pregnant one, | twice |

| aʟksikpᴇnā'kux. | Näkct | kᵘʟā'xani | ʟxātkᵘctᴇlt | gaʟā'wan; |
|---|---|---|---|---|
| she jumps across. | Not | outside | she lies down | a pregnant one; |

| tgā'k·iʟau, | taua'lta | tqē'wam | akʟā'x | ōᵋō'ʟax. | Näkct | qansi'x |
|---|---|---|---|---|---|---|
| it is her taboo, | else | sending disease | he does to her | the sun. | Not | anyhow |

| iʟak¡ē'ʟxōt | gaʟā'wan, | taua'lta | niʟēʟxō'Xuitx | iʟā'amcō | ʟā'Xa· |
|---|---|---|---|---|---|
| her necklace | a pregnant one, | else | it is often around its neck | its navel-string | her child |

| Näkct | qansi'x | ʟᴇ'ʟakoalē, | taua'lta | k¡au | nixā'tᴇlax | iʟa'amco | gō |
|---|---|---|---|---|---|---|---|
| Not | ever | her bracelet, | else | tied | it is to it | its navel-string | to |

| ʟā'kcia. | Näkct | akʟē'tqamt | ʟmē'mᴇlōct | gaʟā'wan, | näkct | i'kta |
|---|---|---|---|---|---|---|
| its arm. | Not | she looks at it | a corpse | a pregnant one, | not | anything |

| aʟgē'tqamt | iō'mᴇqtᴇt. | Tgā'k·iʟau. | Näkct | iq¡oala's | ʟgē'tqamt; |
|---|---|---|---|---|---|
| she looks at it | dead. | It is her taboo. | Not | a raccoon | she looks at it; |

| näkct | inanā'mukc | ʟgē'tqamt; | näkct | i'kta | ʟgē'tqamt |
|---|---|---|---|---|---|
| not | an otter | she looks at it; | not | anything | she looks at it |

| giā'atcᴇkc | gaʟā'wan. | Näkct | ʟkcitpē'Xuniʟ | ikcgō'matk |
|---|---|---|---|---|
| stinking | a pregnant one. | Not | she blows it up | a bladder |

| gaʟā'wan. | Näkct | i'kta | iʟxē'tᴇlax | gaʟā'wan, | ma'nix | ʟ¡ap |
|---|---|---|---|---|---|---|
| a pregnant one. | Not | anything | she eats it | a pregnant one, | if | found |

| aqiā'x. | Tgā'k·iʟau. | Näkct | ō'q¡o-ix·inē | aʟxē'tᴇlax. | Näkct |
|---|---|---|---|---|---|
| it is. | It is her taboo. | Not | trout | she eats it. | Not |

| iq¡oanī'X | aʟxē'tᴇlax. | Tgā'k·iʟau. | Näkct | aʟxē'tᴇlax | ʟā'k·ikala, |
|---|---|---|---|---|---|
| steel head salmon | she eats it. | It is her taboo. | Not | he eats it | her husband, |

| ma'nix | i'kta | ʟ¡ap | aqiā'x. | Näkct | ʟgituwa'qxēmᴇniʟ | iq¡oala'c |
|---|---|---|---|---|---|---|
| when | something | find | it is done. | Not | he always kills it | raccoon |

| ʟā'k·ikala | gaʟā'wan. | Näkct | ʟgaʟk¡atsXē'mᴇnīʟ | ō'lᴇXaiū |
|---|---|---|---|---|
| her husband | a pregnant one. | Not | he singes it | a seal |

| ʟā'k·ikala | gaʟā'wan. | Näkct | ʟkttē'niʟ | tᴇlalā'xukc | ʟā'k·ikala |
|---|---|---|---|---|---|
| her husband | a pregnant one. | Not | he shoots them | birds | her husband |

| gaʟā'wan. | Näkct | ʟkʟᴇ'tqamt | ʟmē'mᴇlōct. | Näkct |
|---|---|---|---|---|
| a pregnant one. | Not | he looks at it | a corpse. | Not |

| ʟgituwā'qxēminiʟ | inanā'mukc, | taua'lta | igē'kckamē | nexā'x. | Ē'ka |
|---|---|---|---|---|---|
| he always kills it | otter, | else | obtaining sickness by sympathy [the child] | it gets. | Thus |

| iq¡oala's. | Ma'nix | ē'ʟatc!a | nixā'tᴇlax | ʟk¡āsks, | q¡oā'p | aʟō'mᴇqtx |
|---|---|---|---|---|---|---|
| a raccoon. | When | its sickness | comes to be on it | the child, | nearly | it dies |

ka aLxEnō'yuwanEmx, ä'ka qigō nixEnō'yuwanEmx inanā'mukc.
then it has a hard struggle before dying, thus as it has hard struggle before dying the otter.

Ä'ka wiXt LElā'lax; ä'ka wiXt iq¡oala'c. Igē'kckamē nexā'x. Ma'nix
Thus also a bird; thus also a raccoon. Obtaining sickness by sympathy it gets. When

iā'xot Lk¡up nexā'x iq¡oala's ka iLā'xanatē ka Lk¡up nexā'x iLā'xōt
its eye squeezed it gets the raccoon and its life and squeezed it gets its eye

qō'La Lk¡āsks. Ma'nix acixElqē'LxalEmx aqiā'owilXLx qix· iq¡oala's,
that child. When it cries much it is struck that raccoon,

ē'ka aLxā'x qō'La Lk¡āsks qigō q¡oā'p aLō'mEqtx. Ma'nix aLgā'xō
thus does that child if nearly it dies. When she eats it

ōp!ā'lō gaLā'wan, aLE'ktcx Lā'Xa, nau'i aLō'mEqtx. Iō'Lqtē
trout a pregnant one, it cries her child, at once it faints. Long

aLō'mEqtx ka wiXt atctElatā'kux. Ka'nauwē Lᵋalā'ma-y- ē'ka.
it is in a swoon then again it recovers. All days thus.

Ē'XtEma-ē la'ktē aLō'mEqtx aē'Xt oᵋō'Lax. Ma'nix aLgaLk¡tsxē'max
Sometimes four times it faints one day. When he singes it

Lā'k·ikala gaLā'wan ō'lXaiñ, ka'nauwē qō'La Lk¡āsks nixLE'lx
her husband a pregnant one a seal, all that child is burnt

ē'LaLᵋa. ALiLā'lētEmx Ltcuq. Ma'nix aLkcilpē'Xux gaLā'wan
its body. Then is in it often [under its skin] water. When she blows it up a pregnant one

ikcgō'matk, guā'nEsum acilpē'XuniL iLā'wan Lā'Xa. Ma'nix aLgiā'x
a bladder, always it is blown up its belly her child. When she eats it

gaLā'wan i'kta L¡ap aqiā'x, iā'xkati Lxoa'p nikē'x qix· i'kta L¡ap
a pregnant one something found it is done, there hole is in it that something found

aqiā'x, iā'xkatē Lxoa'p aLxā'x qō'La Lk¡āsks. Ma'nix aLaō'ptit
it is done, there hole is that child. When she sleeps

kᵘLā'xani gaLā'wan, q¡oā'p aLE'qxtōmx, pāL nexā'x iLā'wan
outside a pregnant one, nearly she gives birth, full it gets her belly

Lᵋā'owulkt. ALō'mEqtx. Ma'nix aLō'tXuitx iō'Lqtē gō iqē'p!al
blood. She dies. When she stands long in the doorway

aLgē'qEmitx iau'a kᵘLā'xanē, ä'ka aLxā'x qigō aLE'qxtōmx cka Lāx
she looks then outside, thus does when she gives birth and come out

aLxā'x Lā'Xa, iō'Lqtē Lāx aLxā'x Lā'Xa. Ē'XtEmaē aLō'mEqtx
it does her child, long come out it does her child. Sometimes she dies

qō'La gaLā'wan, ē'XtEmaē aLō'mEqtx qō'La Lk¡āsks. Ma'nix
that pregnant one, sometimes it dies that child. When

iō'Lqtē aLxō'kstitx gaLā'wan, ä'ka aLxā'x qigō aLE'qxtōmx.
long she lies down a pregnant one, thus she does when she gives birth.

Ē'Latc!a nixā'tElax iō'Lqtē. Ma'nix aLxō'kctitx LgoLē'lEXEmk
Her sickness is on her long. When he lies down a person

ē'wa Lā'ᵋowit gaLā'wan, a'lta iau'a aLōtcē'qxLkuitx qō'La Lk¡āsks.
thus her feet a pregnant one, now then it lies across that child

Manē'x aLō'tXuitx LgoLē'lEXEmk iau'a iLā'kōtcX gaLā'wan, ka
When he stands a person there her back a pregnant one, and

iau'a aLō'tXuitx qō'La Lk¡āsks ma'nix aqLā'xtōmx.
then it stands that child when it is born.

Ma'nix aLE'kxtōmx gaLā'wan, qoā'nEm Lā'xanakc goā'nEsum
When she gives birth the pregnant one, five her stones always

Lō'cko-it. Lxoa'p aLgī'ax ēlē'ē. Môkct Lqā'nakc aLgE'Lx·guix qigō
she heats. Hole she makes it ground. Two stones she throws into where

naLxoā'pē. A'lta aLxk¡ē'niakux ka'nauwē ē'LaLᵋa aLqk¡ē'niakux.
the hole. Now she ties it around herself all her body she ties it around herself.

A'lta aLxaLgE'm'apgux gō qō'La Lqā'nakc. Qoā'nEmi aLā'o-ix
Now she takes a steam-bath at those stones. Five her sleeps

aLxaLgE'm'apkax ka'nauwē LᵋaLā'ma, ka'nauwē Lpō'lEma. Ma'nix
she takes steam-baths all days, all nights. When

tsᴇs aʟxā'x qō'ʟa ʟqā'nakc, a'lta ʟāq° aʟā'x, a'lta ʟē'gōn
cold get those stones, then take out she does them, now others

aqᴇ'ʟXtkoax. Ka'nauwē ʟᵋaʟā'ma-y- ē'ka, ka'nauwē ʟpō'lᴇma-y-
she puts into it. All days thus, all nights

ē'ka. Ma'nix aʟᴇ'ʟXōʟ¡ax aʟxaʟgᴇ'm'apgux aʟkʟō'kᵘᴛx ʟā'xanakc
thus. When she finishes she takes steam-baths she carries them the stones

gō mā'ʟxolē gō nasp!ā'qē k¡a ʟā'q¡ēʟxap k¡a ʟctā'mtkct k¡a
to inland in hole of a tree and her coat and her tongs and

ʟā'kXo-iluʟ kʟlgē'luq. Aqtā'lutx tktē'ma qaX ōpō'nē, ōʟā'ponē
her cedar-bark belt. It is given property that after-birth, her after-birth

kʟᴇ'qtōmx aqagᴇmgē'kᵘtix. Ēkupku'p aqiā'lōtx, tkamō'sak
the one who has given birth it is paid. Short dentalia it is given, beads

aqʟā'lōtx. ʟt!ō'kti ʟi'cgo-ic aqʟaxaniā'kux qaX ōpō'nē. Ma'nix
it is given. Good mat it is put into that after-birth. If

nēkct aqayamgē'kᵘtix qaX ōpō'nē ka mä'nx·i ka aʟō'mᴇqtx qō'ʟa
not it is paid that after-birth and a little while and it dies that

ʟk¡āsks; aʟᴇxᴇlaʟā'tax qaX ōpō'nē qō'ʟa ʟk¡āsks. Ma'nix
child; it takes it back that after-birth that child. When

gaʟā'wan, näkct aʟkʟā'amctx qʟā'o-it ʟtcuq. ʟā'mkXa tcx·ī
a pregnant one, not she drinks it one day old water. Only then

aqʟō'tēpax, taua'lta aʟᴇlgē'o-initx gaʟā'wan.
it is dipped, else she is sick long the pregnant one.

Ma'nix ʟkā'nax aʟᴇ'kxtōmx, aqʟugō'lᴇmam ʟē'Xat ʟᵋā'gil,
When a chieftainess gives birth to a child, she is fetched one woman,

aʟgiʟgᴇnā'oxo-ē. Ē'Xtᴇmaē amô'kctikc aqtugō'lᴇmamx.
she looks after her. Sometimes two are fetched.

Atkʟō'cgamx ʟk¡äckc ma'nix aqʟā'kxtōmx. Iā'qoa-iʟ
They take it the child when it is born. A large

ikaʟxᴇ'lᴇmatk aqʟē'l'ōtx ʟk¡äckc. At!ō'kti-y- ōqoēwē'qxē ʟq¡ōp
dish it is washed the child. A good knife cut

aqē'ʟxax iʟā'amcō ʟk¡äckc. Aqokumagē'kᵘtēx qō'tac ta'nᴇmckc
it is done its navel-string the child. They are paid those women

amô'kctikc; anā' ʟē'Xat ʟᵋā'gil. Ä'ka ʟk¡āsks ʟᵋā'gil, ä'ka
two; sometimes one woman. Thus child male, thus

ʟk¡āsks ʟᴇ'k·ala. Iʟā'ʟēlam ʟᵋaʟā'ma ʟā'k·iʟau, ma'nix ʟᵋā'gil,
child female. Ten days her taboo when a female,

qoā'nᴇm ʟᵋaʟā'ma ʟā'k·iʟau ma'nix ʟᴇ'k·ala. Qoā'nᴇm ʟᵋaʟā'ma
five days her taboo when a male. Five days

ma'nix ʟᴇ'k·ala ka aʟgiā'x ixgē'wal ʟā'mama. Ä'ka ʟā'naa
when a male then he eats fresh food his father. Thus his mother

wiXt. Ma'nix ʟᵋā'gil giʟā'ʟēlam ʟᵋaʟā'ma ka aʟgiā'x ixgē'wal.
also. When a woman ten days and they eat fresh food.

Ā'ēXt ōkʟᴇmē'n aqʟa'xtōmx ka aqō'xôktc!ax tê'lx·ᴇm.
One moon it is born then they are invited the people.

Aʟgō'xôktc!ax ʟā'mama qō'ʟa ʟk¡āsks. A'lta aqʟkᴇluwā'yutcgux.
He invites them its father that child. Now they dance.

A'lta aqʟgᴇlgō'xo-iʟx tqā'cocinikc ʟā'Xawôk. ʟxoa'pʟxoap aqtā'x
Now he is asked to do [his work] children his guardian spirit. Holes are made

ʟā'-utcakc. x·igō Nagaʟā'mat gō tgā'kᵘʟil qō'ta-y- ē'ka.
its ears. Here at Katlamat there their custom this thus.

Aqʟā'ʟgōʟ¡ax ʟxoa'pʟxoap aqtā'x ʟā'-utcakc. Ē'natai môkct ʟxoa'p
They are finished holes are made its ears. On one side two holes

aqʟā'x ō'ʟa-utcan, ē'natai wiXt môkct. Aqawē'makuq tê'lx·ᴇm;
are made in its ear, on the other side also two. Presents are distributed [among] the people;

aqawigē'kxo-imx. ĒXt iqē'taq ka aʟō'tXuitx ʟk¡āsks,
they are paid for dancing. One year and it stands the child,

aʟkcXō'tkakux. WiXt yuʟ¡ᴛ aʟxā'x ʟā'mama. WiXt aʟgō'xuktc!ax
it goes step by step. Again glad he gets its father. Again he invites them

| tê′lx·ᴇm, | wiXt | aqʟkᴇluwā′yutcgux | ʟā′Xa. | WiXt | ʟxoa′pʟxoap |
|---|---|---|---|---|---|
| the people, | again | they dance for it | his child. | Again | holes |

| aqtā′x | ʟā′-utcakc. | A′lta | qoä′ɴᴇmi | ʟxoa′p | a′ēXt | ō′ʟa-utca. |
|---|---|---|---|---|---|---|
| he makes them | its ears. | Now | five times | holes | one | its ear. |

| Ia′koa | ā′nata | wiXt | qoä′ɴᴇmi. | Ä′ka | ʟᵋā′gil, | ä′ka | ʟᴇ′k·ala. |
|---|---|---|---|---|---|---|---|
| Here | on the other side | also | five times. | Thus | a female, | thus | a male. |

| ʟā′qoa-iʟ | aʟxā′x | ʟā′Xa | ʟkā′nax. | Aʟksaxʟē′x | uk¡otaq¡ê′. |
|---|---|---|---|---|---|
| Large | gets | his child | the chief. | It catches with the hook | suckers. |

| WiXt | q¡oa′nq¡oan | aʟxā′x | ʟā′mama. | WiXt | aʟgō′xuqtc!ax |
|---|---|---|---|---|---|
| Again | glad | gets | his father. | Again | he invites them |

| tê′lx·ᴇm. | WiXt | nuxuiwā′yutckux. | WiXt | aqawigē′kxo-imx | ka′nauwē. |
|---|---|---|---|---|---|
| the people. | Again | they dance. | Again | they are paid for dancing | all. |

| WiXt | pāt | ʟā′qoa-iʟ | aʟxā′x. | Iʟā′maᵋ | aʟgē′tᴇlax | ʟᴇlā′lax. |
|---|---|---|---|---|---|---|
| Again | really | large | it gets. | Shooting it | does it to it | a bird. |

| WiXt | aqō′xuqtc!ax | tê′lx·ᴇm. | WiXt | ik¡uanō′m | aqē′ʟxax. |
|---|---|---|---|---|---|
| Again | they are invited | the people. | Again | a potlatch | is made. |

| Nuxuiwā′yutckux | tê′lx·ᴇm. | WiXt | aqawigē′qxo-imx | ka′nauwē. |
|---|---|---|---|---|
| They dance | the people. | Again | they are paid for dancing | all. |

## *Translation.*

When a woman is with child she does not sleep long. She awakes early in the morning and arises at once. She opens the door. She does not stay in the doorway, but goes out at once. When a woman who is with child sits down, nobody must stand back of her and nobody must lie down crosswise [at her feet]. It is the same at night [when she lies down]. When a person lies down near her, his head must point in the same direction as her feet are turned. When she comes to a creek she jumps across twice. She does not lie down outside the house, else the sun would make her sick. It is forbidden. She does not wear a necklace, else the navel-string would be wound around the child's neck. She does not wear bracelets, else the navel-string would be tied around the child's arm. She does not look at a corpse. She does not look at anything that is dead. It is forbidden. She does not look at a raccoon nor at an otter. She does not look at anything that is rotten. She does not blow up a [seal] bladder. She does not eat anything that has been found. It is forbidden. She does not eat trout nor steel-head salmon. It is forbidden. Her husband does not eat anything that has been found. He does not kill raccoons. He does not singe seals. He does not shoot birds. He does not look at a corpse. He does not kill otters, else the child would get sick by sympathy. It is the same with the raccoon. When the child should fall sick and nearly die it would have a hard struggle against death, like the otter. It is the same with a bird or a raccoon. It would obtain sickness by sympathy. When a raccoon's eye is squeezed out [by the husband of the woman who is with child] the child's eye would be squeezed out. When the raccoon cries much on being struck [with a stick] the child will do the same when it is near death. When a woman who is with child eats trout, her child will faint whenever it cries and recover only after a long time. This will happen every day, sometimes it may faint four times a day. When her husband singes a seal, the child's body will be burnt all over. It will have blisters. When she blows up a [seal] bladder, the child will always have winds. When she eats anything that was found and there is a hole in it [eaten by birds or other animals], the child will have a hole at the same place. When she sleeps outside of the house, and it is nearly time for her child to be born, her belly will be filled with blood and she dies. When she stays a long time in the doorway and looks out of the house, the child will do the same when it is being born. It will take long for the child to be born. Sometimes the woman will die; sometimes the child. When a woman who is with child stays in bed long, she will do the same when she gives birth to the child. When anybody stands back of her the child will be born feet first.

When she gives birth to the child, she always heats five stones. She makes a hole in the ground and throws two stones into it. Then she ties her blanket around herself and takes a steam-bath over these stones. Five days and nights she takes steam-baths all the time. When the stones get cold she takes them out of the hole and puts others into it. She does so day and night. After she has finished her steam-bath she takes the stones inland and places them in the hollow of a tree with her coat, her tongs and her cedar-bark belt. The after-birth receives presents—short dentalia and beads. If this is not done the child dies after a short time. Then the after-birth takes it back. A woman who is with child does not drink water that has been standing [in a vessel] a day. She drinks only water that has just been taken from the river, else she will be sick for a long time.

When a chieftainess gives birth to a child a woman is called to look after her. Sometimes two are called. They take the child when it is born and wash it in a large dish. They take a good knife and cut its navel-string. Then the two women are paid; sometimes it is only one woman. It is the same with a male and with a female child. When the child is a girl the taboos extend over ten days; if it is a boy, they extend over five days. When it is a boy the father and the mother may eat fresh food after five days. If it is a girl they may eat fresh food after ten days.

One month after the birth of the child the people are invited by the father of the child. Now they dance. Now a man who has a guardian spirit [who helps him to understand] children, is asked to practice his art on the child. Then its ears are perforated. This is the custom of the Katlamat. They finish perforating its ears. Two holes are made in each ear and presents are distributed among the people. They are paid for dancing [for the child]. After a year, when the child begins to stand and to walk, the father becomes again glad and invites all the people, who dance for the child. Its ears are again perforated. Now five holes are made in each ear. This is done with both boys and girls. When the chief's child grows up and [first] catches fish with a hook, the father is gladdened again and invites the people. They dance, and all are paid for dancing. When the child becomes really large and shoots [the first] bird, he again invites the people. He gives a potlatch, and the people dance. Again all are paid for dancing for the child.

*Notes.*

*Other taboos and beliefs.*—When a woman gives birth to a child out of doors, this will be a reproach to her child throughout life. Her husband is allowed to be present during her confinement.

The father must not go fishing for ten days nor do any work that requires his going out on the water. He must not go-hunting, but he may gather wood. If the child is a boy this rule holds for five days only. If a sick person is in a house where a woman is about to be confined, his bed is surrounded with mats so that he cannot see the woman.

There is a certain guardian spirit which enables its possessor to understand the cries and the cooing of babies. The child may tell him where it came from. It may say: After four days I shall go home; then it will die after four days. This spirit informed us that the land of the children is in sunrise. If a child in a family dies and another one is born later on to the same family, it may be the same child which returned. Sometimes, if it died after its ears had been perforated, the new-born child will have its ears perforated. Old people cannot return as new-born infants.

## PUBERTY.

| Ma′nix | ʟᵋā′gil | ʟā′Xa | ʟkā′nax, | ma′nix | guā′nsum | ē′ʟatc!a | ʟkā′nax |
|---|---|---|---|---|---|---|---|
| When | a girl | his child | a chief, | when | always | his sickness | the chief |

| ka | yugoē′ | iʟā′qa-iʟ | ʟā′Xa | ʟkā′nax, | ʟq¡ᴛā′plix· | ʟā′Xa | ʟkā′nax, |
|---|---|---|---|---|---|---|---|
| then | thus [about 10 years] | its largeness | his child | the chief, | an immature girl | his child | a chief, |

| ka | ik¡uanō′m | aʟgē′ʟgax, | aqʟgā′xôʟ¡kux | ʟq¡ēlawulXā′ᴇm. |
|---|---|---|---|---|
| then | potlatch | he makes, | she is pretended | to be menstruant for the first time. |

| Aqʟgᴇluwā′yutckux. | Qoä′nᴇmi | atgā′o-ix | nōxuiwā′yutckux | ka |
|---|---|---|---|---|
| They dance. | Five times | their sleeps | they dance | and |

| aqawigē′qxo-imx. |
|---|
| they are paid for dancing. |

| Ma′nix | aʟq¡elā′wulax | ʟā′Xa | ʟkā′nax, | a′lta | aqʟō′pcōtxax. |
|---|---|---|---|---|---|
| When | she is menstruating for the first time | his daughter | a chief, | now | she is hidden. |

| ʟā′mkXa | ʟēXā′tka | ʟᵋā′gil | aʟgiʟgᴇna′oxoē. | K¡au′k¡au | aqʟᴇ′tᴇlax |
|---|---|---|---|---|---|
| Only | one only | woman | looks after her. | Tied | it is to her |

| ʟᵋuē′lōʟ | gō | ʟā′pōtē, | gō | ʟā′ᵋowit, | aqʟᴇ′lgil′ôx | ʟᵋuē′lōʟ. | Ē′Xtᴇmaē |
|---|---|---|---|---|---|---|---|
| cedar bark | to | her arm, | to | her leg, | it is tied around her waist | cedar bark. | Sometimes |

| qoä′nᴇmi | aʟā′o-ix, | ē′Xtᴇmaē | iā′ʟēlamē | aʟā′o-ix, | ē′Xtᴇma-ē | la′ktē |
|---|---|---|---|---|---|---|
| five times | her sleeps, | sometimes | ten times | her sleeps, | sometimes | four times |

| aʟā′o-ix, | ē′Xtᴇmaē | txā′mē | aʟā′o-ix | nikct | aʟxʟxᴇ′lᴇmax. | A′lta |
|---|---|---|---|---|---|---|
| her sleeps, | sometimes | six times | her sleeps | not | she eats. | Now |

| aqō′xuktc!ax | tē′lx·ᴇm. | Ik¡uanō′m | aqē′ʟgax | ʟq¡elā′wulX. | Qoä′nᴇmi |
|---|---|---|---|---|---|
| they are invited | the people. | Potlatch | is made for her | the one menstruating for the first time. | Five times |

| aʟā′o-ix | aqʟō′pcutx. | A′lta | ʟāq | aqʟāx, | a′lta | ʟā′qʟaq | aqʟᴇ′ʟxax |
|---|---|---|---|---|---|---|---|
| her sleeps | she is hidden. | Now | take out | she is done, | now | take off | it is done |

| qō′ʟa | kᴛᴛgē′luq. | A′lta | ā′tᴇlaxta | tqōqoā′itᴇla | k¡au′k¡au |
|---|---|---|---|---|---|
| that | what is tied around her waist. | Now | they next | strings of short dentalia | tied |

| aqtᴇ′tᴇlax | gō | ʟā′potē | k¡a | gō | ʟā′ᵋowit. | A′lta | it!ā′lᴇqama | aqiʟᴇ′lgil′ôx. |
|---|---|---|---|---|---|---|---|---|
| they are to them | at | her arms | and | at | her legs. | Now | a buckskin strap | is tied around her waist. |

| Pōc | a′lta | guā′nᴇsum | aqiʟᴇ′lgil′ôx | iā′k¡amōnaqē | iaō′ya, | tcx·ī | ʟāqᵘ |
|---|---|---|---|---|---|---|---|
| If | now | always | it is tied around her waist | a hundred | days, | then | taken off |

| nē′ʟxax | qix· | it!ā′lᴇqama. | A′lta | aʟkʟomē′nagux | ʟq¡ēyō′qxut. | A′lta |
|---|---|---|---|---|---|---|
| it is | that | buckskin strap. | Now | she washes her face | an old woman. | Now |

| ʟᴇ′gun | ʟē′Xat | ʟq¡ēyō′qxut | ūnowā′ʟᴇma | aʟgā′tᴇlax. | A′lta |
|---|---|---|---|---|---|
| another | one | old woman | paint | she does her with it. | Now |

| aqʟᴇ′ltcamx; | ʟq¡eyō′qxut | aʟkʟᴇ′ltcamx. | Aqʟē′ʟgoʟ¡ᴇx | ka′nauwē. |
|---|---|---|---|---|
| she is combed; | an old woman | combs her. | It is finished | all. |

| Aqawigē′kxo-imx | qō′tac | tê′lx·ᴇm. | A′lta | aqāgumgē′kᵘtix | qō′tac |
|---|---|---|---|---|---|
| They are paid for dancing | those | people. | Now | they are paid | those |

| tq¡eyō′qtikc | tā′nᴇmckc. | A′lta | wiXt | aqʟō′tgᴇx | qō′ʟa | ʟq¡ēlā′wulX. |
|---|---|---|---|---|---|---|
| old ones | women. | Now | again | she is put away | that | one menstruant for the first time. |

| Ixᴇlâ′ima | ēʟā′xēpal. | Gō | kulā′yi | ē′qxēʟ | ka | iā′xkati | aʟx′ō′ʟa-itx. |
|---|---|---|---|---|---|---|---|
| Another one | her door. | At | far | creek | and | there | she bathes. |

| Quinum | ʟā′ʟē | ayaō′ēxē | näkct | aʟgī′ax | ixgē′wal. | WiXt | aʟq¡elā′wulax, |
|---|---|---|---|---|---|---|---|
| Fifty |  | her sleeps | not | she eats | fresh food. | Again | she is menstruant, |

| iʟā′môkct | aʟk¡elā′wulax. | WiXt | ä′ka | aqʟā′x. | WiXt | ik¡uanō′m |
|---|---|---|---|---|---|---|
| the second time | she is menstruant. | Again | thus | it is done. | Again | a potlatch |

| aʟgiā′x | ʟā′mama. | Näkct | qa′nsix | aʟxckō′mitx | ʟq¡ēlā′wulX. | Nēkct |
|---|---|---|---|---|---|---|
| he makes | her father. | Not | anyhow | she warms herself | the one menstruant for the first time. | Not |

| qa′nsiX | aʟqtā′qamitx | tê′lx·ᴇm. | Näkct | qa′nsix | igō′cax | aʟgiā′qamitx, |
|---|---|---|---|---|---|---|
| anyhow | she looks at them | people. | Not | anyhow | the sky | she looks at it, |

| näkct | qa′nsix | tgōxoē′ma | aʟktō′piaʟxax. | Tgā′k·iʟau. | Ma′nix | igō′cax |
|---|---|---|---|---|---|---|
| not | anyhow | berries | she gathers them. | It is her taboo. | When | the sky |

| aʟgiā′qamitx | ʟq¡elā′wulX, | guā′nᴇsum | iā′q¡atxala | nē′xᴇlax | igō′cax. |
|---|---|---|---|---|---|
| she looks at it | the one menstruant for the first time, | always | its badness | comes to be on it | the sky. |

| Ma′nix | tgōqoē′ma | aʟktō′piaʟx | ʟq¡elā′wulX, | guā′nᴇsum | ēmᴇlā′lkuilē |
|---|---|---|---|---|---|
| When | berries | she gathers | the one menstruant for the first time, | always | rainy weather |

| nēxā′x. | Iā′xkatē | ʟā′qxoēluʟ | quʟ | aʟkʟā′owix | gō-y- | ē′maktc. | Iā′xkatē |
|---|---|---|---|---|---|---|---|
| it gets. | There | her cedar-bark | hang up | she does it on it | on | a spruce tree. | There |

| nē′xca-ôx. | Iā′k¡amonaqē | aʟā′o-ix | ʟq¡elā′wulX, | tcx·ī | aʟgiā′x | ixgē′wal, |
|---|---|---|---|---|---|---|
| it dries. | One hundred | her sleeps | the one menstruant for the first time, | then | she eats it | fresh food, |

| tcx·ī | aʟktō′piaʟxax | tgōqoē′ma, | tcx·ī | aʟxckō′mitx. |
|---|---|---|---|---|
| then | she gathers | berries, | then | she warms herself. |

| Ma′nix | qā′xēwa | nōgoʟā′yax, | aqʟō′kᵘꓕx | ʟq¡ēlā′wulX. | Näkct |
|---|---|---|---|---|---|
| When | somewhere | they move, | she is carried | the one menstruant for the first time. | Not |

| aʟqʟē′watcgux | cka | aqʟō′ctxôx | gō | ikanī′m. | Näkct | aʟaʟō′tXuitx |
|---|---|---|---|---|---|---|
| she paddles | and | she is carried on the back | into | the canoe. | Not | she stands in water |

| ʟtcuq, | gō-y- | ē′maʟ | ʟtcuq. | Kā | pō′lakꓕi | ka | aʟx′ō′tamx | ʟq¡ēlā′wulX. |
|---|---|---|---|---|---|---|---|---|
| water, | in | salt water | water. | And | at night | and | she goes to bathe | the one menstruant for the first time. |

| Aʟguxōgō′kux | tᴇlalā′xukc, | ka′nauwē | ʟᵋaʟā′ma-y- | ē′ka. | Ma′nix |
|---|---|---|---|---|---|
| She is superior to | the birds, | all | days | thus. | When |

| tā′newatikc | tᴇlalā′xukc | noxo-eō′lᴇguʟx, | aqʟxgā′lᴇguʟx | ʟq¡ēlā′wulX, |
|---|---|---|---|---|
| they first | the birds | rise, | they are superior to her | the one who menstruates for the first time, |

| ka | näkct | īō′ʟqtē | iʟā′Xanatē. | Ma′nix | ka′nauwē-y- | i′kta | t!ayā′ |
|---|---|---|---|---|---|---|---|
| then | not | long | her life. | When | all | things | good |

| aʟgiā′x | ʟq¡elā′wulX, | a′lta | ʟq¡ēyō′qxut | aʟxā′x, | tcx·ī | aʟō′mᴇqtx. |
|---|---|---|---|---|---|---|
| she does them | the one who menstruates for the first time, | now | old | she gets, | then | she dies. |

| Mô′kcti | aʟq¡ēlā′wulax | ka | aʟᴇ′ʟXōʟ¡ax. | A′lta | ma′nix | aʟqʟā′Xitx, |
|---|---|---|---|---|---|---|
| Twice | she is menstruant for the first time | then | she finished. | Now | when | she is menstruant, |

| nau′i | kᵘʟā′xanē | aʟō′-ix. | Qoä′nᴇmi | aʟā′o-ix | ʟkʟā′Xit | ka | wiXt |
|---|---|---|---|---|---|---|---|
| at once | outside | she goes. | Five times | her sleeps | she is menstruant | then | again |

| aʟō′p!x. | Ka′nauwē | ʟkʟmēna′kc | ē′ka | aʟkʟā′Xitx | nau′i | aʟō′pax. |
|---|---|---|---|---|---|---|
| she enters. | All | months | thus | she is menstruant | at once | she goes out. |

| Anā′ | lā′kti | aʟā′o-ix | kᵘʟā′xani. | Näkct | gʟᴇ′tqamt | gē′ʟatc!a | ʟkʟā′Xit. |
|---|---|---|---|---|---|---|---|
| Sometimes | four times | her sleeps | outside. | Not | she sees him | a sick one | a menstruant woman. |

| Ma′nix | ē′ʟatc!a | ʟgōʟē′lᴇXᴇmk, | gō | kulā′yi | t!ōʟ | aʟktā′x | ʟkʟā′Xit. |
|---|---|---|---|---|---|---|---|
| When | his sickness | a person, | at | far | a house | she makes it | the menstruant woman. |

| Ē′ka | ʟq¡ēlā′wulX. | Nēkct | ʟkʟē′tqamt | ʟk¡āsks | ʟq¡ēlā′wulX. | Ma′nix |
|---|---|---|---|---|---|---|
| Thus | one menstruating for the first time. | Not | she looks at it | a child | one menstruating for the first time. | If |

| ʟkʟā′Xit | aʟgiā′x | itā′k¡ētenax | nauwā′itk, | a′lta | pāx | noxō′x; |
|---|---|---|---|---|---|---|
| a menstruant woman | eats | what he caught [in] | net, | now | unlucky | it becomes; |

| qē′xtcē | itā′tukꓕtX | nauwā′itk, | tatc¡a | pāx | noxō′x. | Ē′ka-y- | ī′kXik. |
|---|---|---|---|---|---|---|---|
| intending | successful | the net | behold! | unlucky | it gets. | Thus | a hook. |

| Ma′nix | aʟgiā′x | ēnā′qxōn | ʟkʟā′Xit, | qē′xtcē | iā′tukꓕtX | ī′kXik, |
|---|---|---|---|---|---|---|
| If | she eats it | sturgeon | a menstruant woman | intending | successful | the hook |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 1 | tatc¡a | pāx | nēxā′x. | Qiā′x | qui′nᴇmi | aʟā′oix | ʟkʟā′Xit | tcx·ī | aʟgiā′x |
| | behold! | unlucky | it gets. | If | five | days | menstruant | then | she eats |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 2 | ixgē′wal. | Ma′nix | iʟā′k¡ēwulal | ʟkʟā′Xit | näkct | iʟxē′tᴇlax | ʟk¡ācke; | ē′ka |
| | fresh food. | If | the berries which she picked | the menstruating woman | not | it eats them | a child; | thus |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 3 | gē′ʟatc!a | ma′nix | iʟā′k¡ēwulal | ʟkʟā′Xit, | näkct | iʟxē′tᴇlax | gē′ʟatc!a. |
| | a sick person | if | the berries which she picked | the menstruating woman, | not | he eats them | the sick one. |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | Ma′nix | nikct | ʟā′mama | ʟkā′nax | ʟā′Xa, | ka | ʟā′tata | ik¡oanō′m |
| | When | not | her father | a chief | his daughter, | then | her mother's brother | a potlatch |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 5 | aʟgē′ʟgax. | Anā′ | ʟā′mōtX | ik¡oanō′m | aʟgē′ʟgax; | anā′ | ʟā′ʟak |
| | he makes it for her. | Sometimes | her father's brother | a potlatch | he makes it for her; | sometimes | her father's sister |

| | | | | | | |
|---|---|---|---|---|---|---|
| 6 | ik¡oanō′m | aʟgē′ʟgax; | anā′ | ʟā′q¡otxa | ik¡oanō′m | aʟgē′ʟgax |
| | a potlatch | she makes it for her; | sometimes | her mother's sister | a potlatch | she makes it for her |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 7 | ʟq¡ēlā′wulX. | Ma′nix | nēkct | ō′xoē | ʟā′ktēma | ʟgōʟē′lᴇXᴇmk, | a′lta |
| | the one menstruating for the first time. | When | not | many | dentalia | a person, | now |

| | | | | | | |
|---|---|---|---|---|---|---|
| 8 | cka | aʟktugō′lᴇmamx | tê′lx·ᴇm. | Näkct | nioxō-wā′yutckux | cka |
| | and | they fetch them | the people. | Not | they dance | and |

| | | | | | | |
|---|---|---|---|---|---|---|
| 9 | aqʟā′qamitx | ʟq¡ēlā′wulX. | Aqawē′makux | kanauwē′ | qō′tac | tê′lx·ᴇm |
| | they look at her | the one menstruating the first time. | Presents are distributed among them | all | those | people |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 10 | ktkʟā′qamitx | qō′ʟa | ʟq¡elā′wulX. | Näkct | ō′xoē | tktē′ma | aqtawē′makux. |
| | who looked at her | that | the one menstruating for the first time. | Not | many | dentalia | are distributed. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 11 | Ē′ka | wiXt | mô′kctē | aʟq¡elā′wulX, | mô′kctē | aqawē′makux | tê′lx·ᴇm. |
| | Thus | also | twice | she is menstruant for the first time, | twice | presents are distributed among them | the people. |

## *Translation.*

When a chief who is continually sick has a daughter about ten years old and not yet mature, he makes a potlatch and pretends that she is menstruant for the first time. The people dance five days and are paid for dancing.

When a chief's daughter is menstruating for the first time, she is hidden [from the view of the people]. Only an [old] woman takes care of her. Cedar bark is tied to her arms [above the elbows and at the wrists], to her legs, and around her waist. She fasts sometimes five days, sometimes ten days, or four or six days. Now the people are invited and a potlatch is made for the girl. She remains hidden five days. Now she is taken out [of her hiding place] and the cedar bark which is tied around her [arms, legs, and waist] is taken off. Then strings of dentalia are tied around her arms and legs, and a buckskin strap is tied around her waist. This remains tied around her for one hundred days, then it is taken off. Now an old woman washes her face. Another old woman paints her; still another one combs her. When this is finished the people are paid for dancing for her. Now these old women are paid and the girl is hidden again. She has a separate door. She bathes in a creek far [from the village]. For fifty days she does not eat fresh food. When she is menstruant for the second time her father gives another potlatch. She must not warm herself. She must never look at the people. She must not look at the sky, she must not pick berries. It is forbidden. When she looks at the sky it becomes bad weather. When she picks berries it will rain. She hangs up her [towel of] cedar bark on [a certain] spruce tree. The tree dries up at once. After one hundred days she may eat fresh food, she may pick berries and warm herself.

If the people move from one place to another, she is carried into the canoe. She must not paddle and is carried on the back into the canoe. She must not step into salt water. When it is night she must go to bathe. She must rise earlier than the birds. If the birds should rise first she will not live long. If she does everything in the right way she will get old before she dies. After her second menses [these customs] are finished. Later on, when she is menstruant, she goes out of the house and comes back after five days. Every month when she is menstruating she goes out at once. Sometimes she stays outside four days. No sick person must see her. When a person is sick she makes a house for herself far away. The same is done by a girl menstruant for the first time. The latter must not look at children.

When a menstruant woman eats fish that was caught in a net, the net becomes unlucky. If the people try to catch fish in the net, they find that it has become unlucky. It is the same with a hook. When she eats sturgeon, and the people try to catch sturgeon with that hook, they find that it has become unlucky. After five days she may eat fresh food. Berries which she has picked must not be eaten by children or sick persons.

When a girl who is menstruant for the first time has no father, then her mother's brother gives a potlatch for her. Sometimes her father's brother, or her father's sister or her mother's sister will make a potlatch for her. If anybody has not many dentalia the people are invited. They do not dance, but look at the girl. Presents are distributed among them. Not many dentalia are distributed. In the same way presents are distributed among the people when she has her second menses.

## MARRIAGE.

Ma′nix ēXt gitā′lEXam tq¡ēx aLkLā′x Lᵋā′gil gō-y- ēXt ē′lEXam,
When one people of a town like they do it a woman in one town,

ka atktō′cgam tgā′Xamōta ka′nauwē Lā′cōlal LE′k·ala, ka atgē′x
then they take it their property all his relatives the man, then they go

ē′k·it atgiā′xômx. AqLō′kux LEunā′yucX. Aqtō′tgEx tgā′ktēma
buying a wife they do. They are sent messengers. They are kept their dentalia

tê′lx·Em; ka nuxō′gux. Nuxō′gux gā′tamEl. A′lta pā′apa atctā′x
the people; then they go home. They go home they who went to buy. Now divide he does it

ē′tcam qaX ōᵋō′kuil qō′ta tkamō′ta ka′nauwē gō tiā′colal.
her father that woman that property all to his relatives.

A′lta t!ayā′ aktā′x tgā′ktēma qaX ō′kXua ōᵋō′kuil. A′lta
Now good she makes them her dentalia that her mother woman. Now

nōxuē′tXuitcgux. A′lta aqō′kTx gō ēXt ē′lEXam qigō
they make themselves ready. Now she is brought to one town where

aqōmElā′lEmx. Nuxuigē′qtc!amx. Aqā′ktc!amx qaX ōᵋō′kuil.
she was bought. They bring the bride to the groom. She is brought as bride to the groom that woman.

WiXt aqaxiktcgō′mamx. Ma′nix mE′nx·ka qō′ta ē′k·it aqtā′x,
Again she is brought to him. When [for] a little only that buying a wife it is done,

wiXt aqLō′kXux LEunā′yucX. WiXt aqagilgē′x·iwa-y- ō′mEl.
again they are sent messengers. Again it is added to it purchase money.

A′lta wiXt atktō′tx tgā′ktēma tê′lx·Em. A′lta ā′yip!ē. WiXt
Now again they give them away their dentalia the people. Now it is right. Again

aqtō′tx atcē′xikē t!ē′ltkēu. A′lta noxoē′la-itx tê′lx·Em kᵘLā′xanē.
they are given away several slaves. Now they stay the people outside.

AtuXuLx·ā′nakôx tgā′okkc. A′lta nuxuiwē′yutckux tgā′cōlal qaX
They put them on their blankets. Now they dance her relatives that

ōᵋō′kuil. Nugō′tcxamx. A′lta nuxō′wax tê′lx·Em ē′wa qō′tac
woman. They sing conjurers' songs. Now they run the people thus [to] those

ē′natai ōxoēlā′-itx·. Aqugugē′Latatckō. Lā′qLaq aqtō′xôx ka′nauwē
on the other side they are. They are taken off [their blankets]. Take off they are done all

tgā′okkc. Lō′nē aqugugē′Latatckux, ē′XtEmaē la′ktē
their blankets. Three times they are taken off, sometimes four times

aqugugēLatatckux. A′lta uē′Xatk aqā′x. Tktē′ma uē′Xatk
they are taken off. Now a road it is made. Dentalia a road

aqtā′x. Uē′Xatk aqā′x ē′wa x·ix· ē′k·ala tiā′colal. AqLā′goL¡Ex
is made. A road is made thus this the man his relatives. It is finished

qaX uē′Xatk. A′lta aqō′ctxôx qaX ōᵋō′kuil. Aqank¡ē′Litcax,
that road. Now she is carried on back that woman. A blanket is pulled over her head,

nākct ci′qōcx·ī cgā′xôct. Aqtōtcē′naôx t!ōkkc. Lōn aqtōtcē′naôx.
not it is seen her face. They are laid down blankets. Three are laid down.

Ē′XtEmaē mōkct aqtōtcē′naôx. ALgō′ctxôx Lᵋā′gil qaX ōᵋō′kuil.
Sometimes two are laid down. She carries her on back a woman that woman.

A′lta aqLgumgē′kᵘtix qō′La qLgē′ctxôx. Aqtā′tElutxax tktē′ma.
Now she is paid that the one who carried her on her back. They are paid to her dentalia.

| Alā′tēwa | kᵘcā′xali | aʟgā′x | iʟā′ctxul. | Aqtā′tᴇlotx | t!ōkkc. | Alā′tēwa |
|---|---|---|---|---|---|---|
| Again | up | she makes her | her load. | She is given | blankets. | Again |

| kᵘcā′xali | aʟgā′x. | Ō′xuit | tkamō′ta | aqtē′tᴇlōtx | qō′ʟa | ʟgē′ctxox. |
|---|---|---|---|---|---|---|
| up | she makes her. | Much | property | is given to her | that | the one who carried her on her back. |

| Tcx·ī | aʟgōʟā′ētamitx | gō | qō′ta | t!ōkkc, | kᵘcaxala′. | A′lta | aqtō′qʟx |
|---|---|---|---|---|---|---|---|
| Just | she puts her down | on | those | blankets, | up. | Now | they are carried to her |

| tktē′ma. | Atktō′qʟx | tgā′colal | qaX | ōᵋō′kuil. | A′lta | k¡u′tk¡ut | aqtā′x |
|---|---|---|---|---|---|---|---|
| dentalia. | They carry them to her | her relatives | that | woman. | Now | tear | they are done |

| gō | ʟᴇ′k·aqtq. | Ō′qxuqst | aqā′lax. | AqtikXā′tkoax | qix· | ē′k·ala |
|---|---|---|---|---|---|---|
| on | her head. | Her louse | is made on her. | They are put on his head | that | man |

| tktē′ma. | Tiā′cōlal | atktikXā′tkoax. | Ō′yaqct | aqā′-ilax. | A′lta |
|---|---|---|---|---|---|
| dentalia. | His relatives | they put them on his head. | His louse | is made on him. | Now |

| aqtō′kuiptckax | tk!ē′wulᴇlqʟ. | Aʟuxupō′nax | tgā′cōlal | qaX | ōᵋō′kuil. |
|---|---|---|---|---|---|
| it is carried up to her | food. | They carry it to her | her relatives | that | woman. |

| Tā′cka | qō′tac | ōXuigē′Xiwax, | tā′cka | aqtā′witx | qō′ta | tk¡ē′wulᴇlqʟ |
|---|---|---|---|---|---|---|
| They | those | they help, | they | they are fed | that | food |

| qō′ʟa | ʟgā′pōna. | Pā′apa | aqtā′x | qō′ʟa | ʟgā′pōna. | A′lta |
|---|---|---|---|---|---|---|
| that | it is brought to her. | Divide | it is done | that | what is brought to her. | Now |

| nuxumayā′mitx | tgā′colal | qaX | ōᵋō′kuil. | Ma′nix | itā′ʟēlam | tpaci′ci-y |
|---|---|---|---|---|---|---|
| they return the purchase money | her relatives | that | woman. | When | ten | blankets |

| uyā′wa, | kstā′xtkin | aʟx·mō′yamitx. | Ma′nix | qoā′nᴇm | uyā′wa | iʟā′kit, |
|---|---|---|---|---|---|---|
| her expenditure, | eight | they refund them. | When | five | her expenditure | her price of purchase |

| lakt | uyā′wa | niʟx·mō′yamitx. | Ma′nix | ē′xauwit | aʟuXupō′nax, |
|---|---|---|---|---|---|
| four | her expenditure | they refund it. | When | much | food is brought her, |

| a′lta | wiXt | ē′k·it | aqiā′wix. | WiXt | aqtā′witx | tkamō′ta. | A′lta | wiXt |
|---|---|---|---|---|---|---|---|---|
| now | again | buying a wife | is done. | Again | they are given | property. | Now | again |

| nuxumayā′yamitx. |
|---|
| they return it. |

| ʟā′xka | ʟā′qôkcin, | ʟā′xka | ē′k·it | aʟgē′tᴇlax. | Ma′nix | ʟᵋā′kil |
|---|---|---|---|---|---|---|
| Those are | relatives of a married couple, | they | buying wife | they did it to them. | When | a woman |

| ʟā′qôkcin, | kanamô′kctikc | tā′nᴇmckc | ʟā′qôqcin | ʟā′xka | ē′k·it |
|---|---|---|---|---|---|
| married couple's relative, | both | women | married couple's relatives | they | buying wife |

| aʟgē′tᴇlax. |
|---|
| they did it to them. |

| Ma′nix | aʟᴇ′kxtōx | ʟgā′cinᴇma-iʟ; | ma′nix | aqʟō′mᴇqt | ʟā′Xa, |
|---|---|---|---|---|---|
| When | she gives birth to a child | their relative married in a foreign village; | when | it dies | her child, |

| atcʟlō′tx | qaX | oᵋō′kuil | ē′tcam | ʟᴇlā′-ētix·. | Ma′nix | nēkct | ʟᴇlā′ētix· |
|---|---|---|---|---|---|---|---|
| he gives him to him | that | woman | her father | a slave. | When | not | a slave |

| ka | ikanī′m | atciū′tx. | ʟkā′nix·ē | atcʟā′x. | Ma′nix | aʟō′ix |
|---|---|---|---|---|---|---|
| then | a canoe | he gives it. | Paying indemnity for the loss of a child | he does him. | When | she goes |

| aʟxᴇlk¡ē′wulalᴇmamx | aʟXgō′mamx, | a′lta | ka′nauwē | aʟgiō′makux |
|---|---|---|---|---|
| she goes to gather roots or berries | she reaches her house, | now | all | she gives food in dishes |

| iʟā′k¡ēwula. | Tā′cka | qō′tac | tkʟumᴇlā′lᴇmx, | tā′cka | ka′nauwē |
|---|---|---|---|---|---|
| what she had gathered. | They | those | they bought her, | them | all |

| aʟgauwē′ēmx. | Ka′nauwē | ʟqitā′kēma-y- | ē′ka, | ma′nix | aʟxᴇlk¡ē′wulalᴇmX |
|---|---|---|---|---|---|
| she feeds them. | All | years | thus, | when | she goes to gather roots or berries |

| qō′ʟa | ʟᵋā′kil. |
|---|---|
| that | woman. |

Ma′nix aʟō′mᴇqt ʟā′k·ikala, a′lta gō ʟiā′wuX qiX ē′k·ala
When he dies her husband, now to his younger brother that man

2 aqʟō′cgam qō′ʟa ʟᵋā′gil. Ma′nix näkct ʟiā′wuX qix· ē′k·ala, ka gō
she is taken that woman. When not his younger brother that man, then to

3 ʟiā′mama aqʟō′cgam ʟᵋā′kil. Ma′nix k¡ē ʟiā′mama qix· ē′k·ala, ka
his father she is taken the woman. When no his father that man, then

4 gō ʟiā′icX aqʟō′cgam qō′ʟa ʟᵋā′kil. Ka ā′yip!ē tiā′cōlal ē′tamxtc.
to his relative she is taken that woman. Then right his relatives their heart.

Ma′nix ē′k·it aʟgiā′x ʟq¡oā′lipX aqʟ’laguē′gux ʟā′xamōta.
When buying a wife he does it a youth it is refused his property.

6 Mô′kcti qē′xtcē-y- ē′k·it aʟgiā′x aqʟ’laguē′gux ʟā′xamōta. Ē′Xtᴇmaē
Twice trying buying a wife he does it it is refused his property. Sometimes

7 ʟō′nē qē′xtcē-y- ē′k·it aʟgiā′x, Aʟxaʟk¡ᴇmʟuwā′kutcgux. Tcä′2xēʟ
three times trying buying a wife he does it. He hides for her in the woods. Several times

8 ka ʟ¡ap aʟkʟā′x gō kō′lx·ē. A′lta aʟkʟungō′mitx. Aʟaʟgᴇ′ldax,
and find he does her in in the woods. Now he carries her away. She leaves them for his sake,

9 naxᴇ′ldax qaX ōᵋō′kuil. Aqʟōnā′xʟatcgux ʟᵋā′kil. Atkʟōnā′xʟatcgux
she leaves that woman. She is lost the woman. They lost her

10 ʟā′cōlal. Nacᴇlā′xo-ix·tx qaX ōᵋō′kuil nā′xᴇlta. Atgē′ix tgā′cōlal.
her relatives. They learn about her that woman she left. They go her relatives.

11 Ma′nix tgā′xk¡unakc, atgē′ix ka′nauwē. Aqōʟā′tamx. Atgā′yamx
When her elder brothers, they go all. They go to take her back. They arrive

12 tgā′cōlal gō qaxē′ nakē′x. Aqōʟā′tax. Aqō′kᵘɪx. NuXō′gux
her relatives at where she is. She is taken back. She is carried. They go home

13 tgā′cōlal. Aqō′kᵘɪamx. Tcä′xēʟ aya-ō′ixē, ā′nqatē wiXt naxᴇ′ltax.
her relatives. She is brought home. Several days, already again she leaves.

14 WiXt ia′xka na-igᴇ′ltax. WiXt aqōʟā′tamx, atgē′ix tgā′cōlal.
Again to him she leaves for his sake. Again they go to carry her back, they go her relatives.

15 Tcä′xēʟ aya-ō′ixē, wiXt naxᴇ′ldax. A′lta iā′c aqē′x. Ē′Xtᴇmaē
Several days, again she leaves. Now let alone she is done. Sometimes

16 ʟō′nē aʟxᴇ′ldax ʟᵋā′kil ka iā′c aqʟā′x. A′lta näkct ō′Xuē-y-
three times she leaves the woman and let alone she is done. Now not much

17 ē′k·it aqēᴇ′ʟgax, mᴇ′nx· ka tkamō′ta-y- ē′k·it aqtᴇ′ʟgax. WiXt
buying a wife is done to her, a little only property buying a wife is done to her. Again

18 aqʟaxo-iktcgō′mamx. Ka′nauwē tgā′cōlal atgē′ix qaX ōᵋō′kuil.
they are married. All her relatives they go that woman.

19 Aqaxiktcgō′mam. Ma′nix nēkct ʟā′xamōta ʟᴇ′k·ala cka kā′ltac
She is married. When not his property the man and only

20 aʟō′p!x gō ʟā′qcix·. A′lta aʟgiōgonā′oxoē t!ōʟ gō ʟā′qsix·.
they enter at his father-in-law. Now he looks after it the house at his father-in-law.

21 Aʟgiagᴇna′ôx ōᵋō′lᴇptckix. Aʟxelalā′guya-itx gō ka′nauwē ʟā′colal
He looks after it the fire. He always catches salmon to all her relatives

22 ʟā′k·ikal.
his wife.

Ma′nix aqʟᴇ′ʟcgamx ʟā′k·ikal ʟgōʟē′lᴇXᴇmk, a′lta-y- ō′Xuē
When she is carried away his wife a man, now many

24 t!ē′ᴇltkēu ēqā′tēm aqtē′tᴇlax, ka it!ō′kti nē′xax ē′ʟamxtc. Ma′nix
slaves paying indemnity it is done, and good gets his heart. When

25 näkct iqā′tēm aqä′tᴇlax ka aʟk¡ē′tēnax. Ma′nix niket ʟ¡ap aʟkʟā′x
not paying indemnity it is done and he kills him. When not find he does him

| qō′ʟa | ʟā′k·ikal | kʟkʟxᴇ′cgam, | ka | ʟā′icX | aʟʟā′waᵋox | qō′ʟa | ʟᴇ′k·ala. |
|---|---|---|---|---|---|---|---|
| that | his wife | who carried her away, | and | his relative | he kills him | that | man. |

| ʟᴇ′k·ᴇmaua | aʟxā′x. | Aqʟgᴇ′nuax | ʟā′icX | qō′ʟa | kʟgōxogē′cgamx. |
|---|---|---|---|---|---|
| Taking revenge on a relative of an evil doer | he does it. | A relative of an evil doer is killed in revenge | his relative | that | who carried her away. |

| A′lta-y- | ōkumā′ʟa-it | nᴇ′xax. | Ē′ka | wiXt | ʟā′pʟᵋau | aqʟō′cgamx, | wiXt |
|---|---|---|---|---|---|---|---|
| Now | a family feud | it gets. | Thus | also | a dead brother's wife | she is taken away, | also |

| iqā′tēm | aqē′tᴇlax | ka | t!ayā′ | nē′xax | ē′ʟamxtc. |
|---|---|---|---|---|---|
| paying indemnity | it is done | and | good | gets | his heart. |

## *Translation.*

When a man of one town likes a girl of another town his relatives take [part of] their property and go to buy her. They send messengers. The [girl's relatives] keep the dentalia [which have been sent them] and the messengers go home. Now the girl's father divides that property among all his relatives. Now her mother prepares her dentalia and the people make themselves ready. They bring her to the town where the people live who have bought her. They bring the bride to the groom. When they had given a small amount only in payment, they add to the purchase money, giving more dentalia and several slaves to her father. Now the [amount paid] is sufficient. The relatives of the girl stand outside the house. They put on their blankets, dance, and sing conjurer's songs. Now the man's relatives run to the other party and take off their blankets. This is done three or four times. Now a road is strewn with dentalia by the man's relatives. When it is finished a woman carries the girl over it on her back. A blanket is pulled over her head, so that her face can not be seen. Two or three blankets are laid down. The woman who carries her receives a payment of dentalia. When she lifts her load again, she receives blankets in payment. She lifts her once more. She receives much property for carrying her on her back. At last she puts her down on those blankets. Now the relatives of the girl bring her dentalia. They are torn over her head, and [they feign to] louse her. Dentalia are also strewn on the man's head by his relatives and they feign to louse him. Now the girl's relatives bring her food. This food is divided among those who helped [in the ceremonies]. Then the woman's relatives return the purchase money. When ten blankets are paid, they refund eight. When five were paid, four are refunded. When much food is brought to her, the man's relatives pay once more, and this purchase money is also returned.

The relatives of the married couple transact the purchase. [Male and] female relatives of a married couple are [called] ʟā′qoqcin.

When the relative of a family who is married in another village gives birth to a child and the child dies, the woman's father gives a slave or a canoe. He pays indemnity. When [the young wife] gathers roots or berries, she distributes them among the people who bought her. This is done every year when she goes to gather berries. When her husband dies she is taken to his younger brother. If he has no younger brother, she is taken to his father. If he has no father, she is taken to one of his relatives. Then the relatives of her husband feel satisfied.

When a youth tries to buy a wife and his property is refused, he may try twice or three times. If he is still refused, he hides in the woods in order to wait for the girl. Often he meets her there and carries her away. She goes to him. Then her relatives have lost her. Her relatives learn where she is. If she has elder brothers, they all go to take her back. They arrive at the place where she is and carry her back home. After several days she leaves again and goes to the young man. Her relatives go again and carry her back. When she leaves a third time they let her go. Sometimes she is allowed [to stay with the man] after she has left three times. Now she is bought for a small amount of property. They are married. All her relatives go to [attend the marriage]. If the man has no property, they live with his father-in-law. He looks after his father-in-law's house. He looks after his fire and catches salmon for his wife's relatives.

If a man's wife is carried away, many slaves are paid to him as an indemnity, and he is satisfied. If he is not paid indemnity he kills [the abductor]. If he does not find him he kills one of his relatives. Then a family feud arises. It is the same when the wife of a man's deceased brother is taken away. Then, also, indemnity is paid and he is satisfied.

# DEATH.

Ma′nix aʟō′mᴇqtx ō′Xuē ʟā′cōlal ō′Xuē ʟā′ktēma ʟgōʟē′lᴇXᴇmk,
When he dies many his relatives many his dentalia a person,

ō′Xuē ʟā′ēltgēu, a′lta ka′nauwē atkʟk¡ē′niakux ʟā′cōlal.
many his slaves, now all they tie it on to him his relatives

Amô′kctikc aqtō′cgamx tê′lx·ᴇm ʟē′x·ʟēx· atkʟā′x tq¡ōlipx·ᴇnā′yū.
Two are taken men to prepare corpse they do young men.

Ma′nix it!ō′kti iʟā′Xanīm ka ia′xka aqʟē′nkana-itx ka aqiupō′nitx
When good his canoe then it he is put into it and it is put up

qix· ikanī′m kᵘcā′xali. Ōnuā′ʟema aqā′ēlax qix· ikanī′m. Mô′kcti
that canoe up. Paint it is done that canoe. Twice

ʟxoa′p aqiā′x gō iā′pōtc. Atgᴇ′ʟxamx tê′lx·ᴇm ka noxoō′yutx,
hole it is made in its stern. They come down to the beach the people and they wash themselves,

aʟoxō′ētamx. ʟᴇ′kaqcō ʟqup atqʟā′x. Ka′nauwē ʟᴇ′kaqcō ʟqup
they comb themselves. Their hair cut they do it. All their hair cut

atqʟā′x tā′nᴇmckc, tkā′lamuks, tqā′cōciniks. Aʟō′Xuʟ¡ax
they do it women, men, children. It is finished

ʟᴇ′kaqcō ʟqup atkʟā′x. A′lta ʟāq° atcō′xôx tgā′xal. Ka′nauwē
their hair cut they do it. Now take off they do them their names. All

tā′nᴇmckc ʟāq° atō′xôx tgā′xal, ka′nauwē tkā′lamuks ʟāq°
women take off they do them their names, all men take off

aʟō′xôx tgā′xal. Oxoē′ma t′atoxup!ᴇna′x tᴇ′kXala ka tqā′cociniks.
they do them their names. Others they name themselves names and children.

A′lta aqtā′maquq ʟā′qtēma qō′ʟa ʟō′mᴇqtx. Ka′nauwē atktō′cgam
Now they are distributed his dentalia that dead one. All they take them

ʟā′cōlal ʟā′ēltgēu, uʟā′Xanima. Ma′nix tq¡ēx ʟā′icX, q¡oā′p
his relatives his slaves, his canoes. If like his relative, nearly

aʟō′mᴇqtx aʟkʟō′lᴇXamx: “x·ix·ī′x tcucgā′ma ōgu′k·ikal, ma′nix
he dies, he says to them: “This one he will take her my wife, when

anō′mᴇqta.” Ma′nix amô′kctikc ʟā′nᴇmckc ka amô′kctikc têlx·ᴇm
I die.” When two wives and two persons

aʟktō′lᴇXamx. A′lta iā′xkati aqtō′cgamx ʟā′nᴇmckc gō ʟā′cōlal.
he speaks to them. Now there they are taken the women to his relatives.

Ma′nix ʟᵋā′gil tq¡ēx ʟā′k·ikal qoā′p aʟō′mᴇqtx ʟᵋā′kil
When a woman likes her husband nearly she dies the woman

aʟkʟō′lᴇXamx ʟā′xk′un: “Mai′kXa tcᴇmucgā′ma imē′p⅂au.” Ma′nix
she says to her her elder sister: “You he will take you your brother-in-law.” When

ʟā′wuX, ä′ka wiXt aʟkʟō′lᴇXamx. Qē′xtcē ʟq¡ēyō′qxut, ʟk¡āsks
her younger sister thus also she says to her. Intending old, young

ʟā′pʟau, tatc!a ʟā′Xka aʟkʟō′cgamx. E′ka ʟᴇ′k·ala, ē′ka ʟᵋā′gil.
his widow, then to him they take her. Thus a man, thus a woman.

Ma′nix ʟkā′nax aʟcx·p!ᴇnā′x; aqiup¡ᴇnā′x iʟā′xal. Aʟx·p!ᴇnā′x
When a chief he takes his name; he is named his name. He takes his name

ʟā′icX. Aqtō′lXamx amô′kctikc tē′lx·ᴇm: “Mᴇ′taika amtiup¡ᴇnā′ya.”
his relative. They are told two people: “You name him.”

A′lta amô′kctikc tê′lx·ᴇm actiup!ᴇnā′x. A′lta-y- ō′Xuē tqamō′ta
Now two people they name him. Now much property

aqtā′witx qō′tac tgiup¡ᴇnā′x ē′qxal. Ē′ka ʟᴇ′k·ala, ē′ka ʟᵋā′gil,
they are given those they name him name. Thus a man, thus a woman,

ē′ka ʟk¡āsks, ma′nix aqiup¡ᴇnā′x ē′qxal.
thus a child, when he is named name.

Nēxᴇltā′kōmxēa wiXt t¡ayā′ aqʟā′x ʟmē′mᴇluct. Amô′kctikc
After one year again good it is made the corpse. Two

aqtō′kux tq¡ulipx·ᴇnā′yu. T!ayā′ atkʟā′x ka qix· ikanī′m wiXt
are hired young men. Good they make it and that canoe also

t!ayā′ aqiā′x. Ōnuā′ʟᴇma aqā′ilax.
good it is made. Paint it is done to it.

Ma′nix giʟā′Xawôk aʟō′mᴇqtx aqō′tXᴇmitk uʟā′Xᴇmatk gō
When a man having a guardian spirit dies it is placed his baton at

qix· ikanī′m. Ma′nix ʟā′qēwam aʟō′mᴇqtx aqʟxē′nx·ax ʟā′Xᴇmatk
that canoe. When a shaman dies it is placed his baton

gō qix· ikanī′m. Quʟ aqā′wiX uʟā′anaʟaʟa gō gō′qxôiamē qix·
at that canoe. Hang up it is done his bear-claws rattle at its stern that

ikanī′m. Ma′nix iʟā′gilx·ᴇmalalᴇma ʟā′qēwam, quʟ aqiā′wix
canoe. When his shell rattle a shaman, hang up it is done

iʟā′gilx·ᴇmalalᴇma. Ma′nix ō′Xuē ʟa′a ʟā′qēwam, a′lta kō′lᴇXi
his shell-rattle. When many his children a shaman, now far into the woods

aqʟō′kᴛx ʟā′Xematk. Ä′ka wiXt uʟā′anaʟaʟa kō′lᴇXi aqō′kᴛx.
it is carried his baton. Thus also his rattle far into the woods it is carried.

Ma′nix ʟt!ō′xoyal aʟō′mᴇqtx aqawik¡ē′ktuwᴇlax ʟā′k¡ēckᴇla gō
When a brave dies it is put on top of a stick his head-dress at

igē′mXatk. Ma′nix iʟā′gilx·ᴇmalalᴇma ʟt¡ō′xoyal, quʟ aqā′wix gō
canoe burial. When his shell rattle the brave, hang up it is done at

ikanī′m. Ma′nix ʟᵋā′gil aʟō′mᴇqtx, ā′mkXa-y- uʟā′q¡ēʟxap quʟ
canoe. When a woman dies, only her coat hang up

aqā′wix gō igē′mXatk.
it is done at the canoe burial.

Ma′nix ʟaq aqtᴇ′ʟxax ʟāxigē′xo-il, ʟgōʟē′lᴇXᴇmk ʟāq aʟktᴇ′ʟxax,
When take off it is done the corpse's dentalia, a person take off he did them,

aqʟā′waᵋôx ʟgōʟē′lᴇXᴇmk. Ma′nix aqix·ᴇnᴇmō′sXᴇmx iʟā′k·emXatk
he is killed the person. When it is made fun of it his canoe burial

ʟmē′mᴇlōst, atcilā′xo-ix·itx, ma′nix nēkct aʟktō′tx ʟā′ktēma qō′ʟa
a dead one, he learns about it, if not he gives them away his dentalia that

qʟx·ᴇnᴇmō′cXᴇm ʟmē′mᴇlōst ka aqʟā′waᵋôx. Ma′nix ō′Xoē
the one who made fun of him the dead one then he is killed. If many

aʟktō′tx ʟā′ktēma ka näkct aqʟā′waᵋôx.
he gives them away dentalia then not he is killed.

Ma′nix aʟō′mᴇqtx ʟā′Xa ʟkā′nax, a′lta ʟiā′xauyam aʟē′xᴇlax
When it dies his child a chief, now its poverty comes to be on it

ē′ʟamxtc. A′lta aʟktō′lXamx ʟā′cōlal: “Tca lxō′ya gō-y- ēXt
his heart. Now he says to them his relatives: “Come we will go to one

ē′lXam gō ʟē′Xat ʟkā′nax.” Ēʟamxtc t!ayā′ qitᴇlā′xō. A′lta atgē′ix
town to one chief.” His heart good it will be made. Now they go

tê′lx·ᴇm go-y- ēXt ē′lXam. Aʟō′nikc aqtᴇ′tᴇlōtx t!ē′ᴇltgēu, ō′kunīm
people to one town. Three are given him slaves, canoes

aqā′tᴇlōtx. Tktē′ma aqtᴇ′tᴇlōtx. Ō′Xuē tktē′ma aqtᴇ′tᴇlōtx.
are given him. Dentalia are given him. Many dentalia are given him.

Ka′nauwē aʟktā′witx ʟā′cōlal qō′ta tktē′ma, qaX ōkunī′m. Cmôkct
All he distributes them among them his relatives those dentalia, those canoes. Two

ka cᴇlā′itiX atcxēlē′maôx. Ma′nix nēkct aqtā′witx tktē′ma gō-y-
only slaves he keeps them. When not they are given to him dentalia at

| ēXt | ē'lXam | ka | a'lta | nōxō'maqtx. | Ō'Xuitikc | aqtōtē'nax | tē'lx·Em, |
|---|---|---|---|---|---|---|---|
| one | town | and | now | they fight. | Many | are killed | people, |

| ka | a'lta | ōkomā'La-it | naxā'x. | Ma'nix | aLō'mEqtx | Lā'icX | qō'La |
|---|---|---|---|---|---|---|---|
| and | now | feud | it is. | When | he dies | his relative | that |

| kLktō'tx | tktē'ma, | aLgō'xuptct!ax | Lā'cōlal, | aLō'ix | wiXt | gō | qigō |
|---|---|---|---|---|---|---|---|
| the one who gives away | dentalia, | he calls them together | his relatives, | he goes | again | to | where |

| ā'nqatē | aLktE'tElōtx | tktē'ma. | A'lta | wiXt | ē'ka | aqLā'x. | AqtE'tElōt |
|---|---|---|---|---|---|---|---|
| before | he gave them to him | dentalia. | Now | again | thus | it is done. | They are given |

| t!ē'Eltgēu, | aqtE'tElōt | tktē'ma, | ōkunī'm | aqā'tElōtx. | T!ayā' | nē'xax |
|---|---|---|---|---|---|---|
| slaves, | they are given | dentalia, | canoes | are given to him. | Good | gets |

| ē'Lamxtc. |
|---|
| his heart. |

| Ma'nix | aLō'mEqtx | Lgak¡Emā'na. | A'lta | ā'yatc!a | nē'xElax | ē'Lamxtc. |
|---|---|---|---|---|---|---|
| When | he dies | a chief. | Now | his sickness | is on it | his heart. |

| A'lta | aLktō'kux | Lā'colal. | Nugōgē'staq¡oamx. | AqLā'waᵋōx | Lkā'nax |
|---|---|---|---|---|---|
| Now | they tell | his relatives. | They go to war. | He is killed | a chief |

| gō-y- | ēXt | itā'lXam. |
|---|---|---|
| at | one | their town. |

| Ma'nix | aLk¡ē'tēnax | LgōLē'lEXEmk, | aqLō'lXam | Lq¡ēyō'qxut, |
|---|---|---|---|---|
| When | he has killed one | a person, | it is said to | an old man, |

| giLā'Xawôk | Lq¡ēyō'qxut: | "Mai'ka | miaxō'tckia." | A'lta | aLkLō'cgam |
|---|---|---|---|---|---|
| having a guardian spirit | an old man: | "You | work over him." | Now | he takes it |

| Lqā'LXatcX | Lq¡ēyō'qxut. | A'lta | Lᵋā'tcau | aLqcēlā'kox | qō'La |
|---|---|---|---|---|---|
| coal | the old man. | Now | grease | he mixes it | that |

| Lqā'LXatcX. | ALkLE'tElax | gō | Lctā'xôst. | ALgā'tElax | ōkuk¡uē'tik. |
|---|---|---|---|---|---|
| coal. | He puts it on | on | his face. | He puts it on | a headring of cedar bark. |

| Iuk | Lā'ᵋowit | k¡au | aLkLE'tElax | Lᵋuē'lōL, | iō'kuk | wiXt | k¡au, | gō |
|---|---|---|---|---|---|---|---|---|
| Here [at ankles] | his legs | tied | it is done | cedar bark, | here [under knees] | also | tied, | at |

| Lā'pōtē | wiXt | k¡au'k¡au. | Qoā'nEmi | aLā'o-ix | nikct | aLkLā'amctx |
|---|---|---|---|---|---|---|
| his arms [wrists] | also | tied. | Five | days | not | he drinks |

| Ltcuq, | nēkct | aLaō'ptitx, | nēkct | aLō'La-itx, | guā'nEsum | aLō'tXuitx. |
|---|---|---|---|---|---|---|
| water, | not | he sleeps, | not | he lies down, | always | he stands. |

| Pō'lakli | aLgō'cgēwalEmx; | aLkciLō'tElkEma-itx | cE'qoalala | aqcē'LōtElk; |
|---|---|---|---|---|
| At night | he walks about; | he whistles much | bone whistles | he whistles; |

| ē'nxēaxul | aLgiā'xolEma-itx | gaLā'k¡auk¡au. | Cka | wāx | nē'ktcuktē. |
|---|---|---|---|---|---|
| he says ä ä ä | he always says | the murderer. | And | on the next morning | it gets day. |

| Qoā'nEmi | aLā'o-ix | nikct | aLXEmē'nagux. | A'lta | tcx·ī | aLkLōmē'nagux |
|---|---|---|---|---|---|---|
| Five | his sleeps | not | he washes his face. | Now | then | he washes his face |

| Lq¡ēyō'qxut. | Lāq | aqLE'Lxax | qō'La | Lqā'LXatcX. | Lāq | aqē'Lax |
|---|---|---|---|---|---|---|
| the old man. | Take off | he does it | that | coal. | Take off | it is done |

| ē'Lamnukt | gaLā'k¡auk¡au. | Aqā'tElax | ōnuwā'LEma | gaLā'k¡auk¡au. |
|---|---|---|---|---|
| his blackened face | the murderer. | It is put on him | red paint | the murderer. |

| Menx· | Lqā'LXatcX | aqcx·Elā'kux. | Lā'xka | wiXt | qō'La | Lq¡ēyō'qxut |
|---|---|---|---|---|---|---|
| A little | coal | is mixed. | That | again | that | old man |

| aLgā'tElax | ōnuwā'LEma. | Anā' | LE'k·ala | Lq¡ēyō'qxut, | anā' | Lᵋā'gil |
|---|---|---|---|---|---|---|
| he puts it on him | red paint. | Sometimes | man | old person, | sometimes | woman |

| Lq¡ēyō'qxut. | Lā'qLaq | aqLE'Lxax | qō'La | Lᵋuē'lōL, | qō'La | k¡au'k¡au |
|---|---|---|---|---|---|---|
| old person. | Take off | it is done | that | cedar bark, | that | tied |

| qLE'tEla-ut. | A'lta | it¡ā'lEqEma | k¡au'k¡au | aqē'tElax | gō | Lā'pōtē | k¡a |
|---|---|---|---|---|---|---|---|
| being to him. | Now | buckskin straps | tied | they are | to | his arm | and |

| gō | Lā'ᵋowit. | A'lta | aqLE'lᵋemx | Ltcuq | gō | qui'nEmē | aLā'o-ix |
|---|---|---|---|---|---|---|---|
| to | his feet | Now | he is given food | water | at | fifth | his sleep |

| gaLā'k¡auk¡au. | A'lta | aqā'tElōtx | ō'cgan | LkLalᵋE'mcta. | A'lta |
|---|---|---|---|---|---|
| the murderer. | Now | he is given | a bucket | out of which he drinks. | Now |

| aqēxtElā'max | ik¡ē'wulElqL. | Qiā'x | Lē'el | nēxā'x, | nixLE'lx, | tcx·ī |
|---|---|---|---|---|---|---|
| it is roasted until it is burned | food. | If | black | it gets, | it is burned, | then |

| 1 | agiLE′lᵋēmx. | LōtX | ka | āLgiā′x. | Qoā′nEmi | aLgiā′wulax | ka | kapE′t. |
|---|---|---|---|---|---|---|---|---|
|  | he is given it to eat. | He stands | then | he eats. | Five times | he swallows | and | enough. |

| 2 | LōnLā′Li | aLā′o-ix, | ka | wiXt | ā′gon | ōnuwā′LEma | aqā′tElax. | A′lta |
|---|---|---|---|---|---|---|---|---|
|  | Thirty | his sleeps, | and | again | another | red paint | is put on him. | Now |

| 3 | at!ō′kti | ōnuwā′LEma. | A′lta | aLgō′kTx | uLā′Xak¡ētik | k¡a-y- | uLā′cgan |
|---|---|---|---|---|---|---|---|
|  | good | red paint. | Now | he carries it | his head ring | and | his bucket |

| 4 | gō | kᵘcā′xali-y- | ē′maktcX. | QuL | aLgā′wix | gō-y- | ā′ap | ē′maktcX. | Näkct |
|---|---|---|---|---|---|---|---|---|---|
|  | to | on top of | a spruce tree. | Hang | he does it | on | top of | spruce. | Not |

| 5 | qa′nsix· | aqā′Lxameēx | gaLā′k¡auk¡au, | ma′nix | aLxLxE′lEmax. | Näkct |
|---|---|---|---|---|---|---|
|  | anyhow | the people eat in his company | the murderer, | when | he eats. | Not |

| 6 | qansi′x | aLō′La-itx | aLxLxE′lEmax, | guā′nsum | aLō′tXuitx | ma′nix |
|---|---|---|---|---|---|---|
|  | anyhow | he sits | he eats, | always | he stands | when |

| 7 | aLxLxE′lEmax. | Ma′nix | aLō′La-itx | ka | ēXt | iLā′ᵋowit | aLcxtcawā′txu-itx |
|---|---|---|---|---|---|---|---|
|  | he eats. | When | he sits | and | one | his leg | he kneels on one leg |

| 8 | gaLā′k¡auk¡au. | Näkct | qansi′x | aLkLō′kctx | Lk¡äckc | gaLā′k¡auk¡au. |
|---|---|---|---|---|---|---|
|  | the murderer. | Not | anyhow | he looks at it | a child | the murderer. |

| 9 | Näkct | qansi′x | aLktā′qamitx | tê′lx·Em | noxo-iLxE′lEmax. |
|---|---|---|---|---|---|
|  | Not | anyhow | he sees them | people | they eat. |

|  | Ma′nix | aLō′mEqtx | Lᵋā′kil | Lā′k·ikala | LE′pLᵋau | aLxā′x. | A′lta |
|---|---|---|---|---|---|---|---|
|  | When | he dies | a woman | her husband | a widow | she becomes. | Now |

| 11 | aLō′ix | gō | kᵘca′la | ē′qxēL. | Ē′XtEmaē | mô′kctē | aLā′o-ix, | ē′XtEmaē |
|---|---|---|---|---|---|---|---|---|
|  | she goes | to | up river | a creek. | Sometimes | twice | her sleeps, | sometimes |

| 12 | ē′Xtē | aLā′o-ix. | ALE′X′ōtx. | LōnLā′L | LᵋaLā′ma | nēkct | aLgī′ax |
|---|---|---|---|---|---|---|---|
|  | once | her sleep. | She bathes. | Thirty | days | not | she eats it |

| 13 | ixgē′wal. | Ē′ka | wiXt | näkct | akLE′tqamt | Lk¡äckc, | näkct | akLE′tqamt |
|---|---|---|---|---|---|---|---|---|
|  | fresh food. | Thus | also | not | she sees it | a child, | not | she sees him |

| 14 | gē′Latc!a. | Ka′nauwē | LᵋaLā′ma | aLx′ō′toLa-itx. | ALxēnē′nago-itx |
|---|---|---|---|---|---|
|  | a sick one. | Every | day | she always bathes. | She rubs on herself |

| 15 | gē′tak¡EsEma | gō-y- | ē′LaLᵋa. | Näkct | qa′nsix· | it¡ō′kti | iLā′ok | LᵋE′pLau; |
|---|---|---|---|---|---|---|---|---|
|  | good smelling things | on | her body. | Not | anyhow | a good | blanket | a widow; |

| 16 | iā′q¡atxala | iLā′ok | guā′nsum. | ĒXt | iqē′taq | nēkct | qa′nsix· | hē′hē |
|---|---|---|---|---|---|---|---|---|
|  | its badness | her blanket | always. | One | year | not | anyhow | laugh |

| 17 | aLxā′x. | Qiā′x | aLkLō′lXam | Lā′pL′au: | "A′lta | it!ō′kti | ē′xa | ē′mēmxtc! |
|---|---|---|---|---|---|---|---|---|
|  | she does. | If | he says to her | her dead husband's relative: | "Now | good | make it | your heart! |

| 18 | TcEmucgā′ma | imē′pL′au," | a′lta | niLx·Lx·ā′nagôx | it!ō′kti | iLa′ōk. |
|---|---|---|---|---|---|---|
|  | He will take you | your dead husband's brother," | now | she puts it on | good | her blanket. |

| 19 | Ma′nix | näkct | iō′Lqtē | LE′pL′au, | ka | guā′nEsum | hē′hē | aLxā′x | ka |
|---|---|---|---|---|---|---|---|---|---|
|  | When | not | long | widow, | and | always | laugh | she does | and |

| 20 | nēkct | it!ō′kti | nē′xax | ē′tamxtc | Lā′pL′ōnan. | Ma′nix | ai′aq |
|---|---|---|---|---|---|---|---|
|  | not | good | get | their hearts | her dead husband's relatives. | When | quick |

| 21 | aLōlē′mXa-itx | LE′pL′au | ka | aqLō′gux | qLā′qēwam, | tqē′wam | aqLā′x |
|---|---|---|---|---|---|---|---|
|  | she marries | a widow | then | he is asked | a shaman, | sending disease | is done to her |

| 22 | LE′pL′au. | ALō′mEqtx. | Manē′x | Lā′Xa | LE′pL′au, | iLanō′kstX | Lā′Xa, |
|---|---|---|---|---|---|---|---|
|  | the widow. | She dies. | If | her child | a widow, | its smallness | her child, |

| 23 | ka | näkct | iō′Lqtē | ka | aLkLō′lEXamx | Lā′pL′au: | "T!ā′ya | ē′xa |
|---|---|---|---|---|---|---|---|---|
|  | and | not | long | and | he says to her | her dead husband's relative: | "Good | make it |

| 24 | ē′mēmxtc;" | nau′itka | t!ayā′ | nē′xax | ē′Lamxtc. |
|---|---|---|---|---|---|
|  | your heart;" | indeed | good | gets | her heart. |

## *Translation.*

When a person dies who has many relatives, much property, and many slaves, his relatives tie [dentalia] to his body. Two young men are selected to prepare the corpse. If [the deceased] had a good canoe, he is placed into it and it is put up. It is painted and two holes are made in its stern. The people go down to the beach and wash and comb themselves. They cut their hair—men, women, and children. After they have cut their hair, they take other names. Women, men, and children change their names. Then the dentalia of the deceased are distributed. His relatives take them as well as his slaves and canoes. If the deceased liked one of his relatives [particularly] he would say: "He shall take my wife after I am dead." If he had two wives he speaks in this way to two persons. Now the women are taken to his relatives. When a woman loves her husband and she is near her death, she will say to her elder sister: "Your brother-in-law shall marry you;" or she may say so to her younger sister. When an old man dies and his widow is young, she is taken to his younger brother. In the same way [when and old woman dies and her widower is young, he is given his wife's younger sister].

When there is a chief, he takes the [deceased chief's name a long time after the death of the latter]. His relative takes his name. Two people are told to name him. Now two people give him the name. They are given much property [for performing this service]. This is done when a man, a woman, or a child is named. After a year the corpse is cleaned. Two young men are hired, who also rearrange the canoe and paint it.

When a man dies who has a guardian spirit, his baton is placed next to the canoe. When a shaman dies, his baton is placed next to the canoe. His rattle of bear claws is hung on to the stern of the canoe. When he had a rattle made of shells, it is hung in the same place. When a shaman has many children, his baton is carried far into the woods. His rattle is carried there also. When a brave dies, his headdress is placed on top of a pole near his canoe burial. When he had a shell rattle, it is hung on to the canoe. When a woman dies, only her coat is hung on the canoe burial.

When anybody takes the dentalia away from a corpse, the person who took them is killed. When anybody makes fun of a canoe burial, and [the relatives of the deceased] learn about it, he must give away many dentalia, else he is killed. If he gives away many dentalia he is not killed.

When the child of a chief dies, he becomes very sad. He says to his relatives: "Let us go to the chief of that town." The chief tries to please him. Now the people go to another town. Then he is given three slaves, canoes, and dentalia by the chief whom he visits. He receives many dentalia. He distributes all these dentalia and canoes among his relatives. He keeps only two slaves. If [the chief of] that town does not give him any dentalia they fight. Many people are killed, and now a feud originates. When a relative [of the chief] who has given dentalia dies, he assembles all his relatives and goes to the man whom he had given dentalia. Now the same is done [as before]. They give him slaves, dentalia, and canoes. His heart becomes glad.

When a chief dies, his relatives are sad. They speak to each other and go to war. They kill the chief of another town.

When a person has been killed, an old man who has a guardian spirit is asked to work over the murderer. The old man takes coal and mixes it with grease. He puts it on to the face [of the murderer]. He gives him a head ring of cedar bark. Cedar bark is also tied around his ankles and knees and around his wrists. For five days he does not drink water. He does not sleep, and does not lie down. He always stands. At night he walks about and whistles on bone whistles. He always says ä ä ä. For five days he does not wash his face. Then on the next morning the old man washes his face. He takes off that coal. He removes the black paint from his face. He puts red paint on his face. A little coal is mixed with the red paint. The old man puts this again on to his face. Sometimes this is done by an old man, sometimes by an old woman. The cedar bark which was tied to his legs and arms is taken off and buckskin straps are tied around his arms and his legs. Now, after five days he is given water. He is given a bucket, out of which he drinks. Now food is roasted for him, until it is burned. When it is burned black it is given to him. He eats standing. He takes five mouthsful, and no more. After thirty days he is painted with new red paint. Good red paint is taken. Now he carries his head ring and his bucket to a spruce tree and hangs it on top of the tree. [Then the tree will dry up.] People never eat in company of a murderer. He never eats sitting, but always standing. When he sits down [to rest] he kneels on one leg. The murderer never looks at a child and must not see people while they are eating.

When a woman's husband dies she becomes a widow. Then she goes up the river. [There she stays] sometimes one day, sometimes two days. She bathes. For thirty days she does not eat fresh food. She also does not look at a child or at a sick person. She bathes every day. She rubs her body with sweet-smelling herbs. She never wears a good blanket. Her blanket is always bad. For one year she must not laugh. Then her dead husband's relatives tell her: "Now be glad; your brother-in-law will marry you;" then she puts on a good blanket. When she laughs shortly after becoming a widow, her husband's relatives are not pleased. When she marries again quickly, they ask a shaman to send disease to her and she dies. When a widow has a child which is small, her dead husband's relatives say to her soon: "Now be glad," and, indeed, she gets glad.

# WHALING.

| Giʟā′pcōyi, | ma′nix | ʟ¡ap | aʟgiā′x | ē′kolē, | aqʟō′lXamx | ʟq¡oā′lipX: |
|---|---|---|---|---|---|---|
| The people of Sealand, | when | find | they do it | a whale, | he is told | a youth: |

| "Amxklē′tcgum." | Ma′nix | ō′Xoētikc | ʟ¡ap | atgiā′x | ē′kolē: |
|---|---|---|---|---|---|
| "Go and tell them." | When | many | find | they do it | a whale: |

| "Amxklē′tcgum | gō | ilxā′lᴇXam." | Ma′nix | āʟā′k·iʟau, | aqʟō′lXamx: |
|---|---|---|---|---|---|
| "Go and tell them | at | our town." | When | one having taboos, | he is told: |

| "Iau′a | mā ʟna | ʟā′qʟaq | amxigā′max." | A′lta | ʟā′qʟaq | atxē′xax | iau′a |
|---|---|---|---|---|---|---|---|
| "There | seaward | going up and down | do." | Now | going up and down | they do | there |

| mā′ʟna. | Ē′ka | wiXt | gaʟā′pōʟ, | iau′a | mā′ʟna | ʟā′qʟaq | aʟxē′kᴇmax. |
|---|---|---|---|---|---|---|---|
| seaward. | Thus | also | one having cohabited the preceding night, | there | seaward | going up and down | he does. |

| Ma′nix | nēkct | ʟā′qʟaq | aʟxē′kᴇmax | ʟā′k·iʟau, | ka | ayuXunē′x. | Näkct |
|---|---|---|---|---|---|---|---|
| When | not | going up and down | he does | the one having taboos, | then | it dirfts away. | Not |

| atgiā′xcx | qō′tac | ʟ¡ap | qtgiā′x, | aqʟgᴇ′mʟa-itx | ʟkā′nax. | Atgā′yamx |
|---|---|---|---|---|---|---|
| they cut it | those | find | who did it, | they wait for him | the chief. | They arrive |

| ka′nauwē | tê′lx·ᴇm | gō | qix· | ē′kolē, | ka | aʟgiō′cgamx | ē′mᵋᴇcX | qō′ʟa |
|---|---|---|---|---|---|---|---|---|
| all | people | at | that | whale, | then | he takes it | a stick | that |

| ʟkā′nax. | A′lta | aqigᴇmgē′k·amita-ôx | qix· | ē′kolē | ka′nauwē, | kopä′t |
|---|---|---|---|---|---|---|
| chief. | Now | it is measured | that | whale | whole, | enough [at] |

| ʟā′yaqtᴇq, | kōpä′t | cia′lict. | A′lta | aqtō′lXamx | tê′lx·ᴇm: | "Iō′kuk |
|---|---|---|---|---|---|---|
| its head, | enough [at] | its tail. | Now | they are told | the people: | "Here |

| mai′ka | miā′xca, | iō′kuk | x·ix·ī′x· | tciā′xca." | Ka′nauwē | aqiāuwē′makux |
|---|---|---|---|---|---|---|
| you | you will cut, | here | this one | he will cut." | All | it is distributed among |

| qō′tac | tê′lx·ᴇm. | Ma′nix | gitā′q¡atxalᴇma | txelā′yuwima, | ka | gō |
|---|---|---|---|---|---|---|
| those | people. | When | bad ones | common people, | then | at |

| ciā′lict | atkcā′xc. | Ka′nauwē | aqiā′xc. | A′lta | atgiō′kuix | ē′wa |
|---|---|---|---|---|---|---|
| its tail | they cut it. | All | it is cut. | Now | they carry it | thus |

| itā′lᴇXam | qō′tac | tê′lx·ᴇm. | Ka′nauwē | atgiō′kᵘᴛamx | gō | tgā′uʟᴇma |
|---|---|---|---|---|---|---|
| their town | those | people. | All | they carry it | to | their houses |

| qix· | ē′kolē. | Ē′ka(ōku) | ā′yaʟqt | ē′mᵋᴇcX, | môkct | ciā′kōtctk | tagun |
|---|---|---|---|---|---|---|---|
| that | whale. | Thus | long | stick, | two | spans | others |

| qoā′nᴇm | tkci. | Môkct | ciā′kōtctk | ē′wa | ā′yaxalx·t, | aʟᴇ′gimx | ʟkā′nax |
|---|---|---|---|---|---|---|---|
| five | fingers wide. | Two | spans | thus | wide, | he says | the chief |

| aqigumgē′k·amita-ôx | itā′kolē | tê′lx·ᴇm, | ma′nix | iā′qoa-iʟ | iʟā′kolē. |
|---|---|---|---|---|---|
| it is measured | their whale | the people, | when | large | their whale. |

| Aqʟō′lXamx | iō′kuk | ʟq¡ōp | ä′xa. | ʟq¡oä′p | aʟgiā′x | iʟā′kolē. |
|---|---|---|---|---|---|---|
| They are told | here | cut | do. | Cut | they do it | their whale. |

| Ka′nauwē | ē′ka | aqiā′x | itā′kolē. | Ma′nix | môkct | ciā′kōtctk | tagun |
|---|---|---|---|---|---|---|---|
| All | thus | it is done | their whale. | When | two | spans | others |

| qoā′nᴇm | tkci, | ka | ʟpaci′ci | aci′xʟa-itx; | qoā′nᴇm | ʟāq | iqauwiq¡ē′ʟē |
|---|---|---|---|---|---|---|---|
| five fingers | wide, | then | a blanket | they exchange for it; | five | outside | dentalia |

| aci′xʟa-itx. | Ma′nix | môkct | ciā′kōtck | ā′yaʟqt, | äka | iawa | ā′yaxalx·t, |
|---|---|---|---|---|---|---|---|
| they exchange for it. | When | two | spans | its length, | thus | here | its width, |

| ka | cᵋula′l | aci′xʟa-itx | ma′nix | aqiumᴇlā′lᴇmx. |
|---|---|---|---|---|
| and | a groundhog blanket | they exchange for it | when | it is bought. |

| Ma′nix | gitā′ckēwal | Gitā′ts¡xēᴇls | ʟ¡ap | atgiā′x | ē′kolē, |
|---|---|---|---|---|---|
| When | travelers | Chehalis | find | they do it | a whale, |

aqioxō'cgamx, aqioxōXuʟā'tax. Ma'nix Wintciawu'ct ʟ¡ap aqē'ax
it is taken from them, it is asked back from them. When at Oysterville found it is done

ē'kolē, ʟā'cka Giʟa'pcō-i iʟā'kolē. Ma'nix mᴇnx· mā'ēma
a whale, those the people at Sealand their whale. When a little down the river [northward]

Wintciawu'ct ka Giʟā'XuilapaX iʟā'kolē. Ma'nix ʟ¡ap aʟgiā'x
Oysterville and the Willapa their whale. When find they do it

Giʟā'pcō-i mā'ema Wintciawu'ct ka aqiʟXaʟā'tax. Ma'nix
the people of Sealand northward Oysterville and it is asked back. When

Giʟā'XuilapaX iau'a k$^{u}$ca'la Wintciawu'ct ʟ¡ap aʟgiā'x ē'kolē
the Willapa there up river southward of Oysterville find they do it a whale

aqiʟXaʟā'tax.
it is asked back.

Ma'nix aʟgēᴇ'lkᴇlax qʟā'k·iʟau, q¡oā'p iuxonē'ptcga, tatca
When he sees it one having taboos, nearly it drifts ashore, behold

wiXt ayō'ʟx, mā'ʟnē ayō'ix. Ē'ka gaʟā'pōl, ē'ka ʟqʟā'xit, ē'ka
again it goes seaward seaward it goes. Thus some one who has cohabited the last night, thus a menstruating woman, thus

wiXt ʟq¡elā'wulX, ē'ka wiXt gaʟā'k¡auk¡au. Ma'nix ʟā'k·iʟau,
also a girl who is menstruant for the first time, thus also a murderer. When their taboo,

nēkct ʟgā'tckēwal ē'wa tkamilā'lᴇq. Ma'nix aʟgō'cgēwalᴇmx ē'wa
not they go thus beach. When they go much thus

tkamilā'lᴇq, a'lta näkct ʟ¡ap aqeā'x ē'kolē. A'lta ō'lō aktā'x
beach, now not find it is done a whale. Now hunger comes to them

tê'lx·ᴇm.
the people.

Ma'nix gō Nitc¡xē'ᴇls ʟ¡ap aqiā'x ē'kolē, ka'nauwē atgē'ix
When at Chehalis find it is done a whale, all they go

tê'lx·ᴇm Giʟā'lēlam, Giʟā'XuilapaX, atgiumlā'lᴇmamx ē'kolē.
the people the Nisal, the Willapa, they go to buy it the whale.

Ä'ka wiXt ʟā'pco-i ma'nix ʟ¡ap aʟgiā'x ē'kolē, ka'nauwē
Thus also Sealand when find they do it a whale, all

Gitā'tc¡xēᴇls atgiumlā'lᴇmamx ē'kolē.
Chehalis they go to buy it whale.

Ma'nix ō'lō aktā'x tê'lx·ᴇm, ma'nix iʟā'yuʟᴇma ʟgōʟē'lᴇXᴇmk,
When hunger comes to them the people, when his supernatural helper a person,

iau'a maʟna' niō'ʟᴇma, a'lta aʟgigᴇ'ltcxᴇmx ē'kolē. Näkct
there seaward where his supernatural helper is, now he sings for it a whale. Not

aʟō'p!x qʟkʟā'xᴇlt, näkct aʟō'p!x ʟq¡oā'lipX, taua'lta
she enters a mature woman, not he enters a young man, else

aʟkʟ$^{\varepsilon}$ᴇ'lkᴇlax ʟᴇ'ktcxᴇm kaʟā'pōl. Ä'ka wiXt qʟkʟā'xᴇlt, taua'lta
he sees it he sings man who cohabited the last night. Thus also a mature woman, else

aʟkʟā'xitx gō wē'wuʟē kʟᴇ'ktcxᴇm ʟ$^{\varepsilon}$ā'gil. Tā'mac tq¡eyō'qtikc
she gets menstruant in the interior of the house the singer a woman. Only old people

nuxoēxō'tēnema-itx, tā'mac tqā'cōciniks nuxoēxō'tēnema-itx,
they help sing, only boys they help sing,

tqʟapʟxiXᴇnā'yu. Qoā'nᴇmi aʟā'o-ix kʟᴇ'ktcxᴇm. Aqʟō'gux
girls. Five his sleeps singing. He is sent

ʟqoā'lipX: "Amgē'kctam gō mā'ʟnē." Qoā'nᴇmi aqʟō'guX, a'lta
a youth: "Go and look at seaward." Five times he is sent, now

ʟ¡ap aʟgī'ax. Nau'itka iuqunā'itix· ē'kolē. Ma'nix kaʟā'pōl aʟō'p!x
find he does it. Indeed it drifts a whalh. When a man who has cohabited the last night enters

| gō | qō'ta | t!ōL | qō'La | qLE'ktcxam, | nau'i | k¡ā | aLxā'x, | ayuwā'xitx | qix· |
|---|---|---|---|---|---|---|---|---|---|
| in | that | house | that | singing, | at once | nothing | it gets, | it flees | that |

| iLā'yuLEma. | Ä'ka | wiXt | LkLā'xit. | Ma'nix | aLō'p!x | LkLā'xit | nau'i |
|---|---|---|---|---|---|---|---|
| his supernatural helper. | Thus | also | a menstruant woman. | When | she enters | a menstruant woman | at once |

| k¡ā | aLxā'x | kLE'ktcxam. | PāL | ē'pqōn | qō'La | kLE'ktcxam. |
|---|---|---|---|---|---|---|
| nothing | it gets | the singer. | Full | down | that | singer. |

| ALgiō'tXEmitx | ē'mᵋEcX | gō | wē'gwa, | iō'Lqtē | ē'mᵋEcX. | ALE'k·imx: |
|---|---|---|---|---|---|---|
| He places upright | a stick | at | the ocean, | a long | stick. | He says: |

| "Yukpā' | iuXunē'ptcga | ē'kolē." | Nau'itka | ia'xkati | ayō'Xuniptckax, |
|---|---|---|---|---|---|
| "Here | it will drift ashore | the whale." | Indeed | there | it drifts ashore, |

| ma'nix | qui'nEmi | ayaō'ēxē | aLE'ktcxEmx. | ILā'kital | iLā'xal | qō'La |
|---|---|---|---|---|---|---|
| when | five times | his sleeps | he sings. | Ikē'tal | his name | that |

| iaua' | mā'Lna | giLā'Xawôk. |
|---|---|---|
| there | seaward | having a guardian spirit. |

| Ma'nix | Lā'k¡ēlak | ē'kolē | L¡ap | atgiā'x, | ma'nix | amô'kctikc, | Lxoa'p |
|---|---|---|---|---|---|---|---|
| When | Clatsop | a whale | find | they do it, | when | two, | hole |

| aLgiā'x, | k¡au | aLgā'elax | ō'kuēma; | ma'nix | nēkct | ō'kuēma | ka-y- |
|---|---|---|---|---|---|---|---|
| they make it, | tie | they do it to it | a strap; | when | not | a strap | then |

| ogō'cil. | Akoapä'tikc | Lā'cōlal, | koapä't | k¡au | aLgiā'x. | A'lta | atgiā'xc |
|---|---|---|---|---|---|---|---|
| kelp. | As many | his relatives, | as many | tie | he does it. | Now | they cut it |

| ē'kolē. | Ē'xauwē | atgiā'xc. | A'lta | aqLō'gux | Lē'Xat, | aLxkLē'tcgōmx |
|---|---|---|---|---|---|---|
| the whale. | Much | they cut it. | Now | they send him | one, | he goes to tell them |

| ē'wa-y- | ē'lXam. | A'lta | atgē'ix | tê'lx·Em. | A'lta | atgiā'xcx | ka'nauwē |
|---|---|---|---|---|---|---|---|
| thus | the town. | Now | they go | the people. | Now | they cut it | all |

| tê'lx·Em. | Ma'nix | k·¡au | akē'x | ō'kuēma | gō | qix· | ē'kolē, | näkct | qa'nsix |
|---|---|---|---|---|---|---|---|---|---|
| people. | When | tied | it is | a strap | at | that | whale, | not | anyhow |

| Lq¡up | aqiā'x | iā'xkatē. | Qiā'x | aLō'yamx | qō'La-y- | ō'kuēma | aqā'tElax, |
|---|---|---|---|---|---|---|---|
| cut | it is done | there. | If | he arrives at | that | strap | it is made for him, |

| tcx·ī | aLgiā'xcx | gō | qaX | ō'kuēma | k·¡au | ā'ēlaut. | Manē'x | Lq¡ōp | aqā'x |
|---|---|---|---|---|---|---|---|---|---|
| then | he cuts | at | that | strap | tied | it is. | When | cut | it is |

| uLā'kēma | LgōLē'lEXEmk, | Lxalô'ima | Lq¡ōp | aLgā'x, | ka | nuXuigā'yax |
|---|---|---|---|---|---|---|
| his strap | a person, | another one | cut | he does it, | then | they fight |

| tê'lx·Em. | Tā'cga | uXumā'cgapXitc, | tā'cga | qix· | ē'gigula | ē'kolē |
|---|---|---|---|---|---|---|
| the people. | Those | they come too late, | those | that | under it | the whale |

| kā'nauwē | atgiā'xc | tê'lx·Em. | Ka'nauwētikc | qō'tac | tê'lx·Em | tkilē'mak |
|---|---|---|---|---|---|---|
| all | they cut it | the people. | All | those | people | sell |

| atgiā'x | itā'kolē. | Iā'qoa-iL, | kapä't | iā'qoa-iL; | näkct | Lq¡up | akē'txo-il. |
|---|---|---|---|---|---|---|---|
| they do it | their whale. | Large, | enough | large; | not | cut | it is done. |

| Ianu'kstX, | ka | ianu'kstX. | Ma'nix | ianu'kstX | a'lta | näkct | pāt |
|---|---|---|---|---|---|---|---|
| Small, | then | small. | When | small | then | not | very |

| aqiumElā'lEmx. | Ma'nix | iā'qoa iL | ka | LäXt | Lpaci'ci | aci'xLa-itx. |
|---|---|---|---|---|---|---|
| it is bought. | When | large | then | one | blanket | they exchange. |

| Manē'x | Lctā'xēlalak | Lᵋā'kil | ka | tcēx | uyā'giLq¡up | ē'kolē |
|---|---|---|---|---|---|---|
| When | strong | a woman | then | several | its cuts | whale |

| aqiLgEmō'ktix | aLgē'ctxōniLx. | Gō | aLō'nikc | tê'lx·Em | aLgugigē'cgamx; |
|---|---|---|---|---|---|
| she is paid | she carries them. | To | three | people | she helps them; |

| anā' | ala'ktikc | tê'lx·Em | ma'nix | Lctā'xēlalak | Lᵋā'kil. | Ē'ka |
|---|---|---|---|---|---|---|
| sometimes | four | people | when | strong | a woman. | Thus |

| Lq¡oā'lipx· | wiXt, | ma'nix | aLXElgē'cgElitx, | aLgē'ctxonitx | tcēx |
|---|---|---|---|---|---|
| a youth | also, | when | he helps, | he carries on his back | several |

| uyā'giLq¡up | ē'kolē | aqiLgEmō'ktiX. | Kawī'X | Lā'k¡ēlak | ā'nqatē |
|---|---|---|---|---|---|
| its cuts | whale | he is paid. | Early | the Clatsop | already |

| nuxo-iLxE'lEmax. | Ma'nix | gatElō'pamē | LgōLē'lEXEmk |
|---|---|---|---|
| they eat. | When | jejune | a person |

| ka | acxauwikLē'tcgumx | nuxō'wax, | ska | mä'nx·i | aLxE'ngux |
|---|---|---|---|---|---|
| and | they go to tell them | they run, | and | a little | he runs |

| qō'La | kLō'pamē | kLkēx | LgōLē'lEXEmk | aLcxtcgā'nEmtcgux. |
|---|---|---|---|---|
| that | jejune | being | person | he gets faint. |

| | | | | | |
|---|---|---|---|---|---|
| Aʟxac$^{\varepsilon}$ᴇ′luwaqʟ’ax. | A′lta | aʟgiXᴇmō′ckapamx | ē′kolē. | A′lta | näkct |
| They leave him behind. | Now | he arrives too late at | the whale. | Now | not |

| | | | | | |
|---|---|---|---|---|---|
| ē′xauē | iʟā′kolē. | Aqiō′tctXumx, | tcx·ī | aʟō′yamx. | Guā′nᴇsum |
| much | his whale. | It is finished, | then | he arrives. | Always |

| | | | | | | |
|---|---|---|---|---|---|---|
| uʟā′kima | k¡a | uʟā′qēwēqxē; | cx·ᴇlā′wat | uʟā′kima | k¡a | uʟā′qēwēqxē |
| their strap | and | their knife; | they are tied together | their strap | and | their knife |

| | | | | |
|---|---|---|---|---|
| k¡a | ʟā′ckuic | ʟā′k¡ēlak. | Ka′nauwētikc | ē′ka. |
| and | their mat | the Clatsop. | All | thus. |

### *Translation.*

When the people of Sealand find a whale they tell a youth to go to the town and to inform the people. A person who has to observe taboos is asked to go up and down [in his canoe] below the whale. Then he goes up and down below the whale. Thus also a person who cohabited the preceding night goes up and down below the whale. If no person who has to observe taboos would go up and down, it would drift away. Those who found the whale do not cut it; they wait for the chief. All the people reach the whale. Then the chief takes a stick and measures the whale from the head to the tail. Then he tells the people: "You will cut here; you will cut there." It is distributed among those people. The common people cut from the tail end. When it is all cut, it is carried to the town into the houses. When the whale is measured, the chief tells the people to make the [measuring] sticks two spans and one hand width long, if the whale is large [; two spans wide if the whale is smaller]. The people are told: "You cut here," and they cut the whale. Everything is done this way. A cut two spans and one hand width large is exchanged for one blanket, or for a string of dentalia five shells longer than a fathom. When a cut two spans large is sold it is exchanged for a ground-hog blanket.

When travelers from Chehalis find a whale it is taken back from them. If it is found at Oysterville, it belongs to the people of Sealand; when it is found north of Oysterville, it belongs to the Willapa. When the people of Sealand find a whale north of Oysterville, it is claimed by the Willapa. If the Willapa find one south of Oysterville, it is claimed by the people of Sealand.

When a person who has taboos sees a whale nearly drifting ashore, it will drift out to sea again. This happens with one who has cohabited the preceding night, with a menstruating woman, with a girl who is menstruant for the first time, and with a murderer. People who have taboos do not go to the beach. When they go often to the beach, no whale will be found and the people get hungry.

When a whale is found in Chehalis all the Nisal and Willapa go to buy whale meat. When a whale is found in Sealand, all the Chehalis go to buy its meat.

When the people are starving, a person who has a supernatural helper of the sea sings to bring a whale. No woman who has her regular menses enters, no young man; else a person might see the singing who has cohabited the preceding night. Therefore, also, no woman must enter, as she might become menstruant in the house where they sing. Only old people, boys, and young girls help sing. For five days he sings. Then a youth is sent and told to look seaward. Five times he is sent; then, indeed, he finds a whale adrift. When a man who has cohabited the preceding night enters the house in which the singing goes on, the supernatural helper vanishes at once. Thus also when a menstruant woman enters. The singer is covered with down. He places a pole upright on the beach and says: "Here a whale will drift ashore," and, indeed, it drifts ashore there after he has sang five days. The name of the supernatural helper of the sea is Ikē′tal.

When the Clatsop find a whale, and there are two people, they make holes [in the skin] and tie their straps to it. If they have no strap they take kelp. Each ties as many straps to it as he has relatives. Then they cut the whale. They cut much. Now they send one man to bring word to the town. Then the people go and all cut it. They will not cut where a strap has been tied to it. When the man arrives for whom the strap has been tied to the whale, he cuts at that place. If one man cuts at the strap of another one, they will fight. Those who come last take the lower side of the whale. All those people sell their whale meat. The pieces are not cut—when they are large they are left large, when they are small they are left small. Small ones are not expensive. Large ones are exchanged for a blanket. If there is a strong woman who can carry several cuts, she does so and is paid [for her services]. Sometimes she helps three people; when she is strong she may help four people. Thus also is a youth paid who helps the people carrying several cuts of meat. The Clatsop always eat very early. When a person has not yet eaten and they learn [that a whale has stranded] and they run there, he gets faint and is left behind. He comes too late to the whale and finds that only little is left. He may not arrive until the cutting is finished. The Clatsop always carry their straps and knives, which are tied together, and their mats. All do thus.

## ELK HUNTING.

| | | | | | | |
|---|---|---|---|---|---|---|
| Ma′nix | aʟgiā′waᵋôx | ʟā′xēkʟax | imō′lak | gō | kulā′yi, | ma′nix |
| When | he has killed it | a hunter | an elk | at | far, | when |

| | | | | | |
|---|---|---|---|---|---|
| ē′k·ala | imō′lak | aʟgiā′waᵋôx | iʟā′ʟēlamiuks | igō′n | amô′kctikc |
| male | elk | he has killed it | ten | others | two |

| | | | | | | |
|---|---|---|---|---|---|---|
| atgiugō′lᴇmamX. | Ma′nix | ēᵋē′kil | imō′lak | aʟgiā′waᵋôx, | akstuXtkē′nikc |
| they go to fetch it. | When | female | elk | he has killed it, | eight |

| | | | | | |
|---|---|---|---|---|---|
| atgiōgō′lᴇmamx. | Ma′nix | môkct | aʟgiutē′nax | ʟā′xēkʟax | ka |
| they go to fetch it. | When | two | he has killed them | a hunter | then |

| | | | | | |
|---|---|---|---|---|---|
| ōXō′ētikc | atgē′ix, | atgiugā′lᴇmamx | imō′lak. | Ma′nix | ē′Xauē |
| many | they go, | they go to fetch it | the elk. | When | many |

| | | | | | | |
|---|---|---|---|---|---|---|
| aʟgiutē′nax | ʟā′xēkʟax | ka | iā′xka | gō | aqiō′kcᴇmx | mā′ʟxôlē |
| he has killed them | the hunter | then | that | there | it is dried | inland. |

| | | | | | |
|---|---|---|---|---|---|
| Nē′x·caôx, | tcx·ī | nuxō′gux. | Ka′nauwē | aqiōwē′magux | qō′tac |
| It is dry, | then | they go home. | All | it is distributed among | those |

| | | | |
|---|---|---|---|
| tê′lx·ᴇm. | Aʟgiō′magux | iʟā′k¡ētēnax | kʟā′xēkʟax. |
| people. | He distributes it | what he has killed | the hunter. |

| | | | | | | |
|---|---|---|---|---|---|---|
| Manē′x | ʟqʟa′xᴇlt | ʟᵋā′gil, | näkct | ʟgitcgā′liʟ | ā′yaqtq, | tgā′k·iʟau. |
| When | menstruating | a woman, | not | she takes it always | its head, | it is her taboo. |

| | | | | | |
|---|---|---|---|---|---|
| Näkct | iʟxē′tᴇlax | iā′mᴇmkunᴇmatk | ʟᵋā′gil, | ʟā′mkXa | ʟᴇ′k·ala |
| Not | she eats it | its tongue | a woman, | only | a man |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| aʟgiā′x. | Näkct | cā′ca | ʟktᴇtx | gō | tiā′pōtē | tiā′XamōkXuk. | Gō2 | kulā′yi |
| he eats it. | Not | break | they do it | at | its forelegs | its bones. | There | far |

| | | | | | |
|---|---|---|---|---|---|
| aqtō′kᴛx | tkamō′kXuk, | taua′lta | aʟgoē′kᴇlax | ʟkʟā′xit | tkamō′kXuk. |
| they are carried | the bones, | else | she sees them | a menstruating woman | the bones. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Manē′x | aʟktā′x | tqc’ō′cutk | ʟkʟā′xit, | pāx | aʟxā′x | kʟā′xēqʟax. | Ma′nix |
| When | she eats them | hoofs | a menstruating woman, | unlucky | he gets | the hunter. | When |

| | | | | | |
|---|---|---|---|---|---|
| aʟkcikʟkā′nanukʟx | imō′lak | ā′yaqtq | ʟqʟā′xit, | ō′ʟaaliqct | nā′ʟxalax. |
| she steps across it often | an elk | its head | a menstruating woman, | dropsy | comes to be on her. |

| | | | | | |
|---|---|---|---|---|---|
| Ä′ka | ʟq¡ēlā′wulX. | Näkct | ʟgē′tqamt | imō′lak, | ō′ʟaaliqct | nā′ʟxalax. |
| Thus | a girl who is menstruant for the first time. | Not | she looks at it | the elk, | dropsy | comes to be on her. |

| | | | | | | |
|---|---|---|---|---|---|---|
| Ma′nix | aʟx·cᴇ′mgᴇmax | ʟā′xēkʟax, | nēkct | qa′nsix | aʟō′ʟx | ʟā′Xa. |
| When | he is unsuccessful | the hunter, | not | [any]how | it goes to the water | his child. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Mā′nix | aʟō′ʟx | ʟā′Xa, | a′lta | ē′ʟatc!a | nixā′ʟᴇlax, | nau′i | aʟō′mᴇqtx. |
| When | it goes to the water | his child | then | its sickness | comes to be on it, | at once | it dies. |

| | | | | | | |
|---|---|---|---|---|---|---|
| Ma′nix | aʟxugōmā′q¡auwôx | ka | cgapᴇ′t | nōxō′x | ʟā′aa | k¡a |
| When | he goes hunting | then | motionless | they are | his children | and |

| | | | | | | |
|---|---|---|---|---|---|---|
| ʟā′k·ikal. | Näkct | qā′xēwa | aʟō′ix | ʟā′k·ikal | ʟā′xēkʟax. | Ma′nix |
| his wife. | Not | [any]where | she goes | his wife | the hunter. | When |

| | | | | | | |
|---|---|---|---|---|---|---|
| acōxoē′nx·ax | ʟā′a, | ka | ʟē′Xat | ē′ʟatc!a | nē′ʟxᴇlax | ʟā′Xa |
| they make noise | his children, | then | one | its sickness | comes to be on it | his child |

| | |
|---|---|
| ma′nix | aʟx·cᴇ′mgᴇnax. |
| when | he is unsuccessful. |

### *Translation.*

When a hunter has killed a male elk far away, then twelve men go to fetch it. When he has killed a female elk, eight go to fetch it. When a hunter has killed two elks, many people go to fetch it. When he has killed many, then it is dried in the woods [it is not carried away]. The people go home when it is dry, and the hunter distributes the meat among all the people.

A menstruating woman must not take the head of an elk. Women do not eat the tongue; only men eat it. They do not break the bones of the forelegs. These are carried far away, else a menstruating woman might see them. When such a woman eats the feet and hoofs, the hunter will be unlucky. When she steps over an elk's head, she will be sick with dropsy. Just so a girl who has just reached maturity. She does not look at an elk, else she will be sick with dropsy. When a hunter is unsuccessful, his child must not go near the water. When it goes near water, it will fall sick and die at once. When he goes hunting, his wife and children sit motionless. His wife must not go anywhere. When his children make noise, one of them will fall sick if the hunter is unsuccessful.

# THE POTLATCH.

Ma′nix ik¡oanō′mEm aLgiā′x Lkā′nax, a′lta atgē′ix, aqtō′kux
When potlatch he makes it a chief, then they go, they are sent

ā′k¡alaktikc, ē′XtEmaē-y- ā′k¡aquinumikc, ē′XtEmaē-y- ā′k¡atxEmikc.
four in a canoe, sometimes five in a canoe, sometimes six in a canoe.

Ma′nix giLā′Xawôk, kadī′x· aqLō′gux. Q¡oā′p atgiā′xômx ē′lXam
When a man having a guardian spirit, in company he is sent. Nearly they reach a town

qō′tac aqtō′kux, aLE′ktcxEmx qō′La giLā′Xawôk. Noxo-ē′tcEmaōX
those who are sent, he sings that one having a guardian spirit. They hear it

gitā′lXam: "Ō qElXtgā′lEmam," nugō′go-imx. Atxigēlā′mamxē
the people of the town. "Oh, people come to fetch us," they say. They land

qō′tac tê′lx·Em qtktugō′lEmamx. Nuxō′klitcgux gō-y- ēXt ē′lEXam,
those people those who came to fetch them. They tell to one town,

a′lta wiXt atgē′ix gō-y-ēXt ē′lEXam; ka′nauwē tê′lx·anēma. A′lta
now again they go to one town; all towns. Now

nuXō′gux. A′lta nuXuē′tXuitcgux tê′lx·am. Tā′cka qō′tac kulā′yi
they go home. Now they make themselves ready the people. They those far

gitā′lXam, tā′cka aqugumā′La-itx. Qiā′x atgā′yamx, a′lta ka′nauwē
people of a town, they are waited for. If they arrive, now all

atgE′tctcax tê′lx·am. Ē′ka wiXt iau′a atgE′tctōlax, ma′nix gō
they go down the river the people. Thus also there they go up the river, when at

k$^{u}$ca′la ik¡oanō′m aLgiā′x Lkā′nax. Atgā′yamx gō qigō
up river potlatch he makes it a chief. They arrive at where

aqtugō′lEmamx. Q¡oā′p atgiā′xoē-y- ē′lXam, ka aqax′ō′yuL¡Ex
they are fetched. Near they arrive the town, and they are put side by side

ōkunī′m. Kā′tcEk ōomā′p aqak·ā′tqoax, ē′wa nōtcē′qLkuitx qaX
the canoes. In middle planks are laid on top of them, thus they lay them across those

ōomā′p. Ka′nauwē-y- ē′ka gō qaX ōkunī′m. A′lta iā′xkatē
planks. All thus on those canoes. Now there

nōxuēnā′Xitx, aLE′ktcxEmx a′lta giLā′Xawôk, akuapä′tikc
they dance, they sing now those having guardian spirits, as many

gitā′Xawôk, akapä′tikc nugō′tcxEmx. AtkLilgā′mitaxoē aqtō′lXamx.
having guardian spirits, as many sing. They sing in the canoe they are told.

NuXuiwā′yutckux gō qaX ōomā′p. Ka′nauwē-y- ōtā′nuwaLEma
They dance on those planks. All their painted faces

qō′tac tê′lx·Em; ka′nauwē itā′pqōn. Tā′nEmckc ka′nauwē pā′LEma
those people; all their down. The women all full

tktē′ma, itā′ckElal, tgā′qoxoalXta, itā′k¡ēLxōt. Ka′nauwē tgEt¡ō′kti
dentalia their ear ornaments, their hair ornaments, their necklaces. All good

tga′okc. Ma′nix Lt!ō′xoyal LE′k·ala ka Lā′2k¡ēckElal, ē′LamEnukt.
their blankets. When a brave a man then his head ornament, his blackened face.

Ma′nix Lā′qēwam LgōLē′lEXEmk ka Lā′Xumatk aLkLō′kLx.
When a conjurer person then his baton he carries it.

Nugō′tcxEmx cka atxigElā′xē. AqLō′lXamx L$^{\varepsilon}$ā′gil: "Mai′ka
They sing and they land. She is told a woman: "You

ia′mitstkEnEma mxElā′xō." ALE′k·imx L$^{\varepsilon}$ā′gil: "K¡ē tcxEp nkēx."
you head dancer be." She says the woman: "No not daring I am."

| Qiā′x | giʟā′t!owil | tcx·ī | iā′ʟatstkᴇnᴇma | nā′ʟxalax. | Ē′ka | ʟᴇ′k·ala, | 1 |
|---|---|---|---|---|---|---|---|
| If | one who understands it well | then | she a head dancer | she gets. | Thus | a man, | |

| qiā′x | giʟā′t!ōwil | ʟᴇ′k·ala, | tcx·ī | iā′ʟatstkᴇnᴇma | nā′ʟxalax. | A′lta | 2 |
|---|---|---|---|---|---|---|---|
| if | one who understands it well | a man, | then | he a head dancer | he gets. | Now | |

| atgiuxtā′maxē. | Ma′nix | lāx° | aʟxā′x | ʟᵋā′gil, | aʟō′ix | ʟē′Xat | ʟᵋā′gil | 3 |
|---|---|---|---|---|---|---|---|---|
| they enter the house dancing. | When | bent [her head] | gets | a woman, | she goes | one | woman | |

| t!ā′ya | aqiā′x | ē′ʟaqtq. | A′lta | aʟkʟgᴇmgē′ktix, | t!ā′ya | aqʟgiā′x | 4 |
|---|---|---|---|---|---|---|---|
| good | it is made | her head. | Now | she pays her, | good | it is made | |

| ē′ʟaqtq. | Ma′nix | naʟkᴇmk¡ā′pax | ʟgōʟē′lᴇXᴇmk, | aqʟō′cgamx | 5 |
|---|---|---|---|---|---|
| her head. | When | he gets out of rhythm | a person, | he is taken | |

| mā′ʟxolē, | aqʟōʟā′ētemitx. | Kapē′tikc | tgā′Xawôk, | kapē′tikc | 6 |
|---|---|---|---|---|---|
| up to the sides of the house, | he is placed up there. | As many | those having guardian spirits, | as many | |

| nugō′tcxᴇmx. | Aʟō′Xuʟ¡’ᴇx | ēXt | giʟā′lᴇXam, | a′lta | wiXt | tgō′nikc | 7 |
|---|---|---|---|---|---|---|---|
| sing. | They finish | one | people of a town, | now | again | others | |

| ēXt | gitā′lᴇXam | wiXt | ē′ka. | Ma′nix | nēkct | ō′Xuē | tê′lx·ᴇm | ka | môkct | 8 |
|---|---|---|---|---|---|---|---|---|---|---|
| one | people of a town | again | thus. | When | not | many | people | then | two | |

| tgā′lᴇXamema | atgiuxtā′max. | Nux·ix·auwā′Xitx. | Ma′nix | tā′qoa-iʟ | 9 |
|---|---|---|---|---|---|
| towns | they enter the house dancing. | They come together. | When | large | |

| t!ōʟ | ʟōn | tgā′lᴇXamema | nux·ix·auwā′Xitx, | ē′Xti | atgiuxtā′max. | 10 |
|---|---|---|---|---|---|---|
| house | three | towns | they enter together, | at one time | they enter the house dancing. | |

| Aqcō′gux | cmôkct | cq¡oā′lipx, | ma′nix | mānx· | ka | ʟā′k¡ēwōlᴇlqʟ | 11 |
|---|---|---|---|---|---|---|---|
| They are sent | two | youths | if | a little | only | his food | |

| ik¡oanō′mᴇm | qʟgiā′xo-il: | “Tgt!ō′kti | mtō′ya,” | aqtō′lXamx | 12 |
|---|---|---|---|---|---|
| the potlatch | the one who makes it. | “Good | you go,” | they are told | |

| tq¡ulipx·ᴇnā′ya; | “mtgᴇmā′nᴇmama | gō | ʟā′icX | ik¡oanō′mᴇm | 13 |
|---|---|---|---|---|---|
| the youths, | “fetch food | at | his relative | the potlatch | |

| qʟgiā′xo-il.” | Gō | ēXt | ē′lXam | nugōmā′nᴇmamx | tq¡ulipx·ᴇnā′ya. | 14 |
|---|---|---|---|---|---|---|
| the one who makes it.” | At | one | town | they fetch food | the youths. | |

| A′lta | aʟktō′kᵘɪx | ʟā′k¡ēwōlᴇlqʟ | qō′ʟa | aqʟxᴇmā′nᴇmamx. | 15 |
|---|---|---|---|---|---|
| Now | they bring it to them | food | those | who were sent to bring food. | |

| Aʟktō′kᵘɪx | ʟā′cōlal | ka′nauwē; | aʟktō′kᵘ′ɪx | ʟā′k¡ēwolᴇlqʟ. | 16 |
|---|---|---|---|---|---|
| They bring it to them | his relatives | all; | they bring it to them | food. | |

| Nugō′tcxamx, | wiXt | atxigēlā′xē. | WiXt | atgiuxtā′maxē | qō′tac | 17 |
|---|---|---|---|---|---|---|
| They dance, | again | they land. | Again | they enter the house dancing | those | |

| axuxōmā′nᴇmamx. | Manē′x | ō′lᴇXkul | aquxōmā′nᴇmamx, | 18 |
|---|---|---|---|---|
| who were sent to bring food. | When | dry salmon | is brought, | |

| qui′nᴇmikc | ʟkā′lamukc | atgā′qcx | ō′lᴇXkul. | Atgiuxtā′max | tgā′qcit | 19 |
|---|---|---|---|---|---|---|
| five | men | they hold it in their mouths | the dry salmon. | They enter dancing | they hold it in their mouths | |

| qaX | ō′lᴇXkul. | Manē′x | tcaxalē′at, | aqui′nᴇmikc | itā′ctxtcōl | 20 |
|---|---|---|---|---|---|---|
| that | dry salmon. | When | edible roots, | five | they carry it on back | |

| atgiuxtā′max. | Qoä′nᴇmi | atgā′o-ix | nuXuiwā′yutckuX | tē′lx·am, | 21 |
|---|---|---|---|---|---|
| they enter dancing. | Five times | their sleeps | they dance | the people, | |

| a′lta | aqauwigē′qxo-imx. | ʟā′nēwa | ʟkā′nax | aqʟōp!ᴇna′x. | 22 |
|---|---|---|---|---|---|
| now | they are given presents. | First | the chief | is named. | |

| Āqʟō′lXamx | ʟē′Xat | ʟgōʟē′lᴇXᴇmk: | “Mai′ka | amtōp!ᴇnā′nᴇma | 23 |
|---|---|---|---|---|---|
| He is told | one | person: | “You | go and name them | |

| tê′lx·am.” | Gō | ēXt | itā′lᴇXam | ʟē′Xat | ʟkā′nax | aqʟōp!ᴇnā′x. | Ma′nix | 24 |
|---|---|---|---|---|---|---|---|---|
| the people.” | At | one | their town | one | chief | he is named. | When | |

| giyā′yuʟ¡ʟ | ē′ʟamxtc, | ēâ′k | aʟgē′ʟᴇlutx | qō′ʟa | kʟtop!ᴇnā′n | 25 |
|---|---|---|---|---|---|---|
| liberal | his heart, | a blanket | he gives it to him | that | the one who names them | |

| tê′lx·ᴇm. | Iqauwik¡ē′ʟē | aqē′ʟᴇlōtx | qō′ʟa | kʟtōp!ᴇnā′n | tê′lx·am. | 26 |
|---|---|---|---|---|---|---|
| the people. | Long dentalia | he is given | that | the one who names them | the people. | |

| ĒXt | itā′lXam | aqʟō′gōʟ¡ax | aqawigē′qxo·imx, | wiXt | ē′gōn | ē′lXam |
|---|---|---|---|---|---|---|
| One | their town | is finished | is given presents, | again | one more | town |

| aqauwigē′qxo-imx. | ʟā′nēwa | ʟkā′nax | aqaʟᴇ′lqᴇmax, | aqʟōp!ᴇna′x. |
|---|---|---|---|---|
| is given presents. | First | the chief | is called, | he is named. |

| Ma′nix | aʟgiuʟā′tax | ʟā′gēqo·im, | a′lta | mô′kcti | aqaʟᴇ′lgᴇmax. |
|---|---|---|---|---|---|
| When | he drags it | his present, | then | twice | he is called. |

| Ka′nauwē-y- | ē′ka; | ē′ka | tā′nᴇmckc, | ē′ka | tkā′lamukc. |
|---|---|---|---|---|---|
| All | thus; | thus | the women, | thus | the men. |

| Nugō′go-imx | gitā′k¡oanᴇmᴇm: | “Nēkct | ʟā′kcta | ʟguʟā′ta-y- |
|---|---|---|---|---|
| They say | those at the potlatch: | “Not | anybody | shoot |

| ōkulai′tan.” | Ma′nix | ē′maqt | atctā′x | ēXt | gitā′lᴇXam, | aʟguʟā′tax |
|---|---|---|---|---|---|---|
| his arrow.” | When | a fight | he makes to them | one | people of a town, | he shoots it |

| ōʟā′Xalaitan | ka | nuxō′maqtx | tê′lx·am. | Atcä′xikc | aqtōtē′nax. |
|---|---|---|---|---|---|
| an arrow | then | they fight | the people. | Several | are killed. |

| Iā′nx·ama | ēkupku′p | aqēauwē′makux· | tā′nᴇmckc. | Tā′mkXatikc |
|---|---|---|---|---|
| A fathom to each | short dentalia | they are given as presents | the women. | Only they |

| tkā′lamukc | iqauwik¡ē′ʟē | aqiauwē′makux; | txᴇlā′yōwēmā | tkā′lamukc |
|---|---|---|---|---|
| men | long dentalia | they are given as presents; | common | men |

| ēkupku′p | aqiauwē′makux. | Ma′nix | ō′Xoē | ʟā′ktēma | ʟkā′nax | ka |
|---|---|---|---|---|---|---|
| short dentalia | they are given as presents. | When | many | his dentalia | a chief | then |

| môkctᴇ′mtga | ʟiā′nx·ama | ēkupku′p | aʟgiō′magux. |
|---|---|---|---|
| two to each | fathoms to each | short dentalia | he gives it to them as a present |

## *Translation.*

When a chief intends to give a potlatch, four, five, or six men are sent out in a canoe [to invite the guests]. One man who has a guardian spirit is sent among them. When they approach a town the man who has the guardian spirit sings. The people of that town hear him and say, “Oh, we are going to be invited.” The messengers land and tell the people to come. Then they go to the next town. After having visited all the towns they go home. Now the people make themselves ready. They wait for those who live farthest away. When they arrive they all go down the river together. Thus they do also when a chief on the upper part of the river has sent an invitation. They go up the river together. When they reach the town to which they were invited they put their canoes side by side and lay planks across. This is done with all their canoes. Now they dance, and those who have guardian spirits sing. The people dance on the planks. Their faces are painted red, their hair is strewn with down. All the women wear their dentalia, their ear and hair ornaments, and their necklaces. They wear good blankets. Braves wear their head ornaments and their faces are blackened. Shamans carry their batons. They sing and finally land. Then they tell a woman, “You shall be our head dancer.” She replies, “No; I do not dare to do it.” One who knows how to dance well is made head dancer, a man or a woman. Now they enter the house dancing. When a woman [while dancing] bends her head, another one goes and raises it. Then she pays her for having made her head straight. When a person gets out of rhythm, he is taken to the side of the house and must sit down there. All those who have guardian spirits sing. When the people of one town have finished, those of another town enter dancing. When there are not many people of one town, those of two towns enter together. When the house is large, the people of three towns will enter together.

If the host has too little food, two youths are sent and told, "Go and ask my relatives to bring food." The youths go to a town and ask the [host's relatives] to bring food. They all come and bring food. They also dance on the canoes and land. They enter the house dancing. When they bring dry salmon, five men hold it in their mouths while they enter the house dancing. When they bring roots, five men carry them on their backs when they enter the house dancing. After the people have danced five days they receive presents. One man is asked [to stand near the host and] to name the people. First he names the chief of one town. When the host is liberal, he gives the man who calls out the names a blanket. Or he is given long dentalia. After one town is finished, another one receives presents. Again first the chief is called. When he drags his present he is called back. Men as well as women are thus given presents.

The people are forbidden to shoot with arrows during the potlatch. If a man should want to fight against the people of a town and shoot an arrow, then the people would fight and several would be killed.

The women receive each a fathom of short dentalia. Only men are given long dentalia. Common men receive short dentalia. If a chief has many dentalia, then every one receives two fathoms of short dentalia.

## WAR.

| 1 | Ma′nix | nugugue̅′saq¡oamX | ka | aʟuXuilā′lamX. | Ma′nix |
|---|---|---|---|---|---|
| | When | they go to war | then | they sing. | When |

| 2 | aqʟᵋē′kᴇlax | ʟᵋā′wulqt, | ʟā′xka | aqʟā′waᵋôx | qigō | noxō′maqtx. | Ma′nix |
|---|---|---|---|---|---|---|---|
| | it is seen | blood, | that one | is killed | where | they fight. | When |

| 3 | amô′kctikc | akʟoē′kᴇla | ʟᵋā′wulqt | tā′cka | aqtōtē′nax. | Aʟō′Xuʟᴇx |
|---|---|---|---|---|---|---|
| | two | they see it | blood, | those two | are killed. | They finish it |

| 4 | aʟōXuilā′lam. | Ma′nix | aʟō′Xuilā′lamx | aqā′xtᴇqoax | oōmā′p, |
|---|---|---|---|---|---|
| | they sing. | When | they sing | they are put down | planks, |

| 5 | ō′ʟqta-y- | oōmā′p | môkct | inā′xᴇmo-ix. | Akōpä′tikc | t’ōxulā′yuwima, |
|---|---|---|---|---|---|---|
| | long | planks | two | parallel. | As many | warriors, |

| 6 | kopä′tikc | aʟuXuilā′lamx. | Atkcīntᴇnā′xē. | A′lta | atgē′x |
|---|---|---|---|---|---|
| | as many | sing. | They kneel. | Now | they go |

| 7 | nugugē′staq¡oamx. | A′lta | nuxō′maqt. | Ma′nix | kanā′mtᴇmax |
|---|---|---|---|---|---|
| | they go to war. | Now | they fight. | When | both parties |

| 8 | aqtotē′nax | tê′lx·am | ka | aʟō′xoʟ¡ax. | Iō′ʟqtē | ka | iqagē′niak |
|---|---|---|---|---|---|---|---|
| | they are killed | people | then | they finish. | Sometimes | then | exchange of presents after war |

| 9 | ayō′xo-ix. | Kanā′mtᴇma | iqagē′niak | ayō′xo-ix, | ka | oxō′t!us | noxō′x. |
|---|---|---|---|---|---|---|---|
| | it is. | Both | exchange of presents after war | it is, | then | peaceful | they become. |

| 10 | Ma′nix | näkct | t!ayā′ | naxā′x | ōkumā′ʟa-it, | ka | ʟᵋā′gil | aqʟō′tx | gō-y- |
|---|---|---|---|---|---|---|---|---|---|
| | When | not | good | they make it | a feud, | the | a woman | it is given away | to |

| 11 | ēXt | itā′lᴇXam | ka | t!ayā′ | naxā′x | ōkumā′ʟa-it. |
|---|---|---|---|---|---|---|
| | one | their town | and | good | they make it | the feud. |

### *Translation.*

Before the people go to war they sing. If one of them sees blood, he will be killed in battle. When two see blood, they will be killed. They finish their singing. When they sing, two long planks are put down parallel to each other. All the warriors sing. They kneel [on the planks]. Now they go to war and fight. When people of both parties have been killed, they stop. After some time the two parties exchange presents and make peace. When a feud has not yet been settled, they marry a woman to a man of the other town and they make peace.

# HISTORICAL TALES.

## WAR BETWEEN THE QUILEUTE AND CLATSOP.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| A′lta | ē′Xat | iq¡oā′lipx· | gō | Tiā′k¡ēlakē | aqiō′gō | nix′ō′tam | iau′a |
| Now | one | youth | at | Clatsop | he was sent | he went to bathe | there |

| | | | | | | |
|---|---|---|---|---|---|---|
| Nakōt¡ā′t. | Qoā′nᴇmi | ayā′qxôiē | ka | nē′Xatgō. | NēXatgō′, | maʟnā′ |
| Nakōt¡ā′t. | Five times | his sleeps | and | he returned. | He returned, | seaward |

| | | | | | | |
|---|---|---|---|---|---|---|
| nē′Xatgō | iau′a | tkamilā′lᴇq. | Tsō′yustē | ka | q¡oā′p | atci′txamē |
| he returned | there | beach. | It got dark | then | nearly | he reached it |

| | | | | | | |
|---|---|---|---|---|---|---|
| Tiā′k¡ēlakē, | iau′a | tstāX | Tiā′k¡ēlakē. | Nē′k·ikct | ē′wa | mā′ʟxôlē. |
| Clatsop, | there | around the point | Clatsop. | He looked | thus | landward. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| A′lta-y- | ōkunī′m | olā′ox; | ā′Xoyē | ōkunī′m. | “Qā′xēwa | ʟx | natē′mam |
| Now | canoes | they lay side by side; | many | canoes. | “Wherefrom | may be | they came |

| | | | | | |
|---|---|---|---|---|---|
| Xak | ōkunī′m?” | niXʟō′lᴇXa-it. | “NXtā′kō.” | Nixᴇ′ʟxēgō | iXtā′kō. |
| those | canoes?” | he thought. | “I will turn back.” | He turned | he will go back. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| A′lta | atgiā′wat | tê′lx·ᴇm | cka | pāʟ | tkamilā′lᴇq | tê′lx·ᴇm. | Nē′k·ikct |
| Now | they followed him | people | and | full | the beach | people. | He looked |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ē′wa | qigō | ayō′yama. | A′lta | wiXt | ʟgᴇ′ʟxat | tê′lx·ᴇm. | ʟq¡ōp | tgixā′xo-ē. |
| thus | where | he will go. | Now | also | they went down to the beach | people. | Cut off | they did him. |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| A′lta | atē′xʟakō | qō′tac | tê′lx·ᴇm. | A′yō, | ā′yō, | ā′yō; | a′lta | atē′xʟakō |
| Now | they surrounded him | those | people. | He went, | he went, | he went; | now | they surrounded him |

| | | | | | |
|---|---|---|---|---|---|
| qō′tac | tê′lx·ᴇm. | Ka′nauwē | cquiʟ¡ā′mukc | akʟō′ktcan. | Aqē′lkikc, |
| those | people. | All | spears | they held. | He was thrown, |

| | | | | | | |
|---|---|---|---|---|---|---|
| atsō′pᴇna | kᵘcā′xalē, | aqiō′kʟpa | iau′a | kē′kXulē | ka′nauwē | qō′ʟa |
| he jumped | up, | he was missed | there | below | all | those |

| | | | | | |
|---|---|---|---|---|---|
| cquiʟ¡ā′mukc. | “Hahä′!” | atgiō′lXam | qō′ʟac | tê′lx·ᴇm. | Atkʟē′lukc |
| spears. | “Hahä′!” | they said to him | those | people. | They threw him |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| iau′a | kᵘcā′xalē | qō′tac | tê′lx·ᴇm. | Tsk¡ᴇs | nē′xax. | Aqiū′kʟpa | iau′a |
| there | up | those | people. | Stoop | he did. | He was missed | there |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| kᵘcā′xalē. | WiXt | atgiō′lXam | qō′tac | tê′lx·ᴇm: | “Hahä′!” | A′lta | atsō′pᴇna |
| above. | Again | they said to him | those | people: | “Hahä′!” | Now | he jumped |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| kā′tsᴇk | gō | qō′tac | tê′lx·ᴇm. | Ayō′ipa | qō′tac | tê′lx·ᴇm. | A′lta | atigᴇ′ta |
| middle | at | those | people. | He went out of | those | people. | Now | they followed him |

| | | | | | | |
|---|---|---|---|---|---|---|
| qō′tac | tê′lx·ᴇm. | Qē′xtcē | aqʟē′lukc′ax | atsōpᴇnā′x | kᵘcā′xāli. | A′lta |
| those | people. | Intending | he was thrown | he jumped | up. | Now |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ayo-ē′taqʟ | qō′tac | tê′lx·ᴇm, | ta′kᴇ | nitē′mam | Tiā′k¡ēlakē. | K¡ē | ʟiā′naa |
| he left them | those | people, | then | he arrived at | Clatsop. | No | his mother |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| qix· | iq¡oā′lipx, | aʟō′mᴇqtx; | k¡ē | ʟiā′mama, | aʟō′mᴇqt; | cka | ʟiā′qacqac. |
| that | youth, | she was dead; | no | his father, | he was dead; | and | his grandfather. |

| | | | | | | |
|---|---|---|---|---|---|---|
| A′lta | tsō′yustē | ka | niXatgō′mam | Tiā′k¡ēlakē. | A′lta | ōxoē′nx·at |
| Now | evening | and | he came back to | Clatsop. | Now | they stood there |

| | | | | |
|---|---|---|---|---|
| T!ilē′mukc; | oXuiwā′yutckō. | “I′kta | mcx·ē′lᴇx·alᴇm? | Mckti′ckam |
| the Tillamook; | they danced. | “What | are you doing? | Take them |

| | | | | | | |
|---|---|---|---|---|---|---|
| tᴇmcā′xalaitan. | Stāq¡ | qᴇ′lxax. | Tê′lx·ᴇm | pāʟ | ikē′x | tē′itē. |
| your arrows. | War | is made on us. | People | full | it is | on land. |

| | | | | |
|---|---|---|---|---|
| Mcxᴇ′ltXuitck!” | “Ēiā′ | ʟ¡ᴇmē′nXut” | aqiō′lXam. | “Tmēmᴇlō′ctikc |
| Make yourselves ready!” | “Ēiā′ | lies” | was said to him. | “Ghosts |

1 x·itā′c tq¡ēx tciqtxīgElā′xō. Ayōxōtuwā′xit.” Ta′kE atciō′lXām
these like he found them. He became afraid.” Then he said to him

2 Liā′qasqas: “Ē′cgam ēmē′ok. Txō′ptcgaya txpcō′t’ama!” Ta′kE
his grandfather: “Take your blanket. Let us go inland let us hide!” Then

3 ā′ctōptck iā′qasqas. Acxpcō′tam. A′lta nuXuiwā′yul T!ilē′mukc.
they went inland his grandfather. They went to hide. Now they danced the Tillamook.

4 Kā′tsEk ō′pōl ka nukuē′witXit T!ilēmukc. Q¡oā′p ē′k$^u$tEliL ta′kE
Middle night and they lay down the Tillamook. Nearly dawn then

5 staq¡ akE′tax. Aqtō′tēna-y- a′lta T!ilē′mukc gō k$^u$Lā′xanī-y·
attack they did them. They were killed now the Tillamook at outside

6 ōgō′L$^{\varepsilon}$aiō. Aqtō′tēna ka′nauwē qō′tac ōgō′L$^{\varepsilon}$aiō. A′lta stāq¡°
sleeping. They were killed all those sleepers. Now attack

7 agE′tax t!ōLē′ma. AmE′nx·katikc aqtōtē′na iau′a ci′tkum ē′lEXam
they did them the houses. Few only were killed there at the [upper] half of the town

8 ka noxo-ō′yokō ka′nauwē qō′tac tê′lx·Em. A′lta atktō′cgam
and they awoke all those people. Now they took them

9 tgā′xalaitanEma Lā′k¡ēlak. A′lta aqtā′ktuq tkā′cōcinikc.
their arrows the Clatsop. Now they were carried away the boys.

10 Ō′Xuitikc tkā′cōcinikc aqtā′ktuq, Tkulē′yut!kc atktā′ktuq. A′lta
Many boys were carried away, the Quileute carried them away. Now

11 aLE′xango LgōLē′lEXEmk aLxkLē′tcgōm iau′a k$^u$ca′la gō-y- ēXt
he ran a person he informed them there up river at one

12 ē′lEXam Kōnō′pē. A′lta aLxawigu′Litck tê′lx·Em. A′lta
town Kōnō′pē. Now he told them the people. Now

13 atktō′cgam tgā′xalaitanEma ka′nauwē. A′lta nōxō′tua qō′tac
they took them their arrows all. Now they ran those

14 tê′lx·Em ia′koa mai′ēmē. Atktō′cgam nauā′itgEma; atktō′cgam
people here down the river. They took them the nets; they took them away

15 Tkulēyū′t!kc. A′lta noxō′maqt qō′tac tê′lx·Em. A′lta aqtā′wa
the Quileute. Now they fought those people. Now they were driven away

16 Tkulēyū′t!kc. Aqtō′tēna tcē′2tkum. Ta′kE aqtō′k$^u$ꓕam gō-y·
the Quileute. They were killed half. Then they were carried into

17 utā′xanim. Atgō′cgiLX utā′xanim Tkulyēū′t!kc, qāmx iā′xkatē
their canoes. They hauled them into the water their canoes the Quileute part there

18 mā′Lxolē ataē′taqL. Atgō′cgam qaX ōkunī′m Lā′k¡ēlak, ta′kE
inland they left them. They took them those canoes the Clatsop, then

19 atgō′cgiLx. Atagā′la-it Lā′k¡ēlak qaX ōkunī′m; Tkulēyū′t!kc
they hauled them into the water. They were in the canoes the Clatsop those canoes; the Quileute

20 utā′xanima. A′lta aqtē′lua-y- ē′maL Tkulēyū′t!kc. Lap, Lap, Lap, Lap,
their canoes. Now they were pursued on the water the sea the Quileute. Shoot, shoot, shoot, shoot,

21 tgā′ma$^{\varepsilon}$ aqtā′wix. Ta′kE aqa′Lxalukctgō Lk¡āckc. AqLā′owilX
shooting them they were done. Then he was thrown into the water a boy. He was struck

22 gō-y- ē′Laqtq. Iā′xkatē L¡Ela′p ā′Lo. WiXt LE′gun
on his head. There under water he went. Again one more

23 aqE′Lxalukctgō. AqLā′owilX ka LuXunē′n. AqLgā′ōm, aqLō′cgam
he was thrown into the water. He was struck and he floated. He was reached, he was taken,

24 aqLaQā′na-it. Ō′Xuitikc tkā′cōcinikc aqto-a′lguiLx. Qāmx
he was put into the canoe. Many boys were thrown into the water. Part

25 itā′xanatē, qāmx ¡Elā′p atgē′x. Iakoā′ aqaxatgō′mam
their life, part under water they went. There it was passed

26 WalE′mlEm. AqtE′tua Tkulēyū′t!kc. Ē′maL aqtā′yitoa. A′lta
Port Canby. They were pursued the Quileute. Sea they were pursued towards here. Now

| ā2k¡aʟō′nikc | gō-y- | ēXt | ikanī′m. | Ak¡ala′ktikc | gō-y- | ēXt | ikanī′m. | 1 |
|---|---|---|---|---|---|---|---|---|
| three in a canoe | in | one | canoe. | Four | in | one | canoe. | |

| A′lta | mᴇ′nx·ka-y- | utā′xanima | Tkulēyū′t!kc, | nēkct | ā′Xauē; | ka | 2 |
|---|---|---|---|---|---|---|---|
| Now | few only | their canoes | the Quileute, | not | many; | then | |

| nē′k·im | iʟā′Xak¡ᴇmana | ʟā′k¡ēlak: | "Ā′lta | lxtā′kō. | Ta′kᴇ | 3 |
|---|---|---|---|---|---|---|
| he said | their chief | the Clatsop: | "Now | we will return. | Then | |

| ō′Xuitikc | alxktō′tēna." | A′lta | aʟi′Xtakō | ʟā′k¡ēlak. | A′lta | nō′xogō | 4 |
|---|---|---|---|---|---|---|---|
| many | we have killed them." | Now | they returned | the Clatsop. | Now | they went home | |

| Tkulēyū′t!kc. | Atxigilā′2mam | gō | Kuē′naiyūʟ | Tkulēyū′t!kc. | 5 |
|---|---|---|---|---|---|
| the Quileute. | They arrived | at | Quenaiult | the Quileute. | |

| Pāʟ | tmēmᴇlō′ctikc | ūtā′xanīm. | A′lta | atktagᴇlai′tamit | qō′tac | 6 |
|---|---|---|---|---|---|---|
| Full | of corpses | their canoes. | Now | they placed them upright | those | |

| tmēmᴇlō′ctikc. | A′lta | qu′ʟquʟ | aqtā′wix | tgā′xēʟētcuwama. | A′lta | 7 |
|---|---|---|---|---|---|---|
| dead ones. | Now | put on | they were done to them | their hats. | Now | |

| ā′tgᴇptck | qō′tac | gitā′Xanātē. | A′lta | aqawigē′waʟ¡amit. | 8 |
|---|---|---|---|---|---|
| they went up to the shore | those | who were alive. | Now | they were given to eat. | |

| Nōxo-iʟxā′lᴇm | Tkulēyū′t!kc. | Ā′lta | tk$^{u}$tcā′-it | atktā′wix | qō′tac | 9 |
|---|---|---|---|---|---|---|
| They ate | the Quileute. | Now | carrying food | they did it to them | those | |

| tgā′cōlal. | Tatc! | uxō′ʟa-itt | qō′tac | tgā′cōlal. | Atō′xuxōi-oa | qigō | 10 |
|---|---|---|---|---|---|---|---|
| their relatives. | Behold, | they were dead | those | their relatives. | They lied because they were ashamed | where | |

| aqtō′tēna. | 11 |
|---|---|
| they were killed. | |

## *Translation.*

A youth at Clatsop was sent to bathe at Nakōt¡ā′t. After five days he returned, going along the beach. In the evening he approached Clatsop and came around the point. Then he looked landward and saw many canoes lying side by side. "Where did these canoes come from?" he thought; "I will turn back." He was going to turn back, then many people pursued him. The beach was full of people. He looked in the direction where he wanted to go. Now there also the people went down to the beach. They cut him off and he was surrounded. They all held spears in their hands. They threw the spears at him. He jumped up and they missed him, the spears passing below him. "Ha, ha!" said the people. They threw their spears again and aimed higher. He stooped and they missed him, the spears passing above him. Again the people said "Ha, ha!" Now he jumped right through them and escaped. They pursued him. They threw spears at him, but he jumped high. He escaped and arrived at Clatsop. The youth had no mother and no father; they were dead. He lived with his grandfather. Now it was evening when he came back to Clatsop. The Tillamook stood there and were dancing. "What are you doing?" he said. "Take your arrows. We shall be attacked. The beach is full of people. Make yourselves ready." "Eia, he lies," said the people. "He wanted to see the ghosts and became frightened." Then the youth said to his grandfather, "Take your blanket. Let us go inland and hide ourselves." Then he and his grandfather went inland to hide. Now the Tillamook danced. At midnight they lay down. When the dawn of the day approached, an attack was made on the village. The

Tillamook who slept outside were all killed. Now they attacked the houses. Only a few were killed in the upper half of the town, when the people awoke. The Clatsop awoke. Now the [enemy retired and] carried away the children. The Quileute carried away many boys. Now a person ran up the river to inform the people at Konō′pē. Now he told them what had happened; they took their arrows and ran down the river. The Quileute took away the nets. Now the people fought, and the Quileute were driven away. One half of them were killed. Then [the dead ones] were carried into the canoes and they launched their canoes. Part they left on the shore.

The Clatsop took those canoes and launched them. They went into the canoes of the Quileute and pursued them. They shot their arrows at them. Then the Quileute threw a boy into the water. They struck him on his head and he was drowned. They threw another one into the water and struck him on his head. He swam, and the Clatsop took him into their canoe when they reached him. Thus many boys were thrown into the water. Part survived and part were drowned. Now they passed Point Canby. The Clatsop pursued them on the open sea. Now only three or four men survived in each canoe, and a few canoes only were left. Then the chief of the Clatsop said, "We will return. We have killed a great many." Now the Clatsop returned and the Quileute went home. They arrived at Quenaiult. Their canoes were full of corpses. They placed them upright and put on their hats. Then the survivors went ashore, where they were fed by the Quenaiult. The Quileute ate. Now the Quenaiult carried food to their relatives to the canoes. Behold, they were dead! The Quileute had lied because they were ashamed [that so many of their number had been killed].

## THE FIRST SHIP SEEN BY THE CLATSOP.

Ayō′maqt qaX ā′eXat ōq¡oēyō′qXut itcā′xa. Goā′nEsum 1
It was dead that one old woman her son. Always

naktcā′xa-it. ĒXt iqē′tax goā′nsum naktcā′xa-it, ka k¡ā nā′xax. 2
she wailed. One year always she wailed, and silent she became.

A′lta lē′lē ka nō′ya. Iau′a Niā′xakci nō′ya. Iā′xkatē naō′yEniL gō 3
Now a long time and she went. There to the slough at Seaside she went. There she stayed always at

Niā′xakci ka nā′xatgō. Nā′tē, nā′tē, nā′tē, nā′xatgō iau′a 4
Niā′xakci and she returned. She came, she came, she came, she returned there

tkamēlā′lEq. Q¡oā′p agē′txamē Tiā′k¡ēlakē. A′lta i′kta agē′ᵋElkEl. 5
the beach. Nearly she reached it Clatsop. Now something she saw it.

NaxLō′lEXa-it ē′kolē. Q¡oā′p agiā′xōm. A′lta môkct tmā′ktcXEma 6
She thought a whale. Nearly she reached it. Now two spruce trees

tigE′nx·at. NaxLō′lEXa-it: “Ō nēkct taL¡ ē′kolē. Eqctxē′Lau taL¡.” 7
stood upright near her. She thought: “Oh! not behold a whale. A monster behold.”

Naigā′t!ōm qix· ē′kta yuqunā′itX. A′lta iā′woxomē ka′nauwē ē′wa 8
She reached it that something it lay there. Now its copper all thus

kᵘLā′xanē. A′lta tE′pa-it k·¡au′k¡au tē′laut ka′nauwē2 gō qō′ta 9
outside. Now ropes tied they were to it all at those

tiā′maktcx·Ema cka pā2L ē′qewiqēma. Ta′kE Lāx nē′xax ēē′tcxōt. 10
its spruce trees and full iron. Then come out it did a bear.

Iā′kuc gō qix· ē′kta qix· ē′kta yuqunā′itX. Taqē eē′tcxōt iā′lEkuilē. 11
He was on on that something that something lay there. Just like a bear it looked like it.

Tatc!a LgōLē′lEXEmk gō ciā′xōct. Ta′kE nā′xkō no′ya. Ta′kE 12
Behold! a person in his face. Then she went home she went. Then

ayā′lEkaLx itcā′xa. A′lta nagE′tsax. Nā′k·im: “Ō qēau itcE′xa. 13
she remembered him her son. Now she cried. She said: “Oh! that my son.

Ayō′mEqt qēau itcE′xa ka tqigā′Lxol atxē′gela-ē.” Q¡oā′p agiā′xom 14
He is dead that my son and what is told about in tales landed.” Nearly she reached it

ē′lEXam. Ā′qxulqt. “Ā iqix·Enē′mat iō′itEt; Lō′nas ik¡ē′tēnax 15
the town. She cried. “Ah! a crying person comes; perhaps struck

ē′xax.” Nōxuī′tXuitck tê′lx·Em. Atktō′cgam tgā′xalaitanEma. 16
he is.” They made themselves ready the people. They took them their arrows.

Ka′nauwē atktō′cgam tgā′xalaitanEma. “Ni′Xua amcxagEluwE′tcatk,” 17
All they took them their arrows. “Well, listen,”

aLE′k·im Lq¡ēyō′qxut. Ta′kE nōxuwi′tcatk tê′lx·Em. A′lta xā′xo-il: 18
he said an old man. Then they listened the people. Now she said always:

“Ayō′mEqt qēau itcE′xa ka txē′gela-it tqigā′Lxôl.” Ta′kE 19
“He is dead that my son and it landed what is told about in tales.” Then

Dugō′kXuim tê′lx·am: “Ē′kta Lx ē′xax?” Ta′kE acxalgē′taqtamē; 20
they said the people, “What may be it is?” Then they went to meet her;

nō′Xua qō′tac tê′lx·Em. Aqō′lEXam: “I′kta ē′xax?” “A, i′kta 21
they ran those people. She was spoken to: “What is it?” “Ah! something

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| x·ix· | iuqunā′itX | ē′wa | tctāx. | Iā′kōc | môkct | ēitcxō′tᴇma | na |
| this | lies there | thus | around the point. | There are on it | two | bears | [int. part.] |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| tcu | tê′lx·ᴇm | na.” | Ta′kᴇ | nō′Xua | tê′lx·ᴇm. | Ta′kᴇ | aqigā′ōm |
| or | people | [int. part.].” | Then | they ran | the people. | Then | it was reached |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| x·ix· | ē′kta | iuqunā′itX. | A′lta | atkʟō′ktcan | qō′tac | tê′lx·ᴇm | na |
| this | something | lay there. | Now | they held them | those | people | [int. part.] |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| tcō-y· | i′kta | na | môkct | ʟtcgᴇ′nᴇma | ēwaxō′miqʟ | ʟkēx. | Ayō′yam |
| or | something | [int. part.] | two | buckets | copper | it was. | He arrived |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| qix· | ē′Xat | iā′nēwa | nicga′ōm. | Ta′kᴇ | wiXt | ē′Xat | ayō′yam. |
| that | one | first | he arrived at them. | Then | again | one | he arrived. |

| | | | | | | |
|---|---|---|---|---|---|---|
| A′lta | gōyē′ | aʟi′xax | ʟgōʟē′lᴇXᴇmk | gō-y· | i′ʟacqʟ. | A′lta |
| Now | thus | he did | the person | to | his mouth. | Now |

| | | | | | |
|---|---|---|---|---|---|
| aqʟcā′lōt | qō′ʟa | ʟtcgᴇ′nᴇma. | ʟā′sᴇmilᵋks | qō′ʟa | ʟtcgᴇ′nᴇma. |
| they were given | those | buckets. | They had lids | those | buckets. |

| | | | | | | |
|---|---|---|---|---|---|---|
| Gōyē′ | aqᴇ′ctax | aʟxᴇ′ntciyakᵘtē | iau′a | mā′ʟxolē. | ʟtcuq | aqcō′kō. |
| Thus | it was done to them | they pointed | there | inland. | Water | they were sent for. |

| | | | | | | |
|---|---|---|---|---|---|---|
| Ta′kᴇ | aci′Xaua | mā′ʟxôlē | qō′ctac | cgōʟē′lᴇXᴇmk. | Gō | ʟᴇ′mᵋᴇcX |
| Then | they ran | inland | those | two persons. | At | a log |

| | | | | | | |
|---|---|---|---|---|---|---|
| ka | aʟkcō′pcōt. | WiXt | aci′Xtakō, | aci′Xaua | iau′a | mā′ʟnē. |
| and | they hid themselves. | Again | they returned; | they ran | there | seaward. |

| | | | | | | |
|---|---|---|---|---|---|---|
| AyōuʟXē′wulX | ē′Xat, | ayayᴇ′ʟa-it. | Nē′ltcō | qix· | ici′p. | Nik′ē′x·tkin |
| He ascended | one, | he entered it. | He went down | that | ship. | He looked about |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| gō | wē′wuʟē, | ʟᴇqcā′nukc | pāʟ | qix· | ici′p. | ʟap | atcā′yax | ē′tcᴇltcᴇl, |
| in | interior of ship, | boxes | full | that | ship. | Find | he did them | brass buttons, |

| | | | | | |
|---|---|---|---|---|---|
| gōyē′-y· | ixk¡ē′ʟē. | Ayō′pa | kᵘʟā′xanē. | Qē′xtcē | qtcuguixē′ma |
| that long [half a fathom] | strings. | He went out | outside. | Intending | he called them |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| tiā′cōlal, | ā′nqatē | wax | aqā′yax | qix· | ē′kta | iuqunā′itx. | Atcō′pᴇna |
| his relatives, | already | set fire | it was done to it | that | something | lay there. | He jumped |

| | | | | | | |
|---|---|---|---|---|---|---|
| iau′a | kē′kXulē. | A′lta | kē′kXulē | ckēx | qō′ctac | môkct |
| there | down. | Now | below | they were | those | two |

| | | | | | | |
|---|---|---|---|---|---|---|
| cgōʟē′lᴇXᴇmk. | Nē′xʟXa | qix· | ē′kta | ka | acgᴇ′tcax. | Aqē′xʟx·ama-y· |
| persons. | It burned | that | something | and | they cried. | It was burned |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| a′lta | ka′nauwē. | Nē′xʟXa | qix· | ē′kta | t¡aqē | ʟᵋā′tcau | aʟxtx·ā′x. |
| now | all. | It burned | that | something | just as | fat | it burned. |

| | | | | | |
|---|---|---|---|---|---|
| Iā′xkatē | atgiupā′yaʟx | qix· | iqēwēkē′ma. | Atgiupā′yaʟx | qix· |
| There | they gathered it | that | iron. | They gathered it | that |

| | | | | | |
|---|---|---|---|---|---|
| iuwāXō′mē, | atgiupā′yaʟx | iqēk¡ᴇ′c | ʟā′k¡ēlak. | Ta′kᴇ | noxoē′xiXt |
| copper, | they gathered it | the brass | the Clatsop. | Then | they learned about it |

| | | | | | | |
|---|---|---|---|---|---|---|
| ka′nauwē | tê′lx·ᴇm. | Ta′kᴇ | aqcō′cgam | qō′ctac | môkct | cgōʟē′lᴇXᴇmk |
| all | the people. | Then | they were taken | those | two | persons |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| gō | iʟā′Xak¡ᴇmana | ʟā′k¡ēlak. | Ta′kᴇ | nē′k·im | gō-y· | ēXt | iʟā′lᴇXam |
| to | their chief | the Clatsop. | Then | he said | at | one | their town |

| | | | | | | |
|---|---|---|---|---|---|---|
| iʟā′Xak¡ᴇmana: | “Gō | nai′ka | nk′ōniā′xō-y· | ē′Xat,” | ʟā2qc | nuxō′maqt |
| their chief, | “At | me | I shall keep him | one.” | Almost | they fought |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| tê′lx·ᴇm. | A′lta | aqiō′cgam | gō-y· | ēXt | ē′lᴇXam | ē′Xat. | A′2lta |
| the people. | Now | he was taken | to | one | town | one. | Now |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| it!ō′ktē | nē′xax | ā′yamxtc | qix· | ē′Xat | ikak¡ᴇmā′na. | Ta′kᴇ | noxoē′xiXt |
| good | became | his heart | that | one | chief. | Then | they learned about it |

| | | | | | |
|---|---|---|---|---|---|
| Tkwinaiū′ʟukc, | ta′kᴇ | noxoē′xiXt | Gitā′ts¡xēᴇls, | ta′kᴇ | noxoē′xiXt |
| the Quenaiult, | then | they learned about it | the Chehalis, | then | they learned about it |

| | | | | | |
|---|---|---|---|---|---|
| Giʟā′xicatck | ta′kᴇ | noxoē′xiXt | Gitā′qauēlitsk, | ta′ke | noxoē′xiXt |
| the Cascade, | then | they learned about it | the Cowlitz, | then | they learned about it |

| ʟᴇ′qatat. | A′lta | ā′tgē | Tiā′k¡ēlake | ka′nauwē. | Tkwinaiu′ʟuke | ā′tgē, |
|---|---|---|---|---|---|---|
| the Klickatat. | Then | they went | to Clatsop | all. | The Quenaiult | went, |

| Giʟā′ts¡xēᴇls | ā′ʟō, | Giʟā′XuilapaX | ā′ʟō. | Ka′nauwē | tᴇlamē′ma |
|---|---|---|---|---|---|
| the Chehalis | went, | the Willapa | went. | All | towns |

| ā′tgē. | Giʟā′xicatck | aʟᴇ′tctcō, | Gitā′qauēlitsk | atgā′tctcō, | ʟᴇ′qatat |
|---|---|---|---|---|---|
| went. | The Cascades | they went down the river, | the Cowlitz | went down the river, | the Klickatat |

| atgā′tctcō. | Ka′nauwē | iau′a | kᵘca′la | nē′maʟ | atgā′tctco. | Atgatē′mam |
|---|---|---|---|---|---|---|
| went down the river. | All | these | up the river | the river | they went down. | They came to |

| Tiā′k¡ēlakē. | Môkct | kcī | iwaXō′mit | ʟä′Xat | ʟlā′ētix· | ska | nix·ā′ômx |
|---|---|---|---|---|---|---|---|
| Clatsop. | Two | fingers [wide] | copper | one | slave | and | it met [goes around] |

| gō | iʟā′potē. | Gōyē′ | ā′yaʟqt | iqēwē′qxē | ʟē′Xat | ʟlā′ētix·. | Gōyē′ |
|---|---|---|---|---|---|---|---|
| at | the arm. | Thus [half the length of the radius] | long | iron | one | slave. | Thus |

| iā′qa-iʟ | môkct | kci | iqēk¡ᴇ′c | ʟē′Xat | ʟlā′ētix·. | Aqiō′mᴇlx·ix· |
|---|---|---|---|---|---|---|
| large | two | fingers [wide] | brass | one | slave. | They were bought |

| itsusā′qama, | qiā′x | ct!ō′kti | cpā′yix | tcx·ī | qantsē′x· | aci′Xʟa-itX. |
|---|---|---|---|---|---|---|
| nails, | if | a good | curried deer skin | then | some | they exchanged them for them. |

| Aqᴇ′x·ctgoax. | Qiā′x | iū′ʟqta | iqauwik¡ē′ʟē, | tcx·ī | tcēx | aci′xʟa-itx |
|---|---|---|---|---|---|---|
| It was bartered. | If | long | long dentalia, | then | several | they exchanged them for it. |

| qix· | itsusā′qᴇma. | Atgiō′mᴇl | qō′tac | tê′lx·ᴇm. | Tkanā′Ximct | nō′xôx |
|---|---|---|---|---|---|---|
| those | nails. | They bought them | those | people. | Chiefs [rich] | became |

| ʟā′k¡ēlak. | Ia′xkatē | ka | q¡atsᴇ′n | aqē′ᵋᴇlkᴇl | iqēwiqē′ma. | Iqēk¡ᴇ′s |
|---|---|---|---|---|---|---|
| the Clatsop. | There | and | for the first time | it was seen | iron. | Brass |

| iā′xkatē | q¡atsᴇ′n | aqē′ᵋᴇlkᴇl. | A′lta | nä′kō | aqᴇ′ctax | qō′ctac |
|---|---|---|---|---|---|---|
| there | for the first time | it was seen. | Now | keep | they were done | those |

| cgōʟē′lᴇXᴇmk, | gō | ē′Xat | ikā′nax | ē′Xat; | gō-y- | ayō′kt!itē |
|---|---|---|---|---|---|---|
| persons, | at | one | chief | one; | at | point of land |

| Tiā′k¡ēlakē | ē′Xat | nᴇ′kō | aqā′yax. |
|---|---|---|---|
| Clatsop | one | keep | he was done. |

## *Translation.*

The son of an old woman had died. She wailed for him a whole year and then she stopped. Now one day she went to Seaside. There she used to stop, and she returned. She returned walking along the beach. She nearly reached Clatsop; now she saw something. She thought it was a whale. When she came near it she saw two spruce trees standing upright on it. She thought, "Behold! it is no whale. It is a monster." She reached the thing that lay there. Now she saw that its outer side was all covered with copper. Ropes were tied to those spruce trees and it was full of iron. Then a bear came out of it. He stood on the thing that lay there. He looked just like a bear, but his face was that of a human being. Then she went home. Now she thought of her son, and cried, saying, "Oh, my son is dead and the thing about which we heard in tales is on shore." When she nearly reached the town she continued to cry. [The people said,] "Oh, a person comes crying. Perhaps somebody struck her." The people made themselves ready. They took their arrows. An old man said, "Listen!" Then the people listened. Now she said all the time, "Oh, my son is dead, and the thing about which we heard in tales is on shore." The people said, "What may it be?" They went running to meet her. They said, "What is it?" "Ah, something lies there and it is thus. There are two bears on it, or maybe they are people." Then the people ran. They reached the thing that lay there. Now the people, or what else they might be, held two copper kettles in their hands. Now the first one reached there. Another one arrived. Now the persons took their hands to their mouths and gave the people their kettles. They had lids. The men pointed inland and asked for water. Then two people ran inland. They hid themselves behind a log. They returned again and ran to the beach. One man climbed up and entered the thing. He went down into the ship. He looked about in the interior of the ship; it was full of boxes. He found brass buttons in strings half a fathom long. He went out again to call his relatives, but they had already set fire to the ship. He jumped down. Those two persons had also gone down. It burnt just like fat. Then the Clatsop gathered the iron, the copper, and the brass. Then all the people learned about it. The two persons were taken to the chief of the Clatsop. Then the chief of the one town said, "I want to keep one of the men with me." The people almost began to fight. Now one of them was taken to one town. Then the chief was satisfied. Now the Quenaiult, the Chehalis, the Cascades, the Cowlitz, and the Klickatat learned about it and they all went to Clatsop. The Quenaiult, the Chehalis, and the Willapa went. The people of all the towns went there. The Cascades, the Cowlitz, and the Klickatat came down the river. All those of the upper part of the river came down to Clatsop. Strips of copper two fingers wide and going around the arm were exchanged for one slave each. A piece of iron as long as one-half the forearm was exchanged for one slave. A piece of brass two fingers wide was exchanged for one slave. A nail was sold for a good curried deerskin. Several nails were given for long dentalia. The people bought this and the Clatsop became rich. Then iron and brass were seen for the first time. Now they kept these two persons. One was kept by each chief; one was at the Clatsop town at the cape.

○

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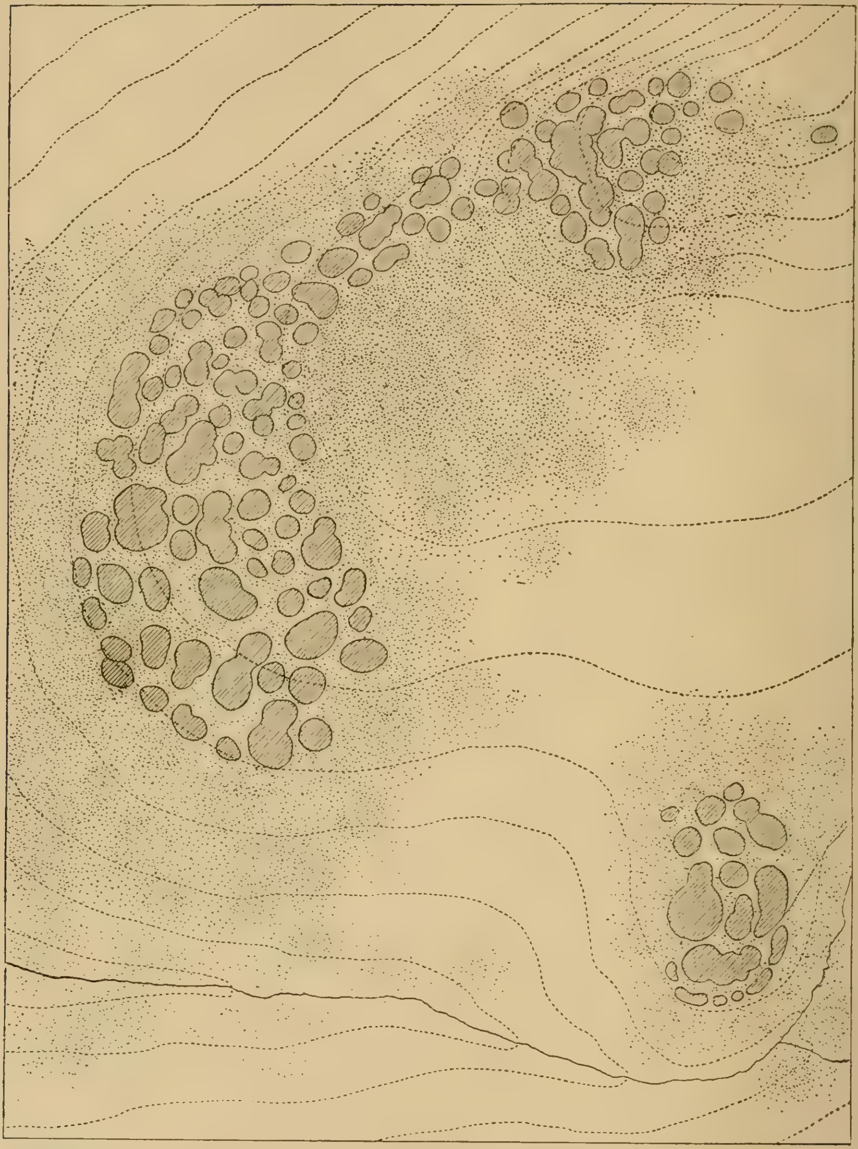

SKETCH MAP OF THE QUARRY-SITE, ABOUT 100 FEET TO AN INCH.
The pitting is indicated by shaded areas and the shops are dotted.

B.2¹

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

# AN ANCIENT QUARRY
IN
# INDIAN TERRITORY

BY

WILLIAM HENRY HOLMES

WASHINGTON
GOVERNMENT PRINTING OFFICE
1894

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# AN ANCIENT QUARRY IN INDIAN TERRITORY

By W. H. Holmes

## INTRODUCTORY.

The Mississippi valley, within a radius of 150 miles of St. Louis, has yielded a large number of flaked stone implements of exceptional beauty of form and material, and, in many cases, of unusual or even extraordinary size. Many of these objects are of whitish or light gray flinty stone classed usually as chert. This material, having various degrees of adaptability to the flaking processes, is found throughout a wide district, including portions of Illinois, Missouri, and neighboring states.

In many places evidences of manufacture have been observed, but usually the sites are nothing more than small shops where individual implements have been shaped or small masses have been worked up. It is apparent to the student of flaked stone tools that these limited shops could not have furnished the multitudes of fine specimens distributed over every part of the valley, and that the existence of great quarries must in time be discovered. These quarry sites, if such there are, may be so hidden away in wild and rugged regions and so obscured by forests that the attention of white settlers has never been called to them.

An important quarry site, considerably beyond the limits of the province referred to, being nearly 300 miles southwest of St. Louis. has recently come into notice. It is hardly to be supposed that the flint supply of the Missouri and Mississippi valleys could in any large part have been derived from this source, for the task of transportation would have taxed even the marvelous patience and endurance of our aboriginal workers in stone. The material produced on this site, however, corresponds very closely with that used in the St. Louis region, and a study of the refuse of the quarry shops demonstrates the fact that the classes of tools made are identical in many instances with those found so plentifully in that region.

## DISCOVERY AND LOCATION OF THE QUARRY.

Early in October, 1891, my attention was called to a letter forwarded to Mr. G. K. Gilbert, then geologist in charge of the United States Geological Survey, from Joplin, Missouri, by Mr. Walter P. Jenney, the geologist engaged in the investigation of zinc deposits. This letter related to the occurrence of an ancient flint quarry, and was accompanied by a small box of specimens which made it apparent at a glance that an important archeologic find had been made.

Mr. Jenney, while studying the zinc and lead mines of southwestern Missouri, had his attention called to a site located on Peoria lands in Indian Territory, and known locally as the "old Spanish mines." A visit by him developed the true nature of the ancient operations, and demonstrated at the same time the futility of the search for precious metals at the site. I at once resolved to visit the locality, and late in October had the pleasure of beginning the study of one of the most interesting examples of our great aboriginal quarries.

This quarry is situated on the Peoria reservation, about seven miles northwest of Seneca, Missouri, and some ten miles southeast of Baxter Springs, Kansas. From Seneca the spot is reached by driving northward along the Missouri border, for five miles, and then crossing the line and proceeding two miles in a westerly course through the forest. The country is a gently rolling plateau, with a gradual descent westward into the valley of Spring river, a branch of the Neosho, or Grand river, which falls into the Arkansas at Fort Gibson, Indian Territory.

The forest which covers the region about the quarry is open, and consists of a medium-sized growth of several varieties of oak, hickory, and other deciduous trees. Geologically the country seems rather featureless, save for the presence of flinty masses of chert that cover much of the surface and weather out in numberless rough fragments along the low ledges and terrace faces. Outcrops of this rock may be seen along the stream courses, but its gnarled and very forbidding appearance gives no encouragement to the advances of searchers for workable stone. It is only where fresh fractures are met that its true nature is discovered. Scattered over a wide range of country are seen evidences of ancient operations, and the refuse of flaking is quite common, showing that the aborigines thoroughly explored the country before settling down to the one choice site in the trackless forests of Spring river valley.

At an early date the whites learned of these ancient diggings, and work was undertaken by various parties and at wide intervals of time, with the view of discovering the precious metals supposed to have been sought by the Spanish or other peoples in early times. Several shafts were sunk in and about the old pits, some to the depth of fifty or sixty feet. As a matter of course, nothing of value was found. It is reported that some of the later explorers discovered iron tools of a primitive type in the ancient pits, but it is believed that these were left by our own pioneer miners, and that there is no evidence either that the Spanish were ever here or that the aborigines possessed metal tools.

The ancient quarry is situated mainly on the southern end of a low, rounded ridge, which rises perhaps forty or fifty feet above the dry branch bordering it on the west and falls off gently to the shallow waterways on the other sides, as partially indicated by the contours on the accompanying map (plate I). The beds of chert, which are of upper Subcarboniferous age, outcrop or approach the surface about the margins, forming in places a low, rounded scarp. The ancient implement-makers began work at the more accessible points along the margin and gradually, no doubt, and by long continued operations carried their trenches and pits far back into the surface of the terrace.

### THE MATERIAL QUARRIED.

The chert worked by the ancient miners comprises numerous strata of considerable aggregate thickness and doubtless of great horizontal extent. Such exposures as occurred, or were made by my limited excavations, were not sufficient to give a good idea of the character of the formation, but the fine blocks and masses thrown out and left by the quarrymen indicate unusual massiveness and homogeneity. The fracture is conchoidal to a high degree, although the surfaces are granular rather than glossy, as in the flints. Flakes are removed with ease, and the fracture carries remarkable distances. It is not unusual to find flakes from six to ten inches in length, and they are often very attenuated. They are highly resonant and jingle like bells beneath the feet. Such portions of the chert beds as were uncovered by my workmen were much flawed and fractured, but the solid portions seemed extremely tough, refusing to break under the strokes of our light hammers. The color, as seen in the quarried masses and refuse, is creamy white or light gray, with occasionally very delicate mottlings of pinkish, reddish, and yellowish grays. Freshly removed from the bed it seems to be somewhat darker, resembling common varieties of hornstone. It is not improbable that fires used in mining or from burning forests have conspired to produce a chalky appearance in the surface fragments.

### EXTENT AND CHARACTER OF THE QUARRY WORK.

In extent the work done in this locality does not compare with that accomplished on Flint ridge in Ohio or in the novaculite quarries of Arkansas, but was nevertheless quite extensive. The quarrying presents phenomena of unusual interest.

There are three principal groups of the ancient excavations, as shown on the map (plate I), the two clusters on the western side being connected by a narrow line of pits. The whole area covered by these diggings does not exceed four or five acres.

In the main the excavations took the form of roundish pits, but on the margins trenches of a hundred feet or more in length were carried along the ledges. Where the work was deep the refuse filled the preceding excavations and accumulated about the margins of the mines. It is not probable that many of the pits were more than ten or twelve feet deep. At present the greatest depth is about five feet, and the width of the roundish depressions rarely exceeds forty feet. In nearly all cases the débris was allowed to accumulate in a ring around the margin and has descended into the excavations, many of which are entirely filled with the refuse of manufacture.

As in other similar cases, we are unable fully to determine the methods of quarrying, but further exploration will doubtless throw light on this point. In cleaning out one of the minor pits to learn something of the relation of an ancient oak that grew on its margin to the artificial deposits, I came upon two fragments of buck-horn. The better preserved of these was pick-shaped and about twelve inches long, and although much decayed it still bore evidence of having been worn by use in the mines. This specimen is shown in figure 1. Portions of the skeleton of a deer were found near the bottom of another pit. It is altogether probable that buck-horn was used in the quarry work, for neither stone, bone, nor wood would be as suitable and serviceable; but when we turn toward the lines of pits excavated in compact, flinty strata, any tools save those of metal seem wholly inadequate to accomplish the results. If we assume that the cherty masses were uncovered or undermined with buck-horn picks and wooden picks and shovels, we find it necessary in addition to suppose that fire and water were used to fracture the masses and break them up. Frequently the pits were sunk to the upper surface of the horizontal strata, in which case even these latter agencies would be very difficult of application.

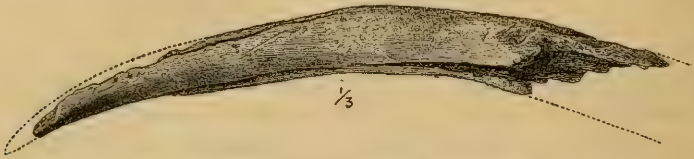


Fig. 1.—Fragment of antler, probably used as a pick.

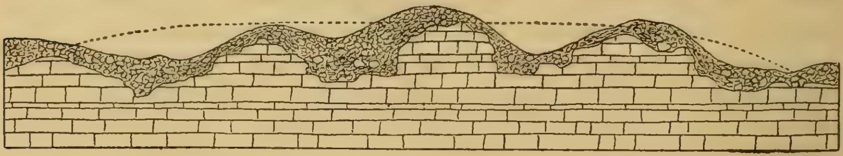


Fig. 2.—Section through a group of the quarry pits.

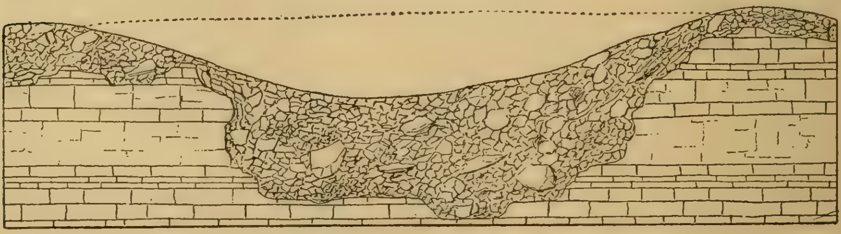
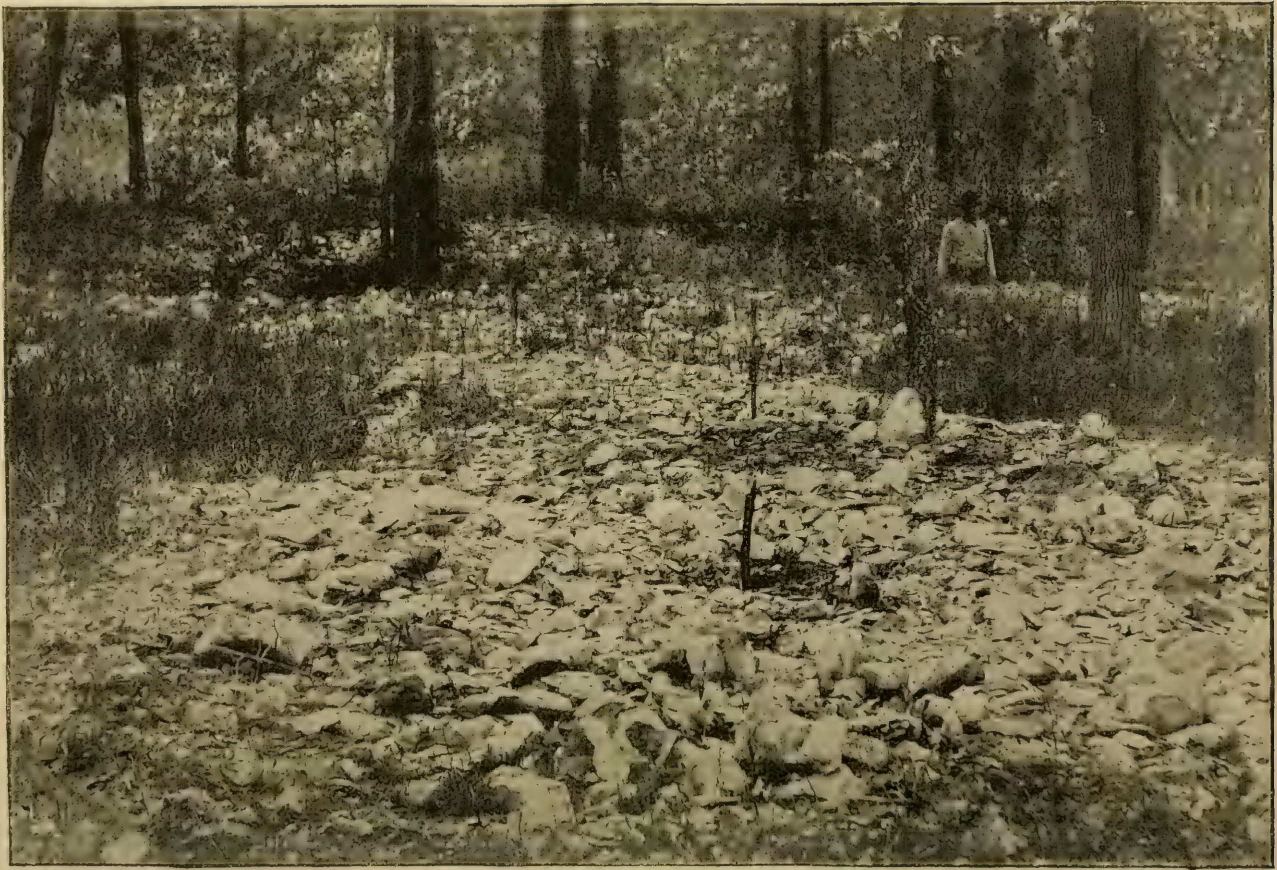


Fig. 3.—Section through a single pit well filled with shop débris.



LODGE-SHOP SITES ON LEVEL GROUND NEAR QUARRY PITS.

The rings of flakes encircle fireplaces, in four of which sticks were set up when the photograph was made.

A section through a group of excavations is shown in figure 2. The dotted line represents the original surface. The pits are partially filled with refuse from continued excavation and manufacture. The section of a single pit is given in figure 3, which shows the heaping up of shop refuse on the margins. A general view of the half-filled pits and refuse-covered ridges is presented in figure 4.

### THE WORKSHOPS.

The story of the working of this quarry and the management and manipulation of the stone is to be read with almost as much ease as if the work had closed but yesterday. The fragments and masses of fresh chert were selected and removed from the pits and the work of reduction and manufacture began. Shops were established on the margins of the pits, on the dump heaps, and at convenient points in the vicinity, the distribution being something like that shown on the map, plate I, and in detail in figure 5.

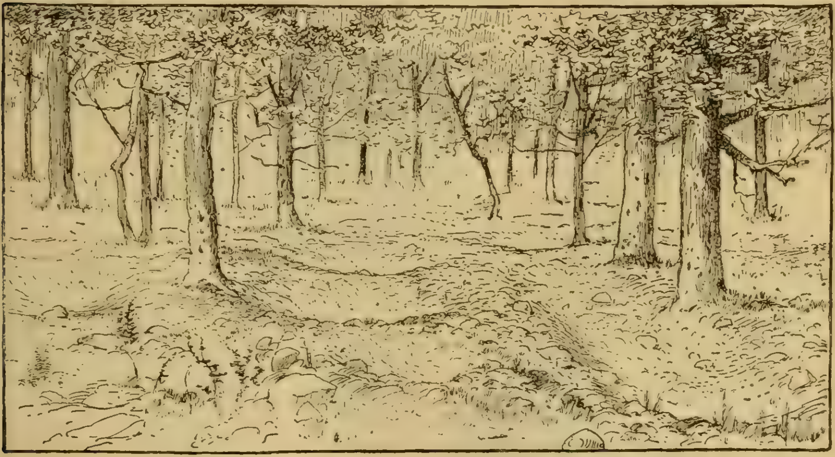


FIG. 4.—Present appearance of some of the smaller pits.

The circular clusters of white chert refuse, shown in plan in figure 6, are clearly defined on the dark ground, and especially so after forest fires have destroyed the growth of weeds and small underbrush. In the center is a shallow depression which was the fireplace of the lodge; around this the workmen sat, and here are the fragments and flakes, the rejects and hammerstones left by them, covering about the space inclosed by the lodge, and hardly disturbed since the site was deserted. The photograph presented in plate II is probably the first representation of an aboriginal flaking shop ever brought out. Behind the principal shop are dimly seen a number of other lodge clusters, and beyond this among the oaks are the pits from which the stone was obtained. Before making the photograph I set up sticks in the fireplace depressions of the lodge circles and some of these may be seen in the picture.

In many cases these circular clusters are surrounded by lines or ridges of chert masses, just as they were brought from the quarry and deposited within the reach of the workman, indicating that the work was abandoned before the supply was worked up. In some cases flattish lumps of chert, used as seats by the workers and surrounded by piles of refuse, are seen. Not only are these shop phenomena thus fresh and undisturbed, but in some instances the flint seems hardly to have changed color or to have suffered in the least from weathering.

The shops are very numerous over the level space included between the three main groups of quarries, but as a rule they are not found more than 100 or 150 feet from the pits. Small trimming shops are found, however, much farther away, scattered through the forest and along the water courses. Probably these spots mostly represent camp or lodge sites too far from the quarries to be ordinarily used as shops, but where the roughed-out pieces were occasionally trimmed and somewhat elaborated. On one of these a broken blade (figure 7), more neatly finished than any of the quarry-shop forms, was found.

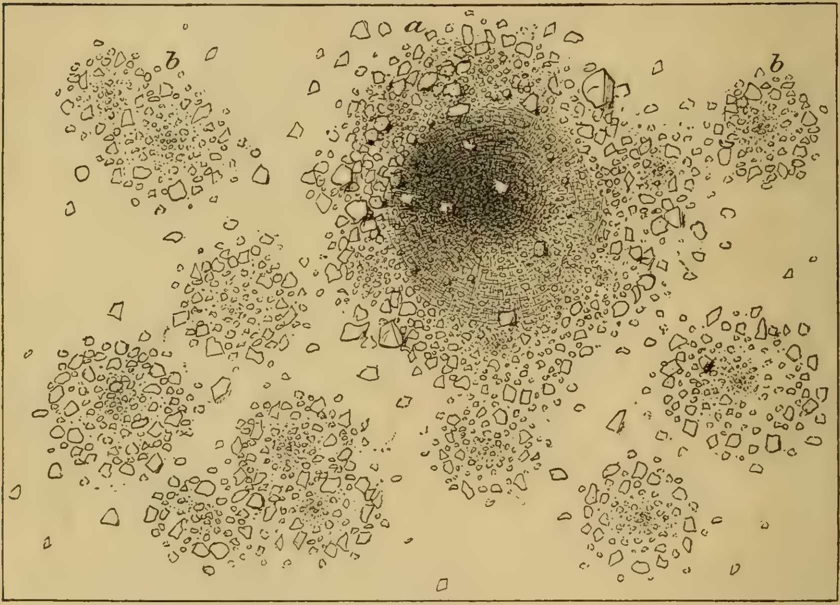
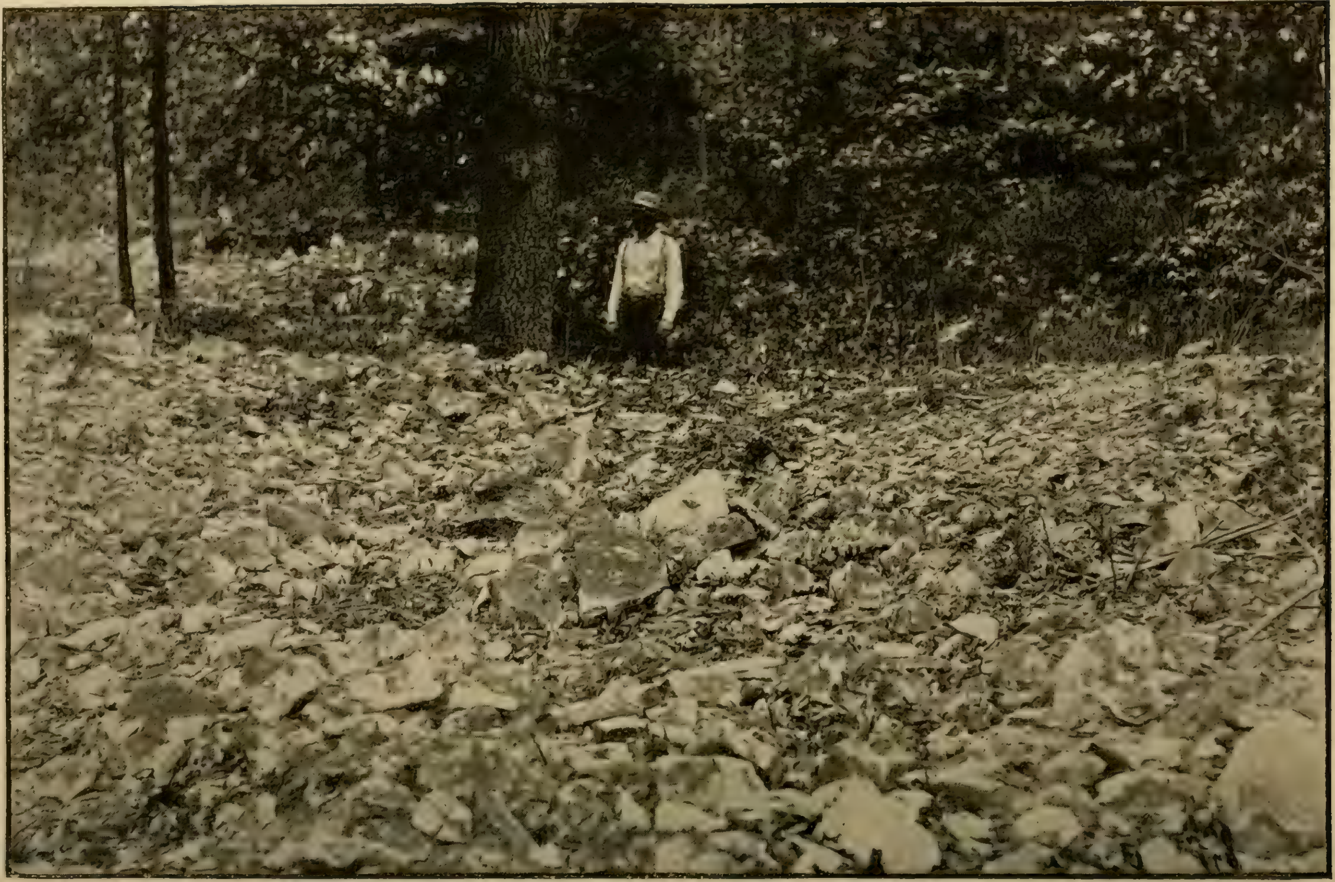


Fig. 5.—Relation of lodge-shop sites to the quarry pits. *a*, pit; *b*, *b*, *b*, shops.

Where the work has gone on for a long time near the quarry margins the accumulations of refuse are so great that separate shops are obliterated, a number coalescing in the general mass which, in some cases, reaches many feet in depth. Such an instance is illustrated in plate III, where the older pits are entirely filled up with masses, rejects, and clinking flakes of chert. One can sit on these accumulations and, without changing position, select bushels of the abortive implements and partially worked pieces broken under the hammer. The figure of



QUARRY-SHOP REFUSE FILLING IN GROUP OF PITS.

one of my assistants is seen in a partially filled pit, and other pits are visible in the forest beyond. Vegetation has hardly begun to encroach on these artificial beds of loose, angular chert.

### THE QUARRY-SHOP PRODUCT.

In my report on the ancient quartzite bowlder quarries of the District of Columbia, published in the American Anthropologist, January, 1890, I gave a careful analysis of the evidences relating to the nature of the articles produced. It was shown that a study of the refuse could be made to yield a full knowledge of the work done on the site; that on account of the brittleness of the material, implements in process of manufacture were necessarily broken at all stages of elaboration, some at the first stroke and others by what should have been the final stroke—that is to say, the stroke that, if successful, would have finished them so far as the quarry-shop work was intended to be final. This fact is in a general way true of all the quarry-shops.

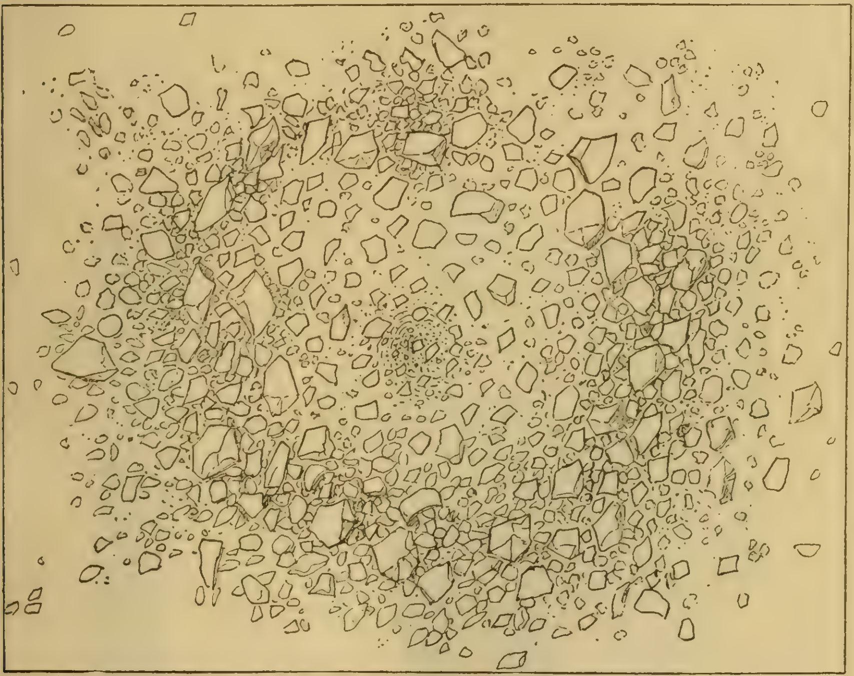


FIG. 6.—Plan of a lodge-shop site, showing fire pit and circle of refuse.

It is observed here, as elsewhere, that as a rule little or no specialization of form was attempted on the quarry sites. If completed articles or implements are found intermingled with the refuse on any such site, it is because they were employed in the work of quarrying and shaping or because they were accidentally present and lost. The ordinary and almost the exclusive shaped product of these sites, aside from the hammerstones, was some form or blade or disk—a blank—intended, in most cases, no doubt, to be subsequently elaborated into an implement of more highly specialized form.

The product of the Peoria chert quarry was more than usually varied, but still remained strictly within these limits. The wide range of form is in a measure probably due to the nature of the material, which is exceptionally tractable, yielding to the will of the workmen with much ease. If long, thin blades were desired, they could be made; if broad, strong, discoidal forms were needed, they could be shaped with equal facility. But no matter what the final forms in view were—and it is evident that such forms were generally in view—the quarry work covered only the incipient stages of shaping, i. e., the roughing out.

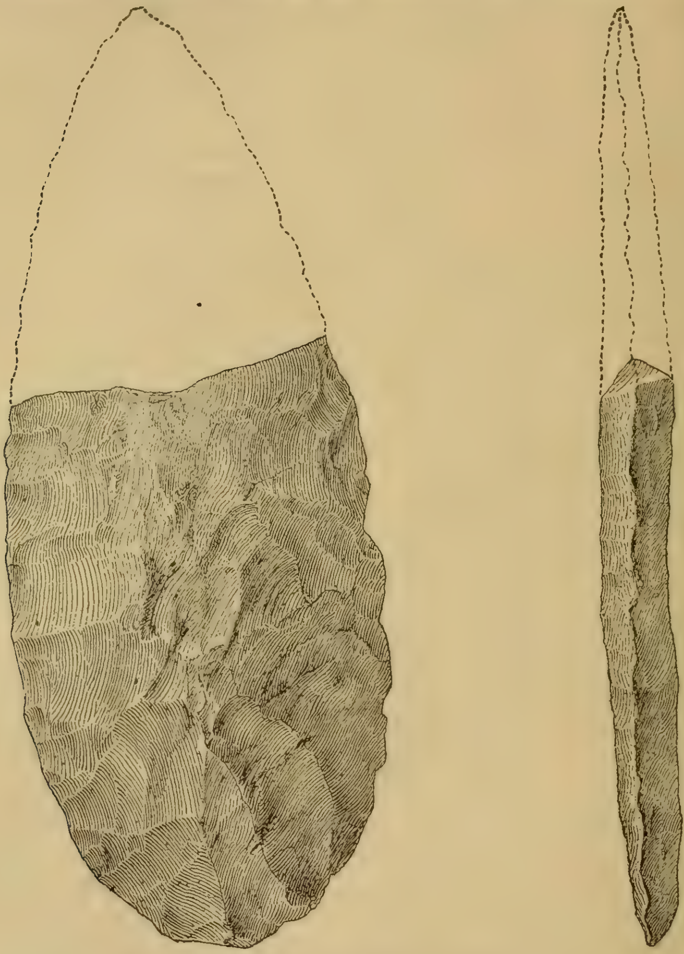
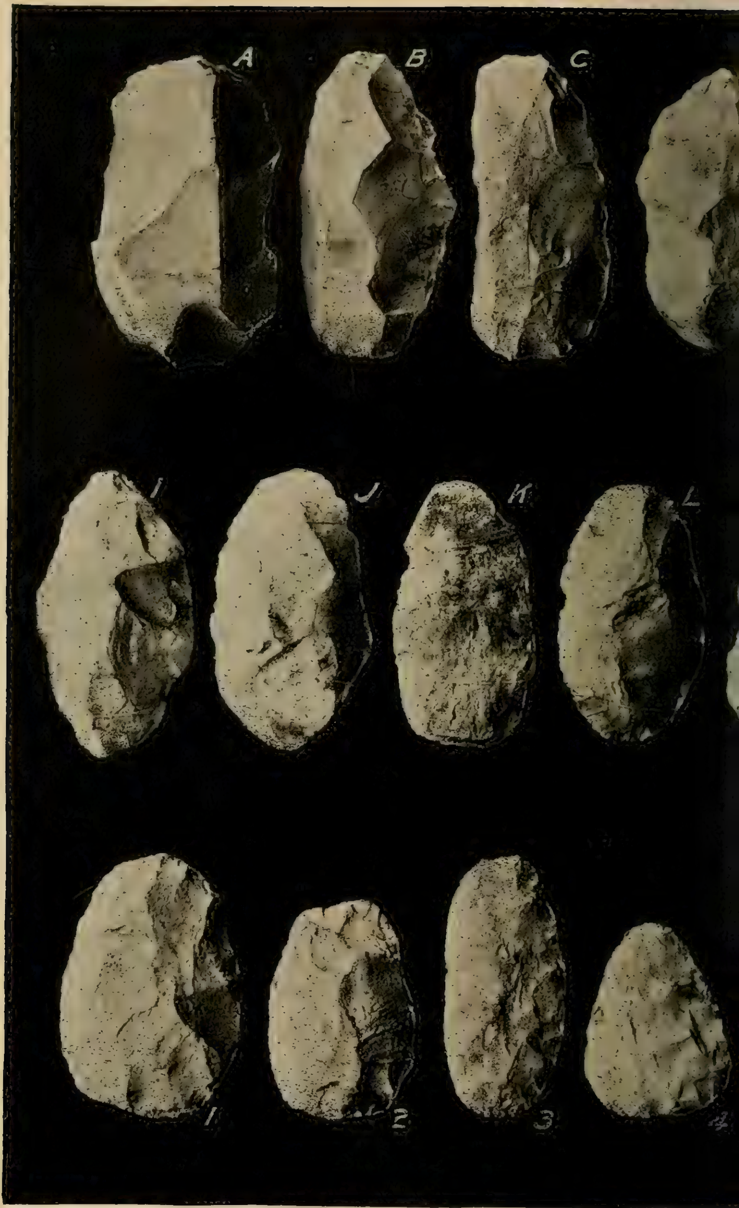


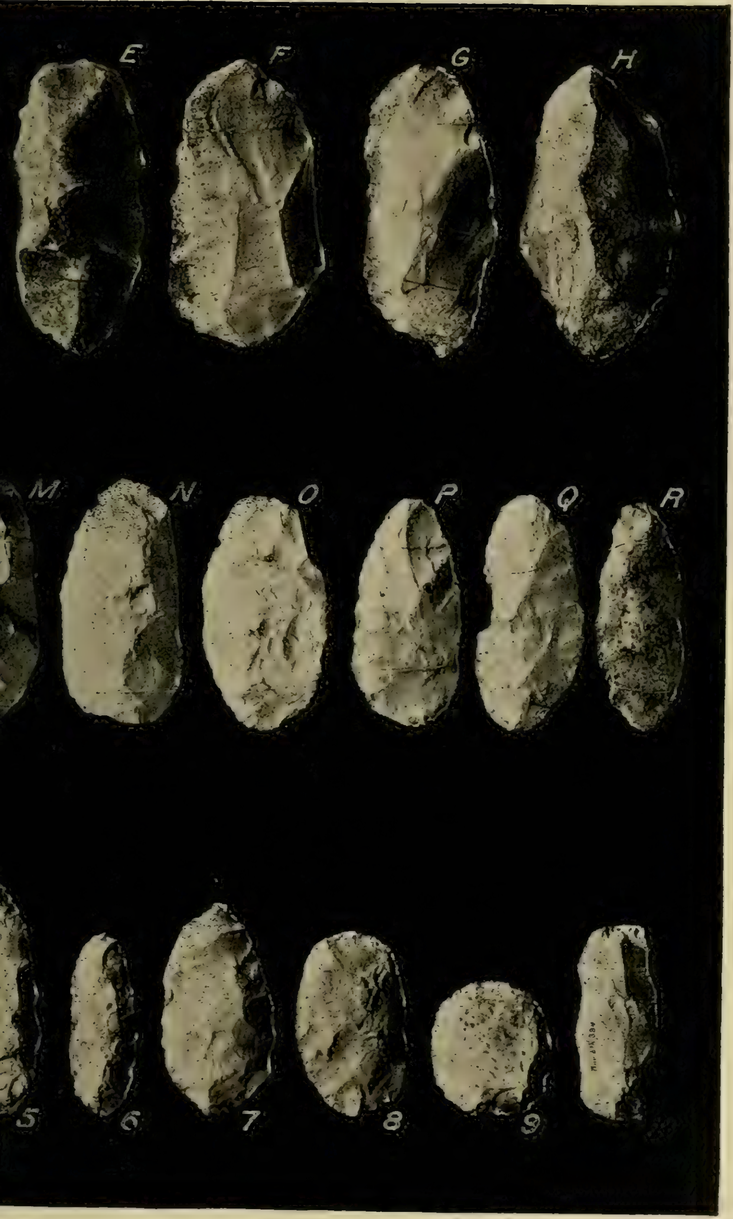
FIG. 7.—Fragment of thin blade from trimming shop.

It is further evident that all the work was professional—that it was carried on by skilled specialists and intended to supply a general and



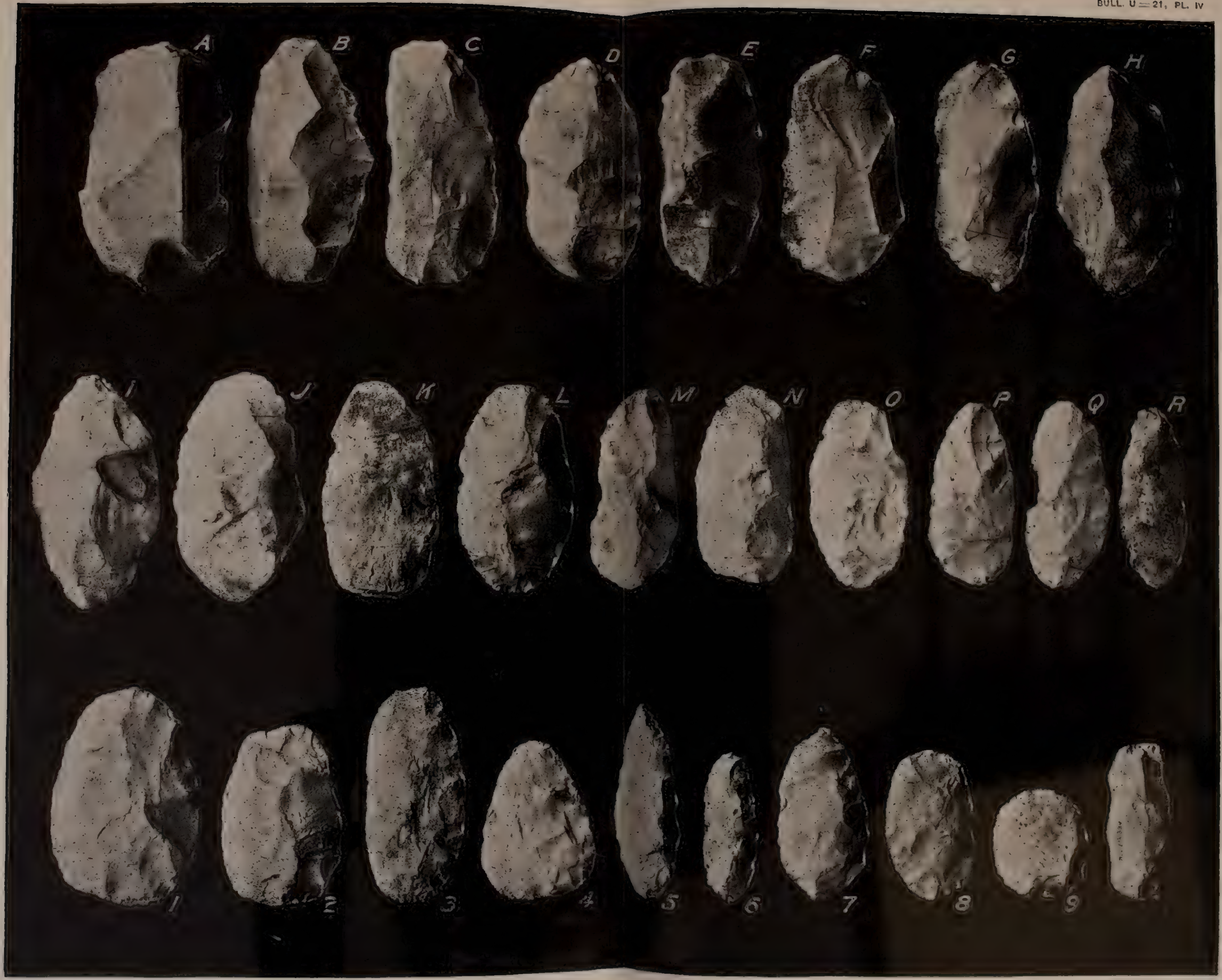
PROGRESSIVE SERIES OF REJECTS

The first and second lines illustrate a progressive series of rejects beginning with the
rejects indicating the range of blade outlines so far as represented in the qu



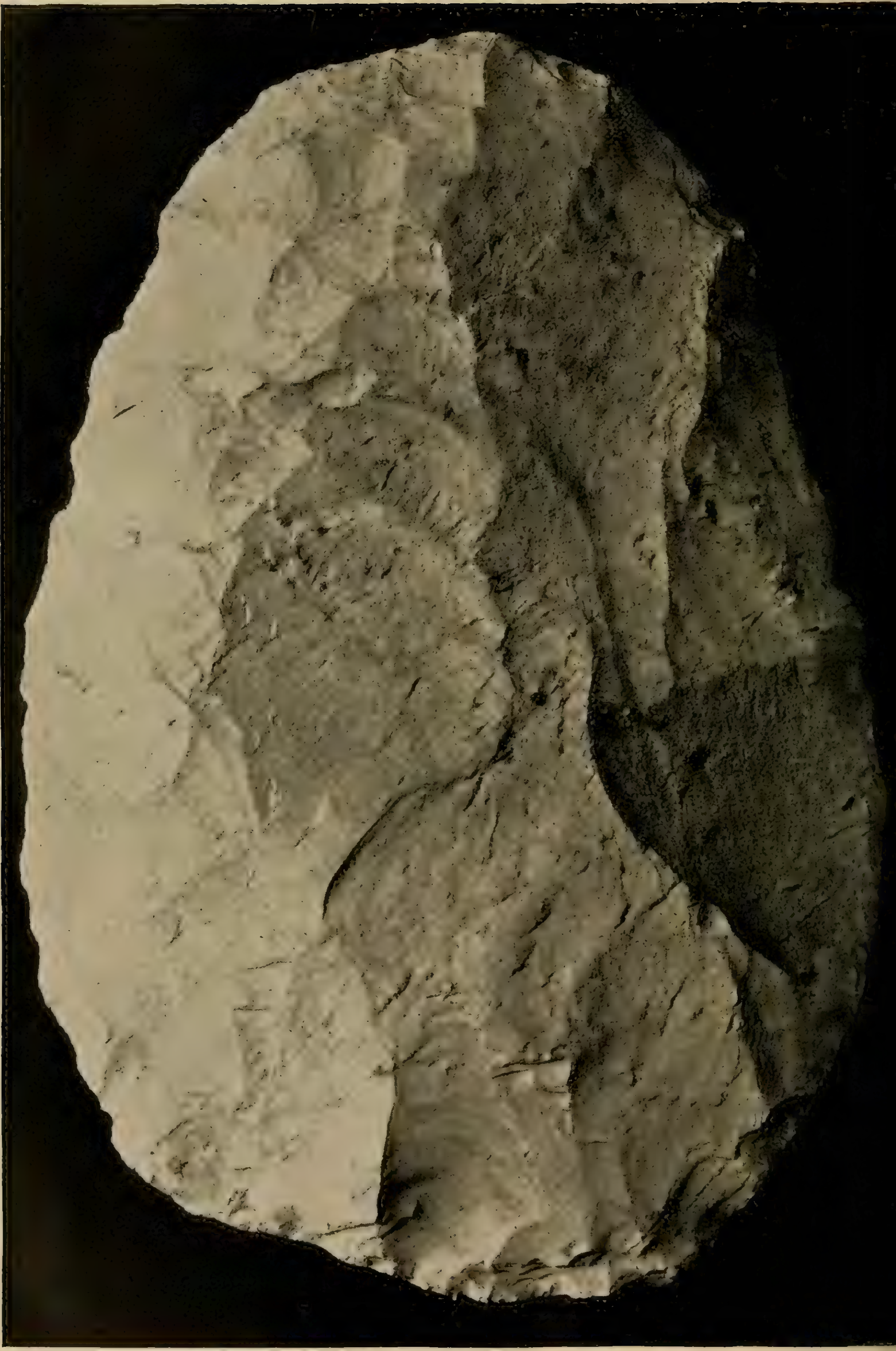
GE OF WELL ADVANCED FORMS.

erial at *A* and ending with a well-developed blade, *R*. The third line is a series of use. Figure 1 is shown full size in plate V. About one-fifth actual size.



PROGRESSIVE SERIES OF REJECTS AND RANGE OF WELL ADVANCED FORMS.

The first and second lines illustrate a progressive series of rejects beginning with the raw material at *A* and ending with a well-developed blade, *R*. The third line is a series of rejects indicating the range of blade outlines so far as represented in the quarry refuse. Figure 1 is shown full size in plate V. About one-fifth actual size.



BLADE OF MOST ADVANCED FORM FOUND IN QUARRY REFUSE.

It is possibly a finished piece unintentionally left on the quarry-site, as the form is symmetric and the thickness not greater than that of many implements of like form used in the Mississippi valley. Actual size.

permanent demand, and not for temporary or occasional use. The quarry was the factory wherein the raw material was prepared for market, and the shapes were carried only far enough to make transportation easy and profitable.

It seems probable that in many cases the characteristics of the material led to modifications in form and size of the articles made. The finer and more homogeneous masses encouraged the manufacture of long, broad blades; the more minutely divided or flawed pieces served to produce only small objects. The products of accidental fracture are often fantastic, and an imaginative people would readily be led into the elaboration of fanciful objects.

A careful examination of the shops over the whole site demonstrates the practical unity of the work. There are no indications of earlier and later periods of occupation. Although some shops have more decided appearance of newness than others, the difference of time represented may not be more than a few generations. In one place the refuse indicates that blades of a limited range of form were produced to the practical exclusion of other forms, though this may be the result of the adaptability of the material to the production of such shapes, or to a temporary demand for particular forms. In other places we have evidence of the making of all forms and sizes in the same shop, and possibly by a single workman at one sitting.

An extensive collection of the worked pieces was made, and some thirty boxes were forwarded to the Bureau of Ethnology. The points kept in view in making selections are as follows: It is important, first, to illustrate all stages of the work, all processes of manufacture, and all forms produced; second, a full series of the more finished pieces is necessary to indicate the probable intention of the workman with respect to final forms; and third, the collection must needs illustrate the stone in color, cleavage, and fracture.

The largest of the failures are quite massive, each weighing 20 pounds or more, and are as much as 15 or even 18 inches long, 10 inches wide, and 6 inches or more in thickness. These represent rejections resulting from the selection of workable stone for large implements, impurities and flaws having been developed by the first few strokes. It appears that masses so large as here indicated were generally very much reduced in dimensions before the roughing-out process was complete. The average length of the more ordinary thick rejects would probably not exceed 6 inches. It is only rarely that specimens are found less than 4 inches in length by say 2 inches in width and half an inch in thickness.

It is a striking fact that in the thirty boxes of flaked specimens obtained from this site there was no single piece that could be called an implement; though all were shaped forms and many of them quite well advanced, we can not assume that any were finished, and there is really no means of determining, save in the most general way, what relation any of the specimens have to the final forms the workman had in view or that specialization would finally produce.

It happens that no finished flaked implement safely assignable to this quarry has ever been collected at the quarry or elsewhere. My visit was to the quarry alone, and I had to deal with rejectage exclusively. What the fields and valleys of the Neosho or more distant regions may yield is yet to be determined. It is probable that implements of this cream-colored chert comprising the full range of flaked forms will be found when search is made, but judging by the quarry-shop rejectage a very considerable percentage will be of large size, including spear points, knives scrapers, hoes, and even celtoid forms.

The quarry-shop shapes, taking those approaching most nearly specialization and apparent finish, serve as our only key to the intentions of the workmen. Series of these forms are shown in the last line in plate IV. Having been left scattered through the refuse in numbers it is assumed that all are rejects, and it appears that rejection must have been mainly on account of too great thickness or defective outline or texture. Many of these pieces bear evidence of repeated but ineffectual efforts to reduce thickness and remove excrescences.

The oblong, oval blade, 1, prevails (this species is shown enlarged in plate V); 2, 3, and 8 are slight variations from this type. Some forms are rudely triangular, 4; others approach the discoid or circular form, 9. Some are long with parallel sides and squarish ends, 10, as if a chisel shape had been in view. Additional outlines illustrating oblong and pointed forms are given in 5, 6, and 7. This series of specimens probably indicates pretty closely the range of blank forms produced on the quarry site, and it is quite possible that some of the pieces included are completed forms (so far as this site is concerned), left on the site by accident.

In digging about the roots of the gnarled oak shown in plate XI, three or four handsome blades, almost perfect in outline and apparently not too thick for the ordinary uses to which such objects are usually devoted, were found scattered through the débris. It is one of these (1, plate IV) that is shown full size in plate V.

A progressive series of rejects is given in the two upper lines of plate IV. Each blank blade of the remaining line passed through just such a succession of morphologic steps. The small scale makes it difficult to realize the true nature and dimensions of the specimens, but some definite notion may be obtained by observing that the average size is about that of the piece shown in plate V. For convenience of insertion as a plate this series has been divided midway. Beginning with a lump of the raw material at the left we pass through successive steps of specialization to the most highly elaborated form.[1]

It happens that occasional specimens, by a semblance of specialization accidentally acquired, have assumed forms characterizing some of

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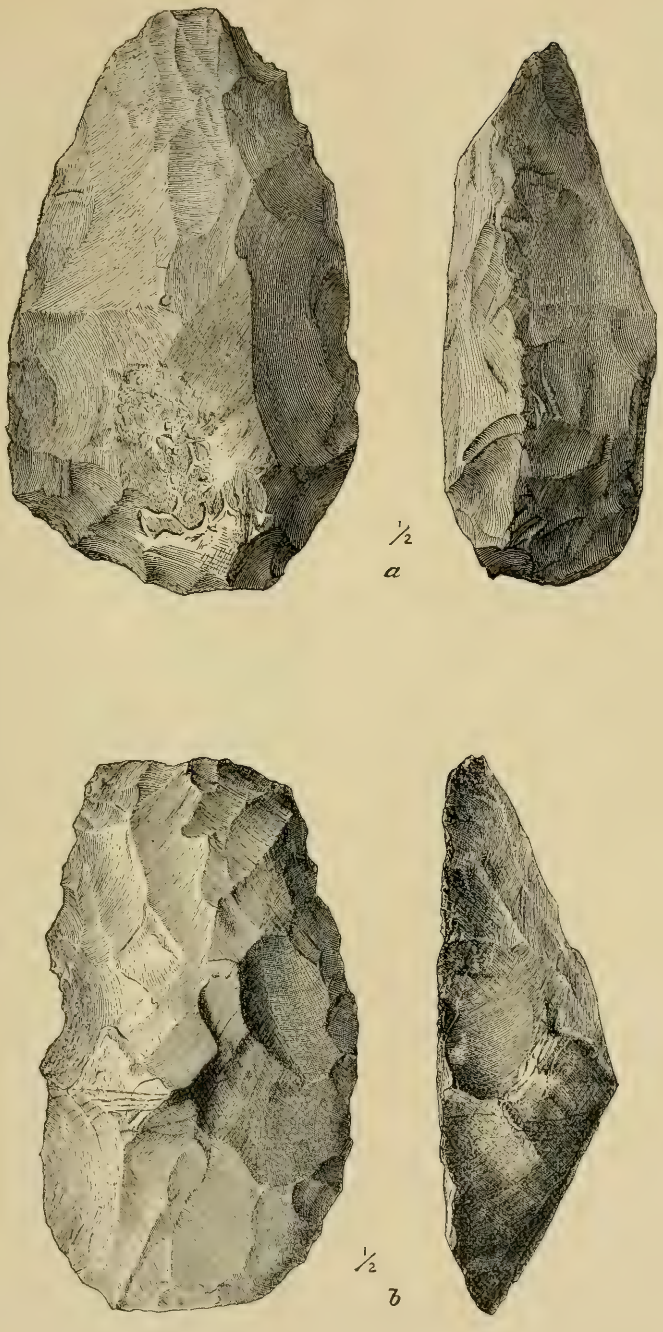
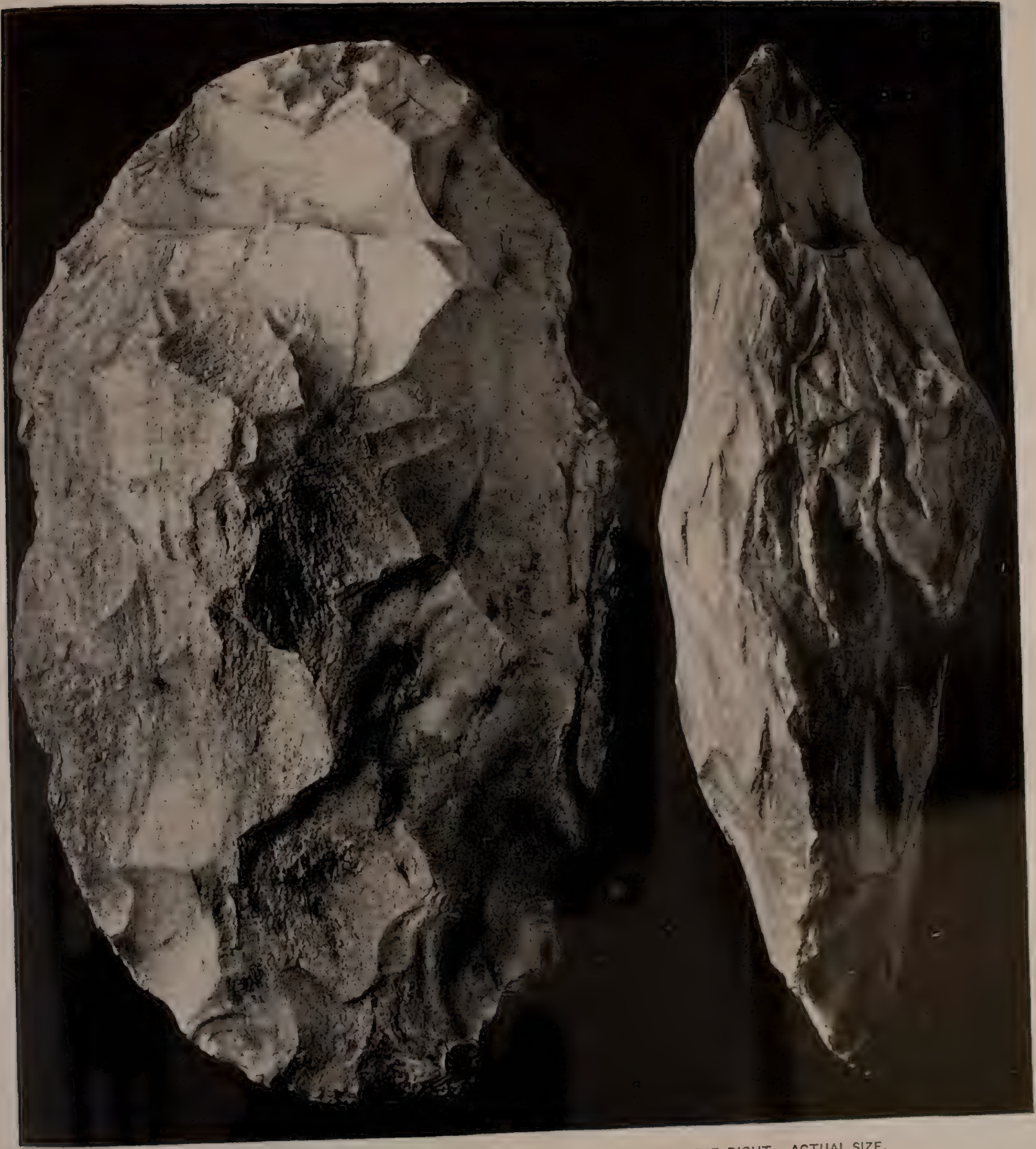
[1] This is the type series shown in the exhibit of the Bureau of Ethnology in the World's Columbian Exposition.



REJECTS.

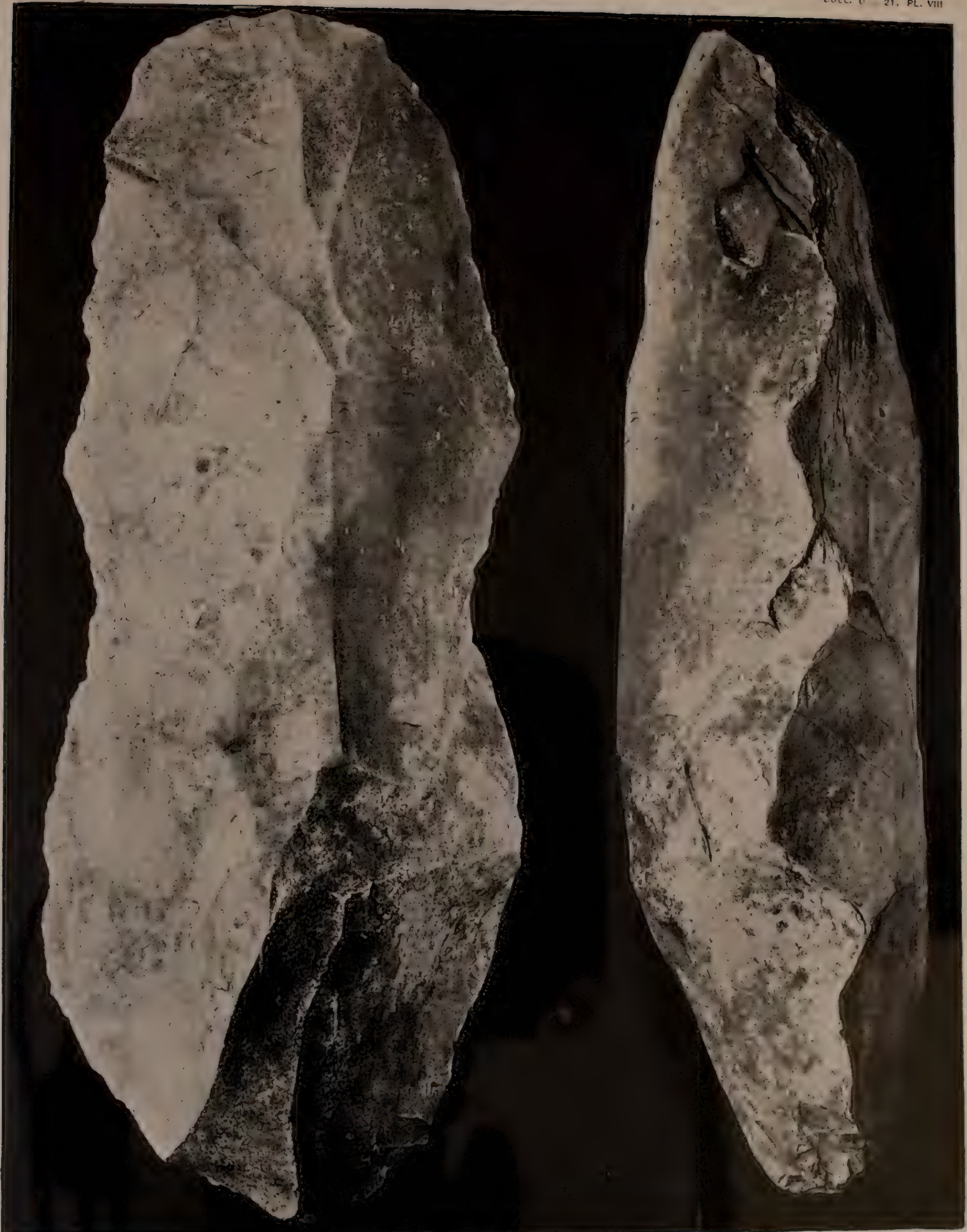
*a.* Massive reject resembling a common type of paleolithic implement; *b*, reject of ordinary type resulting from failure of flakes to carry across body of specimen.

REJECTAGE FROM FA



REJECTAGE FROM FAILURE TO REMOVE HUMP, SEEN IN PROFILE AT THE RIGHT. ACTUAL SIZE.

FORM OF REJECT OCCURRING SO



FORM OF REJECT OCCURRING SOMEWHAT RARELY, THE SIDES BEING SLIGHTLY NOTCHED AS IF THE IMPLEMENT WAS TO BE HAFTED AS AN AX. ACTUAL SIZE.

the well known types of European paleolithic implements. Such a piece is shown in *a*, plate VI. It represents an abortive attempt at blade-making, the heavy end having been much battered in attempts to reduce the thickness. This specimen was so discolored by lichens that a good photograph could not be made. An additional example of rejection from too great thickness is given in *b*, on the same plate. In this case a pronounced hump has developed on one side, and repeated blows on the edge of the specimen employed to remove the excrescence have only tended to increase the difficulty. Plate VII is intended to show still more fully this important class of rejects. One variety recurring somewhat rarely is shown in plate VIII. The sides are obscurely notched, giving an ax-like outline, but it can not be determined whether or not this was intentional, representing the beginning of some peculiar specialization, or whether it is the result of repeated attempts to reduce the great thickness of the middle part of the specimen by strokes first on one edge and then on the other. These specimens are nearly all highly convex on both sides.

Besides the varieties of shop refuse, rejects and broken incipient implements, referred to and illustrated above, there are among the rejectage many interesting fortuitous shapes—shapes produced in shaping implements but not themselves the subject of the shaping operations. There are flakes and fragments in great diversity of shape. Fracture is often eccentric and unique forms are produced, some of which are so suggestive as to lead the operator to the fashioning of new and unheard of forms. The long slender flakes are often excellent knife blades, and many must have been utilized in the arts without modification. Others are slender and dagger-like, making effective perforators or piercing tools or weapons.

In shaping the quarry blades the most marked tendency toward abortive fracture is in the direction of too great thickness. Fracture by blows delivered on or near the edge of the specimen does not carry across the face of the specimen, but rises quickly, resulting in high backs or peaks with facets recalling those of a turtle's back. Common forms have already been presented. Very often these forms are pronounced pyramids, as shown in *a*, plate IX. Eccentric shapes occur, such as that shown in *c*, where a curved spawl has been worked on one side only with the view of reducing the convexity. These shapes grade imperceptibly into other conical or pyramidal forms, which are cores resulting from the removal of flakes for some unknown use—perhaps as knives—or to be carried away for the manufacture of small arrow points, scrapers, and the like. They resemble the well known cores of obsidian, so common in Mexico, from which thin blade-like flakes were removed for knives and razors. Two specimens of these cores are shown in plate X. It is very hard to draw the line between such cores and the high-backed failures previously mentioned, and we class them as cores only because it seems unlikely that the flaking could have been done with the hope of reducing the thickness and securing a blade or any form of implement of which we have knowledge.

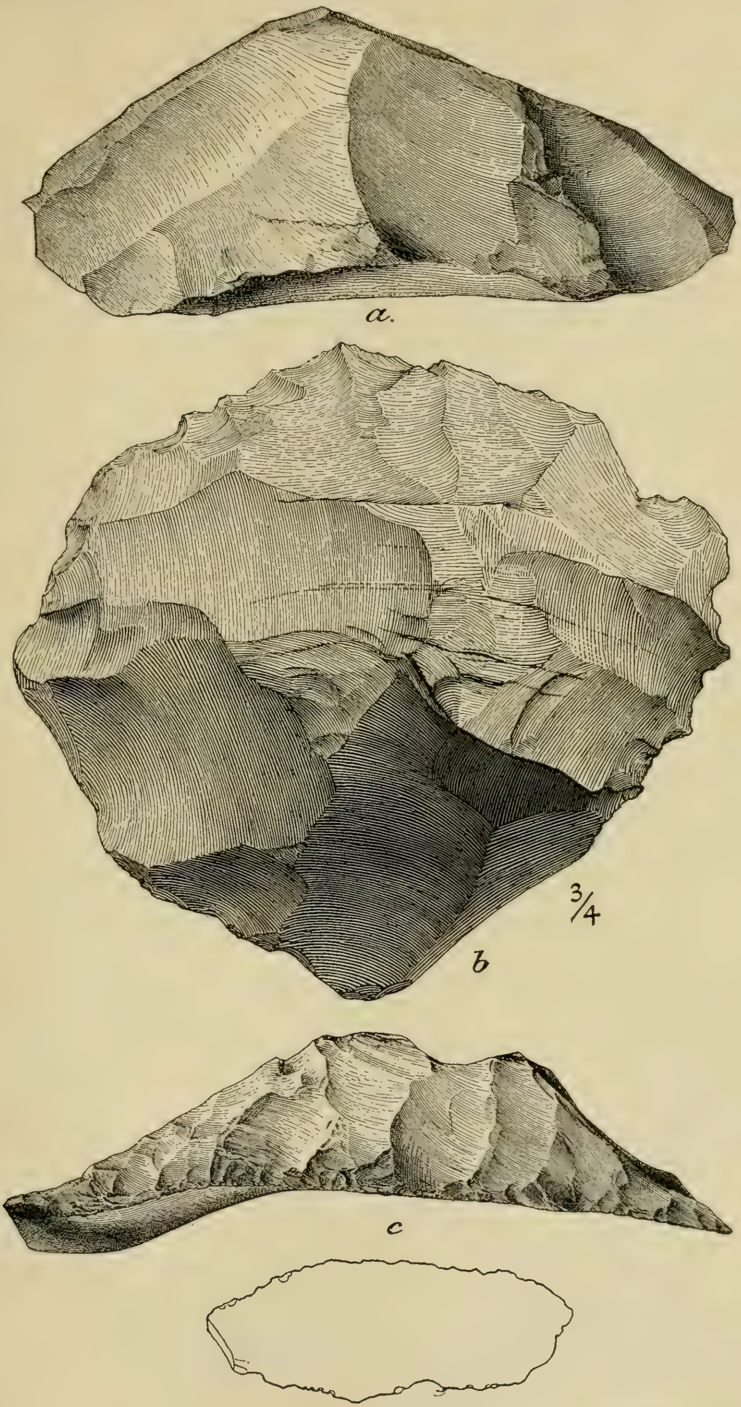
If flakes were removed to be used in arrow-making they were carried away as flakes, for there is not a trace of the manufacture of small articles at this site, the smallest unbroken worked piece found in several days' examination being more than 3 inches long. The flakes removed from the cores, as indicated by the facets, were in many cases as long as this, but they were usually thin and fragile; and, if used for implements that required further elaboration, they must have been flaked by pressure, a process not employed so far as observed in or about the quarry.

## HAMMERSTONES.

The hammerstones found associated with the débris of the quarry shops do not differ materially from those found on similar sites in other parts of the country. They are not so numerous as elsewhere, but it is probable that good stone was scarce in the region. Water-worn bowlders and masses of quartzite were used, but tough pieces of the chert reduced to discoidal or globular shape are found in greater numbers. A specimen of rather small size is shown full size in plate XI. It is a mass of gnarled chert, flaked and battered into shape. These hammers vary in diameter from 2 to 8 inches or more.

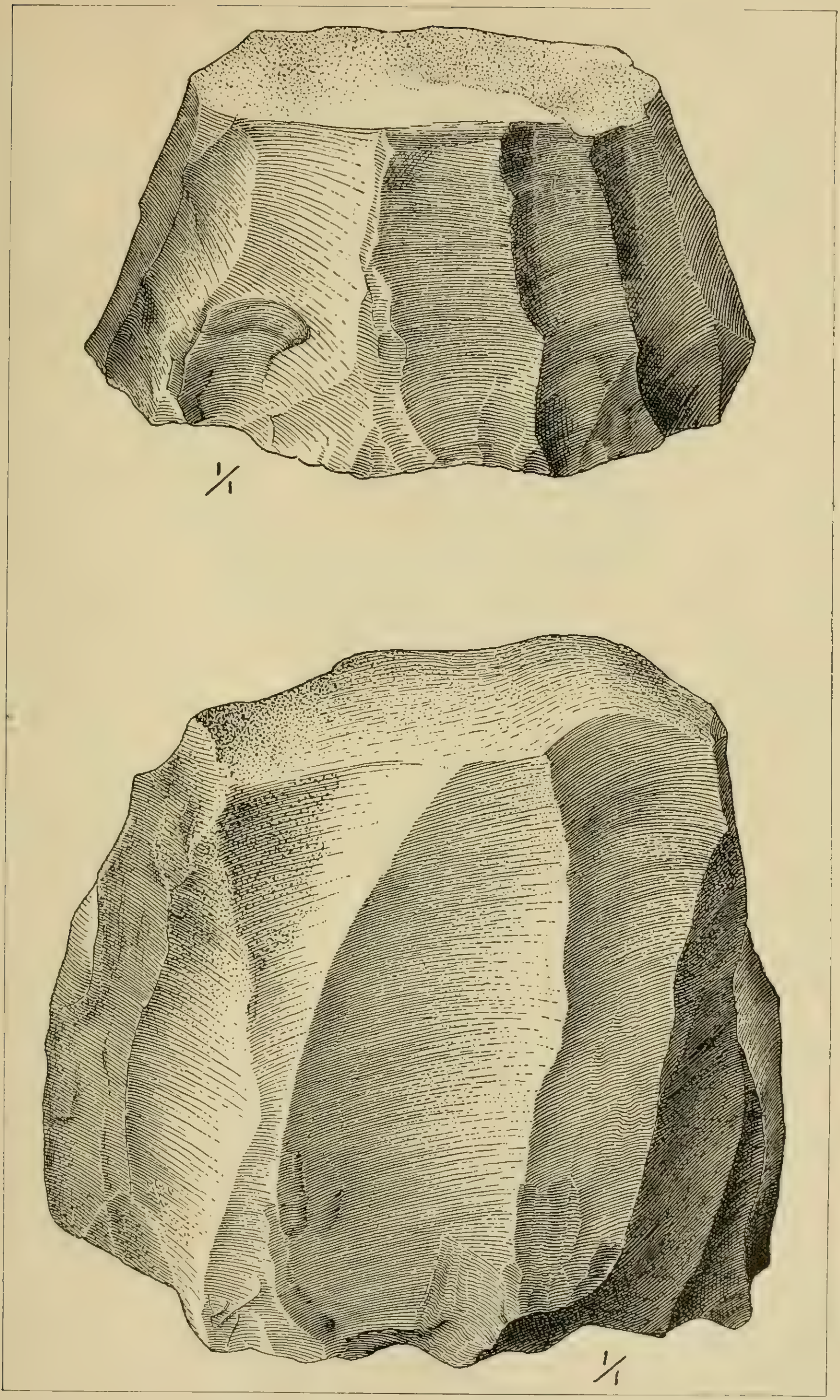
## AGE.

A glance at the quarry-shop phenomena is sufficient to convince one that the work is not of high antiquity. The pits are still quite deep, and the débris is not compacted or filled or covered with earth or vegetable matter. Some pits have appearance of greater age than others, and the same is true of the shops, but the difference is not so marked as to suggest widely separated periods of work. Occupation was evidently confined to a single period. The pits and trenches were dug in the forest, and it seems probable that the older oaks were standing when the work was done. Strangely enough a glance over the site at the present time shows that nearly all the older trees stand on the ridges of undisturbed ground between the excavations, whilst some of the younger ones grow in the pits. In order to determine the meaning of this phenomenon I selected one of the most antiquated trees on the quarry site—a gnarled and stunted oak of the variety locally known as post oak—and cleared away the débris about the roots. Shop refuse inclosed the base of the trunk, which had expanded in knotty lobes over the top of the flinty mass. The roots did not extend into the body of refuse, but were confined almost entirely to the underlying bank of original ground between two pits as imperfectly shown in plate XII. The appearances presented seemed to indicate that the tree stood here when the excavations were made, that the pitting was carried around it, that the trench was filled in with flinty refuse covering the base of the trunk, that this pre-

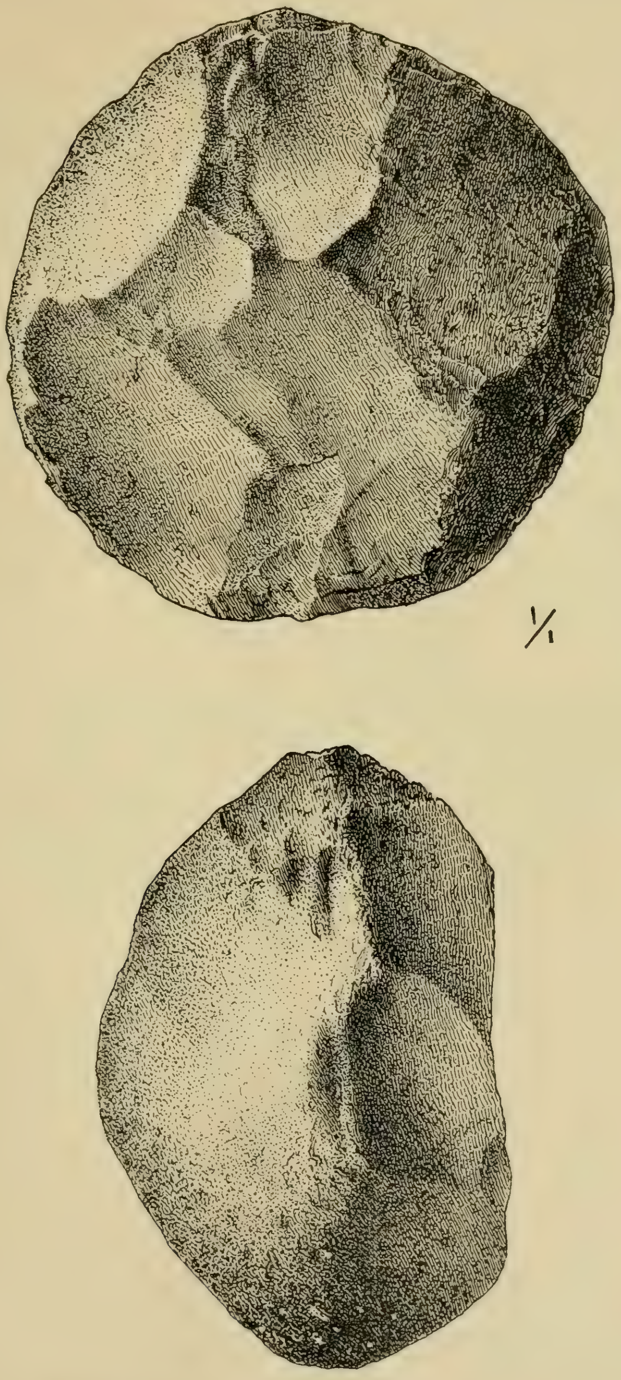


REJECTS.

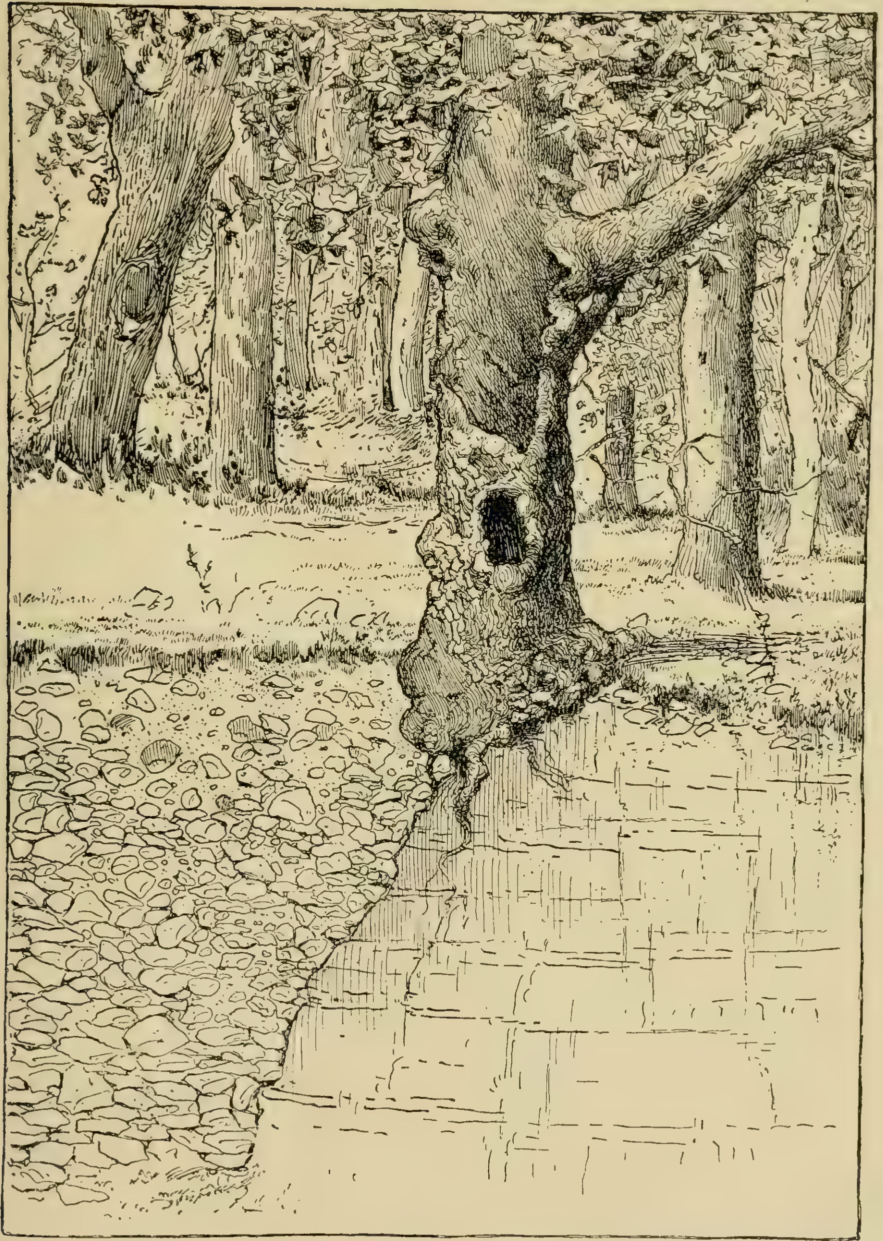
*a*. Reject resembling nucleus from which flakes had been removed; *b*, probably a nucleus, but possibly only a reject from blade-making; *c*, reject of eccentric shape.



NUCLEI OR CORES FROM WHICH FLAKES HAVE BEEN REMOVED, PROBABLY FOR USE AS KNIVES.



HAMMERSTONE OF USUAL TYPE AND AVERAGE SIZE MADE OF COMPACT CHERT.



AGED OAK GROWING ON MARGIN OF ANCIENT PIT, THE ROOTS GROWING IN THE UNDISTURBED FORMATION AND BUT SLIGHTLY IN THE REFUSE FILLING THE PIT.

vented the free growth of the lower part of the trunk, stunted the tree and caused the growth of the encircling excrescence, and that the roots of the tree have not, since the quarrying operations ceased, grown sufficiently to penetrate to any extent the mass of flinty refuse surrounding the island of original ground. If these indications give a correct impression of the sequence of events, the quarry work was done during the lifetime of this tree, which is now probably not more than 150 years in age.

The appearance of freshness in the deposits of flakes and failures does not favor the idea of great age. Many of the shops are so well preserved and the flint refuse so white and so free from weathering that a long period can not have passed since the work was done. The oldest tree actually growing on or in the quarry shop refuse is not over 75 years in age. It is possible that the flinty refuse remaining long free from soil did not encourage the growth of vegetation, so that trees grew only on the spaces between the pits not deeply covered with flint; and, again, the accumulations of leaves and small growth in the pits may have caused the destruction of the young forest trees by affording fuel to forest fires. At any rate we shall have to use with much caution the argument against great age, based on the growth of large forest trees only on the spaces between the pits.

Having considered all points, I am strongly impressed with the belief that the period of occupation was not very remote, and that the last work done may come to or very nearly to the occupation of the region by the white man. It is not impossible that a study of the inhabited sites along the neighboring streams may in time yield data for determining something with respect to the period and to the peoples by whom the quarry work was conducted.

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The work of the Bureau of American Ethnology is conducted under act of Congress "for continuing ethnologic researches among the American Indians under the direction of the Smithsonian Institution."

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Exchanges and other contributions to the Bureau should be addressed,

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*Bureau of American Ethnology,*
*Washington, D. C.,*
*U. S. A.*

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

# THE SIOUAN TRIBES OF THE EAST

BY

JAMES MOONEY

WASHINGTON
GOVERNMENT PRINTING OFFICE
1894

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Map showing the location of the Siouan tribes of Virginia and the Carolinas .. 5

4°
3°
2°

# THE SIOUAN TRIBES OF THE EAST

By James Mooney

"'Tis good to muse on nations passed away."

## INTRODUCTION.

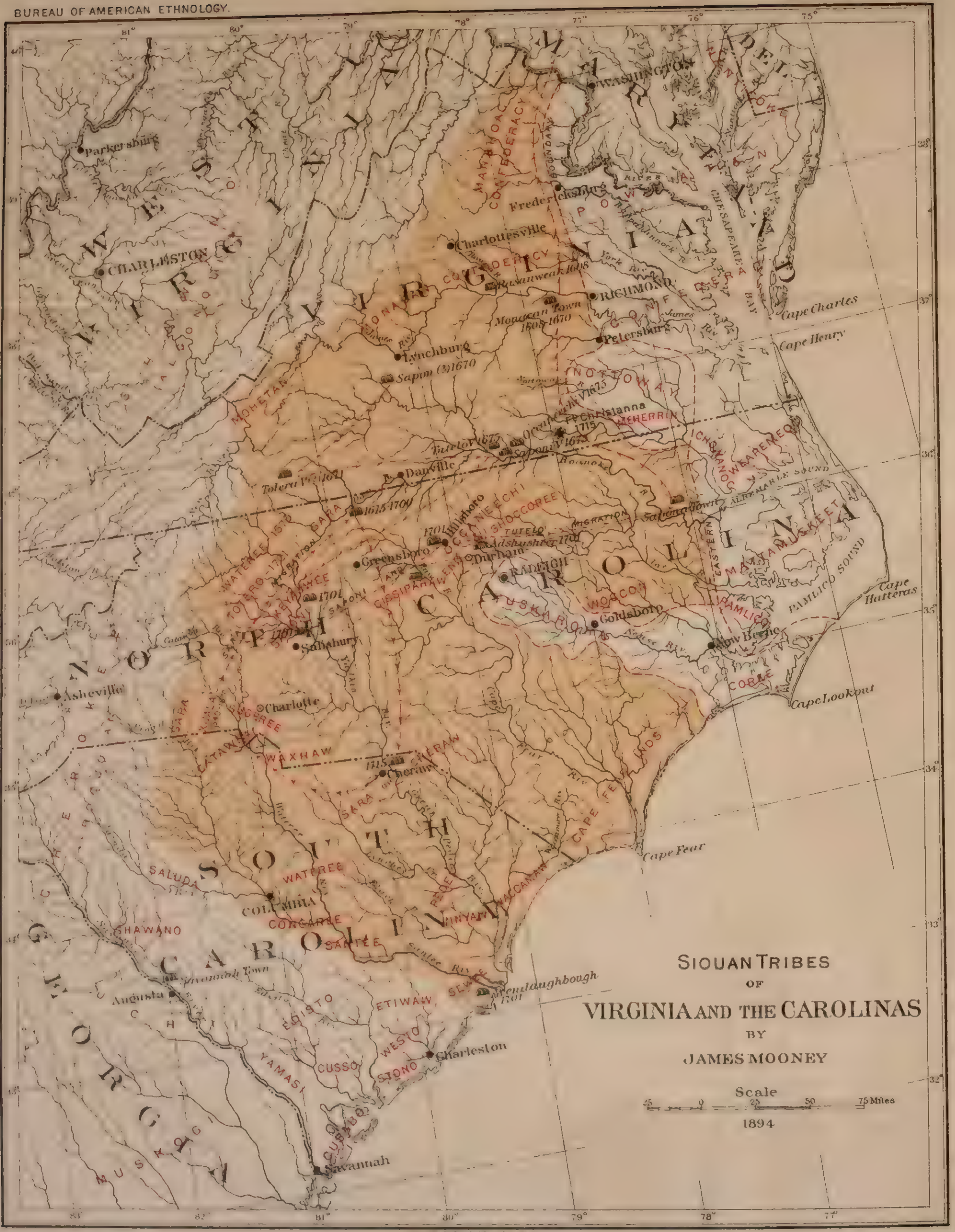
### THE SOUTHERN ATLANTIC STOCKS.

When the French and English established their first permanent settlement in America they found the whole country in possession of numerous aboriginal tribes, some large and powerful, others restricted to a single village and its environs. The variety of languages and dialects at first appeared to be well-nigh infinite; but on further acquaintance it was discovered that these were easily reducible to a few primary stocks.

Excluding the Eskimo along the northern coast, the first great group comprised the tribes of the Algonquian stock, whose territory on a linguistic map appears like a large triangle, extending on the north from the Atlantic to the Rocky mountains, but gradually narrowing southward until it dwindles to a mere coast strip in Virginia and North Carolina, and finally ends about the mouth of Neuse river.

The territory of the next great group, comprising the tribes of the Iroquoian stock, either lay within or bordered on the Algonquian area. Around Lake Erie and Lake Ontario, and stretching to a considerable distance inland on either side, were the Iroquois proper, the Huron or Wyandot, and several other closely connected tribes; on the lower Susquehanna were the Conestoga or Susquehanna and their allies; on Nottoway and Meherrin rivers, in Virginia, were tribes bearing the names of those streams, and on the lower Neuse, in North Carolina, were the Tuskarora; while on the southwest, in the fastnesses of the southern Alleghanies, were the Cherokee, whose territory extended far into the gulf states. Although the territories held by the several Iroquoian tribes were not all contiguous, the languages, with the exception of that of the Cherokee, which presents marked differences, are so closely related as to indicate a comparatively recent separation.

The country southwest of the Savannah was held chiefly by tribes of the Muskhogean stock, occupying the greater portion of Georgia, Alabama, and Mississippi, with parts of Tennessee and Florida.


WEST VIRGINIA
VIRGINIA
MARYLAND
DEL.
NORTH CAROLINA
SOUTH CAROLINA
GEORGIA
MANAHOAC CONFEDERACY
MONACAN CONFEDERACY
POWHATAN CONFEDERACY
NOTTOWAY
MEHERRIN
MOHETAN
SHAWANO
CHEROKEE
MUSKOGI
SARA
SAPONI
TUTELO
OCCANEECHI
SHOCCOPEE
ENO
KEYAUWEE
WATEREE
SISSIPAHAW
TUSKARORA
WOCCON
PAMLICO
CORE
MACHAPUNGA
WEAPEMEOC
CHOWANOC
MATTAMUSKEET
CATAWBA
SUGEREE
WAXHAW
CHERAW
PEDEE
WINYAW
WACCAMAW
CAPE FEAR INDS
SANTEE
CONGAREE
SALUDA
SEWEE
ETIWAW
WESTO
EDISTO
CUSSO
STONO
KUSSOE
YAMASI
Parkersburg
CHARLESTON
WASHINGTON
Fredericksburg
Charlottesville
RICHMOND
Petersburg
Lynchburg
Danville
Greensboro
Hillsboro
Durham
RALEIGH
Goldsboro
New Berne
Salisbury
Charlotte
Asheville
Cheraw
COLUMBIA
Augusta
Charleston
Savannah
Rasauweak 1608
Monacan Town 1608-1670
Sapon (?) 1670
Totero V. 1671
Tutelo 1673
Occaneechi V. 1675
Saponi V. 1673
Ft. Christianna 1715
1615-1709
1701
Adshusheer 1701
Saponi Town
Keyauwee 1701
1701
1715
Savannah Town
Wenddaughbough 1701
TUTELO MIGRATION 1701
EASTERN
CHESAPEAKE BAY
ALBEMARLE SOUND
PAMLICO SOUND
Cape Charles
Cape Henry
Cape Hatteras
Cape Lookout
Cape Fear
Potomac Riv.
Rappahannock R.
York Riv.
James Riv.
Roanoke R.
Neuse Riv.
Tar R.
Yadkin R.
Catawba Riv.
Wateree R.
Santee Riv.
Savannah Riv.
81°
80°
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83°
82°
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36°
35°
34°
33°
32°

SIOUAN TRIBES
OF
VIRGINIA AND THE CAROLINAS
BY
JAMES MOONEY

Scale
25 0 25 50 75 Miles

1894

JULIUS BIEN & CO. LITH. N.Y.

West of all these tribes was the territory of the great Siouan or Dakotan stock, extending in a general way from the Mississippi to the Rocky mountains and from the Saskatchewan to the Arkansas. With the tribes farther westward and southward the present paper is not concerned.

Most of these tribes had fixed locations in permanent villages, surrounded by extensive cornfields. They were primarily agriculturists or fishermen, to whom hunting was hardly more than a pastime, and who followed the chase as a serious business only in the interval between the gathering of one crop and the planting of the next. The Siouan tribes, on the contrary, although generally cultivating the ground to a limited extent, were essentially a race of hunters, following the game—especially the buffalo—from one district to another, here today and away tomorrow. Their introduction to the horse on the prairies of the west probably served only to give wider opportunity for the indulgence of an inborn roving disposition. Nomads have short histories, and as they seldom stopped long enough in one place to become identified with it, little importance was attached to their wanderings and as little was recorded concerning them.

The position of the Algonquian and Iroquoian tribes, as the native proprietors of an immense territory claimed by two great rival European nations, rendered their friendship a matter of prime concern throughout the colonial period; and each party put forth strenuous efforts to secure their alliance against the other. As a principal means to this end, numerous missionaries were sent among them, especially by the French, to learn their languages, become familiar with their habits of living and modes of thought, and afterward to write down the facts thus gathered. There were besides among the early settlers of New England and the northern states generally a number of men of literary bent who made the Indians a subject of study, and the result is a vast body of literature on the northern tribes, covering almost every important detail of their language, habits, and history. In the south the case was otherwise. The tribes between the mountains and the sea were of but small importance politically; no sustained mission work was ever attempted among them, and there were but few literary men to take an interest in them. War, pestilence, whisky and systematic slave hunts had nearly exterminated the aboriginal occupants of the Carolinas before anybody had thought them of sufficient importance to ask who they were, how they lived, or what were their beliefs and opinions.

The region concerning which least has been known ethnologically is that extending from the Potomac to the Savannah and from the mountains to the sea, comprising most of Virginia, North Carolina, and South Carolina. Of some of the tribes formerly within this area the linguistic connection has long been settled; of some others it is a matter of recent discovery; of others again it is still a matter of doubt; while some must forever remain unclassified, for the tribes have perished from the earth without leaving a word of their languages behind.

The Indians occupying the coast of Virginia, and extending as far inland as the geologic structure line marked by the falls of the principal streams, formed the Powhatan confederacy, belonging to the Algonquian stock. Adjoining them on the south were another Algonquian people, known to Raleigh's colonists of 1585 as the Weapemeoc, and at a later date as Yeopim (*Weapeme-oc*), Perquiman, Pasquotank, and Poteskeet, occupying that portion of North Carolina north of Albemarle sound and extending as far westward as Edenton; between Albemarle sound and Pamlico river and on the outlying islands were the Secotan of Raleigh's time, known afterward as Mattamuskeet, Machapunga and Hatteras Indians; while the Pamlico country, between Pamlico and the estuary of Neuse river, was held by the Pamlico or Pamticough, together with the Bear River Indians, the Pomouik or Pamawaioc of Raleigh's colonists; all these people being Algonquian. The tribes here classed as Algonquian are known to have been such from the vocabularies and isolated words of their languages given by Smith, Strachey, Lāwson, and others, and from the numerous local names which they have left behind in the territory they once occupied. The Neusiok, who in 1585 lived just south of the Neuse estuary, in the extreme eastern parts of Craven and Carteret counties, in North Carolina, and who were in alliance with the Pamlico, may also have been Algonquian, this bringing the southern limit of that stock along the coast almost to Cape Lookout. The Chowanoc or Chowan, on Chowan river—chiefly on the eastern bank, contiguous to the Weapemeoc—seem also to have belonged to the same stock, judging from the half dozen names preserved by Lane.

The Iroquoian stock was represented by at least four tribes, three of which are known from vocabularies and other linguistic material. First came the Nottoway on Nottoway and Blackwater rivers in southeastern Virginia, contiguous on the north and east to the Powhatan confederacy and on the south to the Chowanoc. The name Nottoway, by which they were commonly known, signifies "snakes" or "enemies," and was given by their neighbors, the Powhatan, being one of the generic names used by the Algonquian tribes to denote any of a different stock. Mangoac, the name by which they were known to the tribes on the sound, is another generic term used by the Algonquian tribes to designate those of Iroquoian stock, and signifies "stealthy ones." In the north it was commonly written Mingo or Mengwe. They called themselves Chiroe$^{n}$haka, a word of uncertain etymology. The fact that neither of these generic terms was ever applied to the Chowanoc is evidence that they belonged to the common Algonquian stock. Adjoining the Nottoway, and in close alliance with them, were the Meherrin, on the lower course of the river of the same name. They were a remnant of the Susquehanna or Conestoga, who had fled from the north on the disruption of that tribe, about 1675. On the lower Neuse and its tributaries, the Contentnea and the Trent, and extending up about as far as the present site of Raleigh, were the Tuskarora, the most important tribe of North Carolina east of the mountains. Before they rose against the whites in 1711 they were estimated at 1,200 warriors, or perhaps 5,000 souls, but their terrible losses in the ensuing war, amounting to 400 in one battle and 1,000 in another, completely broke their power. The remnant of the hostiles abandoned their country and fled to their kindred, the Iroquois or Five Nations of New York, by whom they were incorporated as a sixth nation. Those who had kept the peace were removed in 1717 to a reservation on the northern bank of Roanoke river in the present Bertie county, North Carolina, so that the tribe was completely extirpated from its original territory. From here they gradually removed in small parties to join their kindred in the north, and in 1790 there remained only about 60 souls on their lands in Bertie county, and these also finally withdrew a few years later. The fourth Iroquoian tribe was the powerful Cherokee nation, occupying all of North Carolina and Virginia west of the Blue ridge, as far north at least, according to their tradition, as the Peaks of Otter, near the headwaters of James river, together with the upper portion of South Carolina and the mountain section of Georgia and Tennessee. The Coree, on the coast lands south of the Neuse, also may have been a tribe of the same stock.

Farther southward were the Catawba, who had their settlements about the river of the same name, just below the border line between North Carolina and South Carolina, ranging upward to the hunting grounds of the Cherokee, their inveterate enemies. When first known they were estimated at 1,500 fighting men, or at least 6,000 souls, but so rapid was their decline that in 1743, according to Adair, they were reduced to less than 400 warriors, and among these were included the broken remnants of more than twenty smaller tribes, which had taken refuge with their more powerful neighbors, but still retained their distinct dialects. Adair enumerates several of these incorporated tribes, but the mere fact of such an alliance proves nothing as to linguistic affinities. A few Catawba still remain on a reservation in South Carolina, and recent investigation among them has proved conclusively that they are of Siouan stock. Closely related to them linguistically were the Woccon, occupying a small territory in the fork of Neuse and Contentnea rivers, in and adjoining the more numerous Tuskarora. Although at one time a considerable tribe, they seem to have disappeared suddenly and completely soon after the Tuskarora war. If not absorbed by the Tuskarora they probably removed to the south and were incorporated with the Catawba.

Turning now from the tribes whose affinities are thus well known, it will be found, by referring to the map, that we have still to account for a large central area. In Virginia this territory includes all west of a line drawn through Richmond and Fredericksburg, up to the Blue ridge, or about one-half the area of the state. In North Carolina it includes the basins of the Roanoke, the Tar, the Cape Fear, the Yadkin, and the upper Catawba rivers, comprising more than two-thirds of the area of that state. In South Carolina it comprises nearly the whole central and eastern portion. In the three states the territory in question comprises an area of about 70,000 square miles, formerly occupied by about forty different tribes.

Who were the Indians of this central area? For a long time the question was ignored by ethnologists, and it was implicitly assumed that they were like their neighbors, Iroquoian or Algonquian in the north and "Catawban" in the south. It was never hinted that they might be anything different, and still less was it suppossed that they would prove to be a part of the great Siouan or Dakotan family, whose nearest known representatives were beyond the Mississippi or about the upper lakes, nearly a thousand miles away. Yet the fact is now established that some at least of those tribes, and these the most important, were of that race of hunters, while the apparently older dialectic forms to be met with in the east, the identification of the Biloxi near Mobile as a part of the same stock, and the concurrent testimony of the Siouan tribes themselves to the effect that they had come from the east, all now render it extremely probable that the original home of the Siouan race was not on the prairies of the west but amidst the eastern foothills of the southern Alleghanies, or at least as far eastward as the upper Ohio region. Some years ago the author's investigations led him to suspect that such might yet prove to be the case, and in a paper on the Indian tribes of the District of Columbia, read before the Anthropological Society of Washington in 1889 (Mooney, 1) he expressed this opinion.

## SIOUAN MIGRATIONS AND IROQUOIS CONQUESTS.

Horatio Hale, to whom belongs the credit of first discovering a Siouan language on the Atlantic coast, noted the evidences that the Tutelo language was older in its forms than the cognate dialects of the west, and predicted that if this should prove true it would argue against the supposition, which at first seemed natural, that the eastern Siouan tribes were merely offshoots from a western parent stock. Investigation might result in showing that the western Siouan, like the western Algonquian tribes, had their original home in the east. The inference that the region west of the Mississippi was the original home of Siouan tribes, and that those of that stock who dwelt on the Ohio or east of the Alleghanies were emigrants from the western prairies did not, by any means, follow from the fact that the majority of these tribes were now dwellers on the plains, as by the same course of reasoning we might conclude that the Aryan had their original seat in western Europe, that the

Portuguese were emigrants from Brazil, or that the English derived their origin from America (Hale, 1).

As early as 1701 Gravier stated that the Ohio was known to the Miami and Illinois as the "river of the Akansea" because that people had formerly lived along it. The Akansea (Arkansa or Kwapa) are a Siouan tribe, living at that time on the lower Arkansas river, but now in Indian Territory. More than sixty years ago Major Sibley, one of the best authorities of that period in regard to the western tribes, obtained from an aged chief of the Osage—a well known Siouan tribe, speaking the same language as the Kwapa—a statement which confirms that of Gravier. The chief said that the tradition had been steadily handed down from their ancestors that the Osage had originally emigrated from the east, because the population had become too numerous for their hunting grounds. He described the forks of Alleghany and Monongahela rivers and the falls of the Ohio at Louisville, where he said they had dwelt some time, and where large bands had separated from them and distributed themselves throughout the surrounding country. Those who did not remain in the region of the Ohio followed its waters until they reached the mouth, and then ascended to the mouth of the Missouri, where other separations took place, some going northward up the Mississippi, others advancing up the waters of the Missouri. He enumerated several tribes which had sprung from this original migrating body (Featherstonhaugh, 1). Catlin heard a similar story among the Mandan, another Siouan people living far up the Missouri (Catlin, 1), and Dorsey has since found the tradition to be common to almost all the tribes of that stock (Dorsey, Migrations, and Kansas). Indeed, two of these tribes, the Omaha and the Kansa, cherish sacred shells which they assert were brought with them from the great water of the sunrise.

When this western movement took place we can only approximately conjecture. Like most Indian migrations it was probably a slow and devious progress with no definite objective point in view, interrupted whenever a particularly fine hunting region was discovered, or as often as it became necessary to fight some tribe in front, and resembling rather the tedious wanderings of the Hebrews in the desert than the steady march of an emigrant train across the plains. De Soto found the "Capaha" or Kwapa already established on the western bank of the Mississippi in 1541, although still a considerable distance above their later position at the mouth of the Arkansas. The name Kwapa, properly Ugáqpa, signifies people living "down the river," being the converse of Omaha, properly Umaⁿ'haⁿ, which designates those going "up the river" (Dorsey), and the occurrence of the name thus early shows that other tribes of the same stock were already seated farther up the river. The absence of Siouan names along De Soto's route in the interior country held later by the Osage is significant, in view of the fact that we at once recognize as Muskhogean a number of the names which occur in the narrative of his progress through the gulf states. The inference would be that the Muskhogean tribes were already established in the southern region, where we have always known them, before the Siouan tribes had fairly left the Mississippi. In accordance with Osage tradition the emigrant tribes, after crossing the mountains, probably followed down the valleys of New river and the Big Sandy to the Ohio, descended the latter to its mouth and there separated, a part going up the Mississippi and Missouri, the others continuing their course southward and southwestward. In their slow march toward the setting sun the Kwapa probably brought up the rear, as their name lingered longest in the traditions of the Ohio tribes, and they were yet in the vicinity of that stream when encountered by De Soto.

The theory of a Siouan migration down the valley of the Big Sandy is borne out by the fact that this stream was formerly known as the Totteroy, a corruption of the Iroquois name for the Tutelo and other Siouan tribes in the south.

As to the causes of this prehistoric exodus, it is impossible to speak positively. Hale assumes that the Siouan tribes followed the buffalo as it gradually receded westward, but this position is untenable. As just shown, some of these tribes were beyond the Mississippi at least 350 years ago, while the disappearance of the buffalo from the east was not accomplished until within the present century. The savage on foot, and armed only with bow and arrows, could never exterminate the game over any large area. It required the gun, the horse, and the railroad of civilization to effect the wholesale slaughter that has swept from the face of the earth one of the noblest of American quadrupeds. There is abundant testimony to the fact that buffalo were numerous in the piedmont region of Virginia and Carolina at least as late as 1730, and in Ohio valley and Tennessee until after the close of the French and Indian war, and did not finally disappear from this central basin until 1810. We must seek other reasons than the disappearance of the game from what was all a wilderness, keeping in mind at the same time the inherent unrest of savages and especially of the Siouan tribes. The most probable cause of this great exodus was the pressure from the north and from the south of hostile tribes of alien lineage, leaving to the weaker Siouan tribes no alternative but to flee or to remain and be crushed between the millstones. They chose to abandon the country and retreated across the mountains, the only direction in which a retreat was open to them.

The Muskhogean tribes all claim to have come into the gulf states from beyond the Mississippi, and the tradition is clearest among those of them—the Choctaw and Chickasaw—who may be supposed to have crossed last. (Adair, 1; Gatschet, Legend, 1; see also, Bartram, Travels, and Hawkins, Sketch of the Creek Country.) As they advanced they came at last into collision with the Timuquanan and Uchean tribes of Florida and Georgia, and then began the long struggle, which ended only with the destruction of the Timukua and the incorporation by the Creek, within the historic period, of the last of the Uchi, leaving the Muskhogean race supreme from Florida cape to the Combahee river in South Carolina. This wave of invasion must necessarily have had its effect on the Carolina tribes toward the north. The Yamasi of South Carolina were of Muskhogean stock, and seem to have driven out a preceding tribe of the Uchean race.

It is useless to theorize on prehistoric migrations beyond the period of coherent tradition. Within this period traditional and historical evidence point out as the cradle of the Algonquian race the coast region lying between Saint Lawrence river and Chesapeake bay. The tribes occupying this central position—the Abnaki, the Mohegan, the Lenape, and the Nanticoke—regarded themselves as constituting one people, and were conceded by the others to be the "grandfathers," or progenitors, of the stock. From here, as their numbers increased, they sent colonies northward along the coast, driving back the Eskimo, and probably the Beothuk, westward and northwestward up the valley of the Saint Lawrence and the lakes, and southward to occupy the coast of Virginia and a part of Carolina, where, in conjunction with the Iroquoian tribes, they expelled the Cherokee from the upper waters of the Ohio and compelled them to take refuge in the mountain fastnesses on the south. Most of these movements, although the subject of well-supported tradition, belong to prehistoric times, but the advance of the Algonquian tribes into the northwest is comparatively modern. Since the introduction of firearms, within the last two centuries, the Ojibwa have driven the Sioux and Minitari from central Wisconsin and Lake Superior to beyond the Mississippi, while the Cree have swept the whole country from Winnipeg to Great Slave lake, and the Blackfeet, Cheyenne, and Arapaho have moved out from the Saskatchewan and Red river and occupied the plains.

But the great agents in the expulsion or extermination of the eastern Siouan tribes were the confederate Iroquois of New York. With these may be included the Tuskarora, who, though established on the Neuse river in North Carolina, retained the clear tradition of their common origin and were regarded as an outlying tribe of the confederacy with which they afterward united as an integral part. From the very first we find these pitiless destroyers making war on everything outside the narrow limits of their confederacy, pursuing their victims on the one hand to the very gates of Boston and on the other to the banks of the Mississippi, and making their name a synonym for death and destruction from Hudson bay to the Gulf of Mexico. Community of blood or affinity of language availed not to turn aside their fury, and the kindred Huron, Erie, and Conestoga suffered alike with the Ottawa and the Illinois. When their warfare against the southern tribes was inaugurated we do not know. It was probably continuous with the expulsion of the Cherokee from the upper Ohio, and was in full progress nearly three centuries ago. As early as 1608 John Smith found the Iroquois, known to the Powhatan tribes as Massawomek, regarded as "their most mortall enemies" by all the tribes of Virginia and Maryland. The Susquehanna ("Sasquesahanock") or Conestoga at the head of the bay, who had nearly six hundred warriors, all "great and well-proportioned men," he found "pallisadoed in their Townes to defend them from the Massawomekes their mortall enemies" (Smith, 1). Sixty-five years later these giant-like men, notwithstanding their palisaded defenses, were forced to abandon their country to the conquering Iroquois and come down upon the frontiers of Virginia, thus precipitating the Indian war which resulted in Bacon's rebellion. On the upper Rappahannock he was told that the Massawomeke made war with all the world, and he states that all the tribes of the interior "are continually tormented by them: of whose cruelties they generally complained, and very importunate they were with me and my company to free them from those tormentors. To this purpose they offered food, conduct, assistance, and continual subjection" (Smith, 2).

In 1701 John Lawson, the surveyor-general of Carolina, made a circuitous journey through the interior from Charleston to Pamlico sound, and on every hand, alike from Indians and traders, he heard stories of the ruin wrought by the "Sinnagers" (Seneca, i. e. Iroquois), who, having completed the conquest or extermination of all the tribes which had formerly withstood their power in the north, were now at liberty to turn the full current of their hatred upon the weaker ones of the south. Even on the border of South Carolina he was shown the grave piles erected over the bodies of their victims. He found the larger tribes living in forts and obliged to keep continual spies and outguards on the lookout for better security, while smaller tribes—the Saponi, Tutelo, and others of Siouan stock—were consolidating and withdrawing to the protection of the English settlements. He described the Iroquois as "A sort of people that range several thousands of miles, making all prey they lay their hands on. These are feared by all the savage nations I ever was among" (Lawson, 1)—a striking confirmation of the statement given to Smith seventy years before, that they made war with all the world. Byrd, about 1730, says that the northern Indians were the implacable enemies of these Siouan tribes, and that the frequent inroads of the Seneca had compelled the Sara to abandon their beautiful home on the banks of the Dan and take refuge on the Pedee (Byrd, 2). On one occasion the Iroquois themselves asserted that these southern Indians had been for a long time their enemies, and that they (the Iroquois) formerly had been so exasperated against them that they had taken them prisoners even out of the houses of the Christians (New York, 1). When at last, in 1722, at the urgent solicitation of the colonial government, they consented to cease their attacks upon the miserable remnant gathered under the guns of Fort Christianna, they declared that they had cherished toward these people "so inveterate an enmity that it could be extinguished only by their total extirpation" (New York, 2). On the same subject, Byrd said, in 1728: "And now I mention the northern Indians, it may not be improper to take notice of their implacable hatred to those of the south. Their wars are everlasting, without any peace, enmity being the only inheritance among them that descends from father to son, and either party will march a thousand miles to take their revenge upon such hereditary enemies" (Byrd, 2). The great overmastering fact in the history of the Siouan tribes of the east is that of their destruction by the Iroquois.

The various tribes and confederacies which made up this eastern Siouan group, or were intimately connected with it, will be treated separately. The description of each tribe will be preceded by a synonymy, giving the various names known to have been applied to it. The Biloxi, whose isolated position has given them a separate history, will first be described, and more closely aggregated tribes and confederacies will then receive attention.

## THE BILOXI.

### *Synonymy.*

*Ananis* (for Anaxis?).—Document of 1699 in French, Louisiana, 1875, p. 99.
*Annocchy.*—Document of 1699 in Margry, Découvertes, vol. iv, 1880, p. 172.
*Baluxa.*—Brown, Western Gazetteer, 1817, p. 133.
*Beloxi.*—Porter (1829) in Schoolcraft, Indian Tribes, 1853, vol. iii, p. 596.
*Beluxis.*—Document of 1764 in New York Doc. Col. Hist., 1856, vol. vii, p. 641.
*Bilexes.*—Berquin-Duvallon, Travels in Louisiana, 1806, p. 97.
*Billoxis.*—Butel-Dumont, Louisiana, 1753, vol. i, p. 134.
*Bilocchy.*—De l'Isle map, 1700.
*Biloccis.*—Robin, Voyage a la Louisiane, 1807, vol. ii, p. 54.
*Biloui.*—Berquin-Duvallon, Travels in Louisiana, 1806, p. 91, note (misprint).
*Biloxis.*—Penicaut (1699) in French, Louisiana, n. s., 1869, p. 38.
*Bilusi.*—Michler in Report of Secretary of War, 1850, p. 32.
*B'luksi.*—Mooney, MS., 1886 ("Trifling, worthless;" Choctaw name).
*B̊inukhsh.*—Gatschet, Caddo and Yatassi MS., 1885 (Caddo name).
*Bolixies.*—Schoolcraft, Indian Tribes, 1854, vol. iv, p. 561.
*Boluxas.*—Sibley (1805) in Lewis and Clark, Discovery, 1806, p. 94.
*Paluxsies.*—Parker, Texas, 1856, p. 221.
*Poluksalgi.*—Gatschet, Creek MS. (Creek name, plural form).
*Poutoucsis* (for Pouloucsis?).—Berquin-Duvallon, Travels in Louisiana, 1806, p. 94.
*Taneks* or *Tanks.*—Gatschet, Biloxi MS., 1886. (Name used by themselves; Taneks haya, the Biloxi people.)

Inspection of the various names which have been applied to this tribe suggests that they are all derivatives from Taneks, the name by which the Biloxi call themselves. The interchangeability of the liquids *l*, *n*, and *r* in different dialects is a well-known linguistic fact, while the substitution of a labial for a dental or a compound labial-dental is of frequent occurrence in the Siouan languages. As examples, Dorsey mentions *mda* or *bla* and *mdu* or *blu*, pronominal particles in Dakota, which become *hata* or *hatu* in Oto, and *ta* or *tu* in Winnebago. *Mde* or *bde*, the Dakota word for *lake*, is a good example of a compound sound which to an alien people might appear a simple labial or dental. The name B'luksi or Biloxi, signifying "trifling or worthless" in the language of the Choctaw, may have been given them by that tribe on account of its resemblance to the proper name, in accordance with a common habit among Indian tribes of substituting for a tribal name of unknown meaning some translatable name of similar sound from their own language, especially when, as in this case, the latter term has a derogatory or sarcastic import. The people themselves, like a hundred other tribes, can not explain the meaning of their name. Dorsey thinks the word is connected with the Siouan root *changa* or *hanga*, signifying "first," "foremost," "original," "ancestral," an idea embodied in many tribal names, the assumption of antiquity being always flattering to national pride. Thus the Winnebago call themselves Ho-changa-ra, "the people speaking the original language." In Biloxi we find tanek-ya signifying "the first time" (Gatschet), and Taneks haya, or Biloxi people, would thus mean "the first people." Dorsey suggests that the old French form of 1699, Anani, may be from anyadi, or haryadi, another word for "people" in their own language.

The Biloxi were first noted by Iberville, who found them in 1699 living about Biloxi bay on the coast of Mississippi, in connection with two other small tribes, the Paskagula and Moctobi, the three together numbering only about twenty cabins (Margry, 1). It is evident that they were even then but remnants of former larger tribes, which, having been reduced by war, pestilence, or other calamities, had been compelled to consolidate and take refuge with the powerful Choctaw, who claimed all the surrounding country. At a later period the Biloxi removed northwestward to Pearl river (Jefferys, 1), and thence crossed the Mississippi into Louisiana, probably about 1763, settling on Red river and Avoyelles lake near the present Marksville (Am. S. P., 1); they were mentioned in a list of southern tribes in 1764 (New York, 3). In 1784 they and the Paskagula, who still lived near them, were estimated together at thirty warriors, or probably about a hundred souls (Imlay, 1). In 1806 they had two villages, one at Avoyelles on Red river and the other on the lake, and wandered up and down the bayous on the southern side of the stream (Berquin-Duvallon, 1). In 1829 they were reported to number 65, living with Caddo, Paskagula, and other small tribes about Red river and the frontier of Texas (Schoolcraft, 1). About the same time Mexican authorities report them as numbering twenty families, on the eastern bank of the Neches in Texas. After this no more was heard of them until recently.

From the fact that the Biloxi were known in history only as a tribe subordinate to the Choctaw, it was very naturally supposed that they were of the same linguistic connection, more especially as most of the region of the gulf states was held by tribes of Muskhogean stock. Sibley, in 1805, stated that they spoke the general trade language known as Mobilian—a corrupt Choctaw—but had a distinct language of their own, without, however, giving any hint as to what that language might be (Am. S. P., 2). It remained for Gatschet to prove that the Biloxi are the remnant of an isolated Siouan tribe. In 1886, while pursuing some linguistic researches in the southwest, in the interest of the Bureau of Ethnology, Mr Gatschet came across a small band of Biloxi still living near Lamourie bridge on Bayou Bœuf, in Rapides parish, Louisiana, sixteen miles south of Alexandria. They numbered only 25 all told, including several mixed bloods, and hardly half a dozen were able to speak the language fluently; but from these he obtained a vocabulary which established their Siouan affinity beyond a doubt. Although on the verge of extinction, poor, miserable, and debilitated from their malarial surroundings, they yet retained all the old pride of race, insisting on being called Taneks, and refusing to be known as Biloxi.

Following up this discovery, Dorsey, the specialist in the Siouan tribes, visited the Biloxi of Louisiana in 1892 and again in 1893, and has succeeded in collecting from this small remnant a valuable body of linguistic and myth material. A synopsis of the results obtained appears in his paper on the Biloxi, published in 1893 in the proceedings of the American Association for the Advancement of Science. He states that in 1892 the only survivors of the tribe remaining in Louisiana were about a dozen individuals living near Lecompte, in Rapides parish. One of his informants said, however, that toward the close of the civil war, or about 1865, a large party of Biloxi and Paskagula removed to a place in Texas which he called "Comishy." This is, doubtless, Kiamishi river, a northern tributary of Red river, in the Choctaw nation, and an old settlement nucleus for Choctaw, Caddo, and other emigrant tribes from Louisiana. From personal inquiry among the Caddo, Creek, and Choctaw, I am led to believe that these Biloxi are now with the mixed band of Alabama, Coasati, and Muskogee living near Livingston, in Polk county, Texas, and in a smaller settlement nearer Houston. There are none now in the Choctaw nation or among the Caddo in Oklahoma, but one or two individuals are said to be living near Okmulgee, in the Creek nation. All three of these tribes are perfectly familiar with the name.

Their former neighbors, the Choctaw, say that the Biloxi were originally cannibals. The statement must be taken with some allowance, however, as the charge of cannibalism was the one most frequently made by Indians against those of an alien or hostile tribe. From information obtained by Mr Dorsey it appears that the Biloxi formerly dressed in the general style of other eastern tribes, and that tattooing was sometimes practiced among them. They made wooden bowls, horn and bone implements, baskets, and pottery. They still remember the names of three gentes, the deer, grizzly bear (?), and alligator, and probably had others in former times. Descent, as usual, was in the female line, and there was a most elaborate kinship system (Dorsey, Biloxi). Their mythology, as noted by Dorsey, has evidently been much affected by contact with the whites. They venerate the thunder (personage) and will talk about it only in clear weather. They will not kill or eat the snipe, because it is the sister of the thunder. They also respect the humming bird, because, as they say, it always speaks the truth. They believe that the slain deer is resurrected three times, but that if killed the fourth time the spirit leaves the body forever. The same belief is held by the Cherokee. Their dwellings were of two kinds, the low wigwam of the eastern tribes and the high pointed tipi of the more nomadic western Indians (Dorsey, Biloxi).

Our latest information concerning the Biloxi of Louisiana is contained in a letter received by Mr Dorsey in February of this year (1894), in which it is stated that the handful of survivors were then preparing to remove farther westward, presumably to the Choctaw nation, where all stragglers from the Louisiana tribes find a welcome.

## THE PASKAGULA, MOCTOBI, AND CHOZETTA.

### *Synonymy.*

*Pascagoula.*—Common geographic form.
*Pascoboula.*—Iberville (1699) in Margry, Découvertes, vol. iv, p. 195 (misprint).
*Paskagula.*—"Bread people;" correct Choctaw form.
*Paskaguna.*—Mooney; Caddo form.

*Moctoby.*—Iberville (1699) in Margry, op. cit., p. 195.

*Chozettas.*—Iberville (1699) in Margry, op. cit., p. 154.

The Paskagula and Moctobi tribes are mentioned by Iberville (Margry, 2) in 1699 as living on Pascagoula river near the coast of Mississippi, associated with the Biloxi, each of the three tribes, although but few in numbers, having its own village. As the French settlement on Biloxi bay was made in that year, this date probably marks the beginning of their displacement and removal westward. We know nothing of their language, but from their intimate connection then and afterward with the Biloxi, it is very possible that they were cognate. The name of the Moctobi seems to have disappeared from the earth, as repeated personal inquiry among the Choctaw and Caddo has failed to elicit any knowledge of such a tribe. It is quite probable that the form given in Margry is a misprint or other corruption, as we find the misprint form, Pascoboula, in the same reference.

The Paskagula are better remembered. The name is not their own, but was given to them by the Choctaw, and signifies "bread people," from *paska* "bread" and *okla* "people." It has been retained as the name of the river in Mississippi on which they formerly had their village. I found the name of this tribe still familiar to the Choctaw and Caddo, the latter of whom, having no *l* in their language, pronounce the word "Paskaguna." There are none now among either of these tribes, but the Caddo have a distinct recollection of them as neighbors when they lived lower down on Red river in Texas and Louisiana. In 1784, eighty-five years after their mention by Iberville, we find them in Louisiana, still living with the Biloxi (Imlay, 2). In 1829 they were mentioned as living in connection with the Biloxi and Caddo on Red river, about on the eastern border of Texas. They were then reported to number 111, while the Biloxi were reported at only 65, which, if correct, would show that sixty years ago the Paskagula were the more important of the two (Schoolcraft, 2). They can hardly have become extinct within so short a period, and it is probable that they, as well as the Biloxi, still exist among the Alabama and other small tribes already referred to as now living in eastern Texas, where enough of their language may yet be obtained to settle their linguistic affinity.

The Chozetta, mentioned in 1699 as living on Pascagoula river in connection with the Paskagula, Biloxi, and Moctobi (Margry, 3), may also have been of Siouan stock.

## THE MANAHOAC CONFEDERACY.

### *Synonymy.*

*Mahoc.*—Lederer, Discoveries, 1672, p. 2 (same?).
*Mahock.*—Ibid., p. 10 (same?).
*Managog.*—Ibid., p. 2 (misprint).
*Manahoacs.*—Jefferson (1781), Notes on Virginia, 1794, p. 134.
1. *Manahocks.*—Smith (1629), Virginia, reprint of 1819, vol. i, p. 188.
*Mannahannocks.*—Kingsley, Standard Natural Library, 1883, part 6, p. 151 (misprint).
*Mannahoacks.*—Smith, Virginia, 1819, op. cit., vol. i, p. 134.
*Mannahocks.*—Ibid., p. 186.
*Mannahokes.*—Ibid., p. 120.

*Stegara.*—Smith, Virginia, vol. i, map.
*Stegarakes.*—Ibid., p. 134.
*Stegarakies.*—Jefferson, op. cit., p. 134.
*Stegora.*—Smith, op. cit., p. 186.
2. *Stenkenoaks.*—Hale in Proc. Am. Philosoph. Soc., 1883-'84, vol. xxi, p. 7.
*Stenkenocks.*—Albany Conference (1722) in New York Colonial Documents, 1855, vol. v, p. 673 (misprint).
*Steukenhocks.*—Byrd (1728), History of the Dividing Line, 1866, vol. i, p. 188.
*Stukarocks.*—Spotswood (1711), in Burk, Virginia, 1805, vol. iii, p. 89.

*Shackaconias.*—Smith, op. cit., p. 134.
3. *Shackakonies.*—Jefferson, op. cit., p. 134.
*Shakahonea.*—Smith, op. cit., p. 186 (misprint).

*Tanxsnitania.*—Smith, Virginia, vol. i, map.
*Tauxanias.*—Ibid., p. 134.
4. *Tauxitanians.*—Jefferson, op. cit., p. 134.
*Tauxsintania.*—Smith, op. cit., p. 187.
*Tauxuntania.*—Ibid., p. 186.

5. *Ontponeas.*—Ibid., p. 134.
*Ontponies.*—Jefferson, op. cit., p. 134.

6. *Tegninaties.*—Ibid., p. 134.
*Tigninateos.*—Smith, op. cit., p. 134.

7. *Whonkenteaes.*—Smith, op. cit., p. 134.
*Whonkenties.*—Jefferson, op. cit., p. 134.

8. *Hasinninga.*—Smith, op. cit., p. 186.
*Hassinuga.*—Smith, op. cit., map.
*Hassinungaes.*—Smith, op. cit., p. 134.

The Manahoac confederacy of Virginia consisted of perhaps a dozen tribes, of which the names of eight have been preserved. With the exception of the Stegarake, all that is known of these tribes was recorded by Smith, whose own acquaintance with them seems to have been limited to an encounter with a large hunting party in 1608. Smith, however, was a man who knew how to improve an opportunity; and having had the good fortune to make one of them a prisoner he managed to get from him a very fair idea of the tribes and territories of the confederacy, their alliances and warfares, their manner of living, and their cosmogony, and succeeded, before his departure, in arranging a precarious peace between them and their hereditary enemies, the Powhatan confederacy.

The Manahoac tribes occupied the upper waters of the Rappahannock above the falls near Fredericksburg. In this territory, comprising northern Virginia between tide water and the Blue ridge, the allied bands wandered about without any fixed location. Jefferson's attempt at locating them by counties is evidently based on Smith's map, which, however, as regards this region, is only intended to be a rough approximation, as Smith did not penetrate far beyond the falls. Smith tells us in one place that they lived at the head of the river, among the mountains; and in another place (Smith, 3) he gives more detailed information:

> Vpon the head of the river of Toppahanock is a people called Mannahoacks. To these are contributers the Tauxanias, the Shackaconias, the Ontponeas, the Tegninateos, the Whonkenteaes, the Stegarakes, the Hassinungaes, and divers others, all confederates with the Monacans, though many different in language, and be very barbarous, liuing for the most part of the wild beasts and fruits.

The history of the Manahoac begins in 1608, and as usual the first encounter was a hostile one. In August of that year Captain Smith, with 12 men and an Indian guide, ascended the Rappahannock, touching at the Indian villages along its banks, and having gone as far as was possible in the boat they landed, probably about the present site of Fredericksburg, to set up crosses and cut their names on the trees in token of possession. This done, they scattered to examine the country, when one of the men suddenly noticed an arrow fall on the ground near him, and looking up they saw "about an hundred nimble Indians skipping from tree to tree, letting fly their arrowes so fast as they could" (Smith, 4). Hastily getting behind trees, the whites met the attack, being greatly aided by their Indian guide, who jumped about in such lively fashion and kept up such a yelling, letting fly his arrows all the time, that their assailants evidently thought the English had a whole party of the Powhatan assisting them, and after a short skirmish vanished as suddenly as they had appeared. Pursuing them a short distance, the whites came upon a savage lying wounded on the ground and apparently dead. On picking him up, however, they found that he was still alive, and had great work to prevent their Indian guide from beating out his brains. The prisoner was taken to the boat, where his wound was dressed and he was given something to eat, when he became somewhat more cheerful. The English then began to question him through their Powhatan interpreter and learned that his name was Amoroleck and that he was the brother of the chief of the Hasinninga, who, with a large hunting party made up from several tribes of the confederacy, was camped at Mahaskahod, a hunting camp or headquarters not far off, on the border line between the Manahoac and their enemies the Powhatan. When asked why they had attacked the whites, who came to them in peace to seek their love, he replied that "they heard we were a people come from vnder the world, to take their world from them"—not altogether a bad guess for an Indian. "We asked him how many worlds he did know, he replyed, he knew no more but that which was vnder the skie that covered him, which were the Powhatans, with the Monacans and the Massawomeks, that were higher vp in the mountains. Then we asked him what was beyond the mountains, he answered the Sunne: but of any thing els he knew nothing; because the woods were not burnt." He further told them that the Monacan were their neighbors and friends, and dwelt like themselves in the hill country along the small streams, living partly on roots and fruits, but chiefly by hunting.

That night as they sailed down the river they were again attacked in the darkness by the Manahoac, who evidently believed that the whites had killed the brother of their chief. The English could hear their arrows dropping on every side of the boat, while the Indians on shore kept up a continual shouting and yelling. As it was impossible to take aim in the darkness, the whites had to content themselves with firing in the direction from which the most noise seemed to come. The Indians kept up the pursuit, however, until daylight, when the English, having come to a broad bay in the river, pulled the boat out of reach of the arrows and coolly proceeded to eat their breakfast. This done, they got their arms in order and then had their prisoner to open communication with his countrymen standing on the bank. The Indian gave the savages a glowing account of how the strangers had preserved his life, how well they had used him, how they wished to be friends, and how it was impossible to do them any harm. His speech had a very gratifying effect upon the Manahoac, who hung their bows and quivers upon the trees, while one came swimming out to the boat with a bow tied upon his head, and another with a quiver of arrows carried in the same way. These they delivered to Smith, it being evidently their ceremonial form of making peace. Smith received the envoys kindly and expressed his desire that the other chiefs in the party should go through the same ceremony, in order that the great king whose servant he was might be their friend.

> It was no sooner demanded but performed, so vpon a low Moorish poynt of Land we went to the shore, where those foure Kings came and receiued Amoroleck: nothing they had but Bowes, Arrowes, Tobacco-bags, and Pipes: what we desired, none refused to give vs, wondering at every thing we had, and heard we had done: our Pistols they tooke for pipes, which they much desired, but we did content them with other Commodities, and so we left foure or fiue hundred of our merry Mannahocks, singing, dauncing, and making merry (Smith, 5).

And so do we leave them for a hundred years. With the exception of an uncertain reference by Lederer to the "Mahocks," apparently a hostile tribe living in 1670 about the upper James, there seems to be nothing more concerning the Manahoac confederates for more than a century. In this year Lederer made a journey from Rappahannock falls due westward to the mountains, through the center of the old Manahoac country, but as he met no Indians it is probable that these tribes had already moved farther south, and that the Mahock found by him on the James in the same year were identical with the Manahoac of Smith. A wandering people, living remote from the white settlements along the coast and isolated from them by the intervening tribes of the Powhatan, they appear to have silently melted away before the attacks of their Iroquois enemies from the north, until in the beginning of the eighteenth century we find only the Stegarake remaining, the others having disappeared or consolidated with them.

In 1711 Governor Spotswood, of Virginia, mentions the "Stukarocks" in connection with the Tutelo and Saponi (Burk, 1). Again, in 1722, the "Stenkenocks" are mentioned in the same connection as one of the tribes living near Fort Christanna, in Virginia, and which the colonial government desired to secure from the further attacks of the Iroquois (New York, 4). In 1728 Byrd speaks of the "Steukenhocks" as a remnant of a tribe living with the Saponi and others at the same fort (Byrd, 3). This seems to be their last appearance in history as a distinct tribe. The few survivors were merged with the Saponi and Tutelo, and thenceforward followed their wandering fortunes, as will be related in treating of the Monacan tribes.

After careful investigation, J. N. B. Hewitt makes the date of the formation of the Iroquois league about 1570. It was about forty years later when Smith learned of them from the Manahoac on the Rappahannock as making war on all the world. From this it would seem that within the brief space of half a lifetime they had made their name terrible throughout a wide area. At this period the whole interior of Pennsylvania was an unoccupied wilderness. The Delaware did not remove from Delaware river and the coast lands to settle upon the Susquehanna until driven by the pressure of the whites a century later. The Conoy (Piscataway) did not move up the Potomac into Pennsylvania until about the same time, so that when Smith wrote, and for a long time thereafter, the Iroquois invaders met no opposition to their southward advance until they struck the Conestoga (Susquehanna) at the head of Chesapeake bay and the Manahoac themselves on the Rappahannock. The Conestoga, being a powerful people and protected by stockaded forts, were able to hold out until 1675, but the Manahoac, having no such defensive structures to which they could retreat, and probably also having less capacity for organization, were sooner overpowered and forced to abandon their country. Some fled to their kindred and friends, the Monacan, farther southward; but as these were exposed to the same invasion, it seems quite probable that the majority chose rather to cross the mountains to their westward and seek refuge in the unclaimed and untenanted region of the Big Sandy, afterward known as the river of the Totteroy, the generic Iroquois name for the eastern Siouan tribes, including the Catawba.

In regard to these southern conquests by the Iroquois, a speaker for the league, in a council at Lancaster in 1744, emphatically denied that the English had conquered any tribes in that direction excepting the Powhatan and the Tuskarora, and asserted that all the world knew that the Iroquois had conquered the tribes formerly living on the Susquehanna and Potomac and at the back of the Blue ridge, and that these tribes, or their remnants, were now a part of the Iroquois and their lands belonged to the Iroquois alone. Among these conquered tribes he named the Conoyuch-such-roonaw, Cohnowas-ronow (Conoy?), Tohoairough-roonaw (Tutelo?) and the Konnutskinough-roonaw. As these are not the Iroquois names for the Cherokee, Delaware, Shawano, Miami or any other of the important tribes afterward known in that region, it is possible that we have here, among others, the Manahoac and Monacan under other names.

All that we have of the language of the Manahoac is comprised in the eight tribal names given by Smith, with the name of the hunting camp, Mahaskahod, and the single personal name Amoroleck. Even these are open to suspicion, as they were obtained through an interpreter of a different linguistic stock. The names Manahoac and Stegarake look very much like Algonquian words, or foreign words with an Algonquian suffix. The prefix *mo* or *ma* seems to be the same that appears in all the Monacan tribal names, and is perhaps the Siouan locative root *mo* or *ma*, signifying place, earth, or country. Smith in one place includes both Manahoac and Monacan in a list of tribes which could not understand one another except through interpreters, and again states rather indefinitely that among the Manahoac tribes were "many different in language" (Smith, 6). But although Smith was intimately acquainted with the Powhatan tribes on the coast, and to some extent with the Monacan, into whose territories he once conducted an exploring party, his knowledge of the Manahoac was extremely limited, since, as we have shown, he never went beyond the border of their country, and met with them on but one occasion, when he conversed with them through a Powhatan interpreter. The fact that the Monacan and Manahoac were so closely allied, lived in the same fashion and in practically the same country, renders it probable that the linguistic difference was only dialectic. Byrd, a most competent authority, who knew the remnants of these tribes a century later, tells us positively that each was formerly a distinct nation, or rather a different canton of the same nation, speaking the same language and having the same customs (Byrd, 4). Knowing the Saponi and Tutelo, whom he includes in this statement, to be Siouan, we are thus enabled upon his authority to assign the Stegarake and the other Manahoac tribes to the same family.

## THE MONACAN CONFEDERACY, INCLUDING THE SAPONI AND TUTELO.

### *Monacan Synonymy.*

*Manacans.*—Smith (1629), Virginia (reprint of 1819), vol. i, p. 136.
*Manachees.*—Neill, Virginia Carolorum, 1886, p. 325.
*Manakan.*—Document of 1701 in Virginia Historical Collections, new series, 1886, vol. v, p. 42.
*Manakins.*—Stith (1747) quoted in note by Burk, Virginia, 1804, vol. i, p. 128.
*Manikin.*—Document of 1700 in Va. Hist. Coll., op. cit., p. 48.
*Mannacans.*—Strachey (about 1612), Virginia, 1849, p. 41.
*Mannachin.*—Document of 1701 in Va. Hist. Coll., op. cit., p. 45.
*Mannakin.*—Lawson (1714), History of Carolina, reprint of 1860, p. 187.
*Manskin.*—Herrman map, 1670, in Report Comrs. on Boundary between Virginia and Maryland, 1873 (misprint).
*Manycan.*—Document of 1700 in Va. Hist. Coll., op. cit., p. 51.
*Monacans.*—Smith, Virginia, op. cit., vol. i, p. 116.
*Monacans.*—Beverley, Virginia, 1722, p. 245.
*Monachans.*—Yong (1634), in Mass. Hist. Coll., 4th series, 1871, vol. ix, p. 112.
*Monakins.*—Lederer, Discoveries, 1672, p. 9.
*Monocans.*—Strachey, Virginia, op. cit., p. 27.

*Mehemenchoes.*—Jefferson (1781), Notes on Virginia, 1794, p. 134.
*Mowhemcho.*—Smith, Virginia, op. cit., vol. i, map (misprint).
*Mowhemenchouch.*—Ibid., p. 196.
*Mowhemenchughes.*—Ibid., p. 134.

*Massinacacs.*—Jefferson, Notes on Virginia, p. 134.
*Massinacak.*—Smith, op. cit., p. 196.
*Massinnacacks.*—Ibid., p. 134.

*Flanahaskies.*—Fernow, Ohio Valley, 1890, p. 219 (misprint).
*Hanahaskies.*—Batts (1671), New York Documentary Colonial History, 1853, vol. iii, p. 197 (misprint).
*Hanohaskies.*—Ibid., p. 194 (misprint).
*Monahasanugh.*—Smith, Virginia, op. cit., map.
*Monahassanoes.*—Jefferson, Notes on Virginia, p. 134.
*Monahassanughes.*—Strachey, Virginia, op. cit., p. 102.
*Nahyssans.*—Lederer, Discoveries, 1672, p. 9.
*Nobissan.*—Lederer, map in ibid (misprint).

*Yesá$^n$.*—Hale MS. (Bureau of Ethnology), 1877 (name used by themselves).
*Yesah.*—Hale, in Proc. Am. Philosoph. Soc., 1883–'84, vol. xxi, p. 11. (See *Tutelo.*)
*Yesang.*—Ibid.

*Monasiccapanoes.*—Jefferson, Notes on Virginia, 134.
*Monasickapanoughs.*—Smith, Virginia, vol. i, 134.
*Monasukapanough.*—Ibid., map.

### *Saponi and Tutelo Synonymy.*

*Christanna Indians* (collective).—Albany Conference (1722) in Byrd, Hist. Dividing Line, 1866, vol. ii, p. 253.
*Christian Indians.*—Albany Conference (1722) in N. Y. Documentary Colonial History, vol. v, p. 671 (misprint).
*Christianna Indians.*—Ibid., p. 673.

*Paanese* (for Sa-paanese).—Albany treaty (1789) in Hale, N. W. States, 1849, p. 70.
*Saps.*—Lawson (1714), History of Carolina, 1860, p. 89.
*Sapan.*—Lederer, Discoveries, 1672, map.
*Sapon.*—Ibid., p. 2.
*Saponas.*—Lawson, op. cit., p. 83.
*Sapones.*—Drake, Book of the Indians, 1848, p. xii.
*Sapongs.*—Batts (1671) in N. Y. Doc. Col. Hist., vol. iii, p. 194 (misprint, *g* for *y*).
*Saponeys.*—Johnson (1763), ibid., vol. vii, p. 582.
*Saponees.*—Knight (1712) in N. C. Records, vol. i, p. 866.
*Saponi.*—Byrd (1728), Hist. Dividing Line, vol. i, p. 75.
*Saponie.*—Document of 1711 in N. C. Records, vol. i, p. 808.
*Saponys.*—Document of 1728 in Colonial Virginia State Papers, 1875, vol. i, p. 215.
*Sapoones.*—Croghan (1765) in Monthly American Journal of Geology, 1831, p. 271.
*Sapoonies.*—Hutchins (1768) in Jefferson, Notes on Virginia, 1787, p. 169.
*Sappona.*—Pollock (1712) in N. C. Records, vol. i, p. 884.
*Sapponces.*—Albany Conference (1717) in N. Y. Documentary Colonial History, vol. v, p. 490 (misprint, *c* for *e*).
*Sapponees.*—N. C. Council (1727) in N. C. Records, vol. ii, p. 674.
*Sapponeys.*—Document of 1709 in Colonial Virginia State Papers, 1875, vol. i, p. 131.
*Sapponie.*—N. C. Council (1726) in N. C. Records, vol. ii, p. 643.
*Sapponnee.*—Albany Conference (1717) in N. Y. Doc. Col. Hist., vol. v., p. 490.
*Sappony.*—N. C. Council (1727) in N. C. Records, vol. ii, p. 674.
*Shateras.*—Bellomont (1699) in N. Y. Documentary Colonial History, vol. iv, p. 488. (misprint for Tateras).
*Taderighrones.*—Index, ibid., 1861, p. 312.
*Tadirighrones.*—Albany Conference (1722), ibid., vol. v, p. 660.
*Tatera.*—Boudinot, Star in the West, 1816, p. 100.
*Tedarighroones.*—Mount Johnson Conference (1753) in N. Y. Documentary Colonial History, vol. vi, p. 811.
*Tedarrighroones.*—Ibid., p. 812.
*Tedderighroones.*—Index, op. cit.
*Tedirighroonas.*—Conference of 1756, ibid., vol. vii, p. 55.
*Tehotirigh.*—Hale, in Proc. Am. Philosoph. Soc., 1883–'84, vol. xxi, p. 11 (dialectic Iroquois form).
*Tehutili.*—Ibid. (dialectic Iroquois form).
*Tentilves.*—Boudinot, Star in the West, 1816, p. 129 (for Tentilues).
*Tetarighroones.*—Mt. Johnson Conference (1753) in N. Y. Doc. Col. Hist., vol. vi, p. 814.
*Tetero.*—Byrd (1729), History of the Dividing Line, 1866, vol. i, p. 189.
*Teuteloe.*—Macauley, History of New York, 1829, vol. ii, p. 180.
*Thedirighroonas.*—Index, op. cit.

*Thoderighroonas.*—Conference of 1756 in N. Y. Documentary Colonial History, vol. vii, p. 136.

*Tiederighroenes.*—Cannajohary Conference (1759) in ibid., vol. vii, p. 380.

*Tiederighroonas.*—Mount Johnson Conference (1755) in ibid., vol. vi, p. 982.

*Tiederigoene.*—Stone, Life of Sir William Johnson, 1865, vol. i, p. 485, note.

*Tiederigroenes.*—Mount Johnson Conference, op. cit., p. 964.

*Tiutei.*—Hale in Proc. Am. Philosoph. Soc., 1883–'84, vol. xxi, p. 11 (Iroquois dialectic form).

*Tiuterih.*—Ibid (Iroquois dialectic form).

*Toalaghreghroonees.*—Albany Conference, 1748, in N. Y. Documentary Colonial History, vol. vi, p. 447 (misprint).

*Toataghreghroones.*—Ibid., p. 441, note.

*Toderechrones.*—Albany Conference, 1722, op. cit., vol. v, p. 671.

*Toderichroone.*—Albany Conference, 1717, op. cit., vol. v, p. 491.

*Todericks.*—Boudinot, Star in the West, 1816, p. 100.

*Todevigh-rono.*—Johnson map, 1771; fide Hale, Proc. Am. Philosoph. Soc., 1883–'84, vol. xxi, p. 8 (misprint, *v* for *a*).

*Todirichroones.*—Albany Conference, 1722, op. cit., vol. v, p. 673.

*Tolera.*—Batts, 1671, op. cit., vol. iii, p. 194 (misprint).

*Tolere.*—Lambreville, 1686, fide Hale, op. cit., p. 2 (misprint).

*Toleri.*—Index, op. cit., p. 313.

*Torteros.*—Logan, History of Upper South Carolina, 1859, vol. i, p. 33 (misquotation).

*Totaly.*—Macauley, History of New York, 1829, vol. ii, p. 166.

*Totaro.*—Dorsey, manuscript information. (A district in Brunswick County, Virginia, named from the tribe.)

*Toteloes.*—Schoolcraft, Indian Tribes, 1853, vol. iii, p. 196.

*Toteras.*—Brickell, Natural History of North Carolina, 1737, p. 343.

*Toteris.*—Index, op. cit., p. 313.

*Toteros.*—Lawson (1714), History of Carolina (reprint, 1860), p. 83.

*Totierono.*—Vaudreuil Conference (1756) in N. Y. Documentary Colonial History, vol. x, p. 500.

*Totiris.*—Chauvignerie (?), 1736, in ibid., vol. ix, p. 1057.

*Totora.*—Clayton (1671) in Fernow, Ohio Valley, 1890, p. 221.

*Totteros.*—Spotswood (1711) in Burk, History of Virginia, 1805, vol. iii, opposite p. 89.

*Tutecoes.*—Johnson (1763) in N. Y. Doc. Col. History, vol. vii, p. 582 (misprint).

*Tuteeves.*—Plan of Management (1764) in ibid., vol. vii, p. 641 (misprint).

*Tutela.*—Brainerd (1745) in Day, History of Pennsylvania, 1843, p. 525.

*Tutele, Tutelegi.*—Gatschet, Shawano MS. (Shawano singular and plural forms).

*Tutelee.*—Zeisberger (1782), Diary, 1885, vol. i, p. 115.

*Tuteloes.*—German Flats Conference (1770) in N. Y. Documentary Colonial History, vol. viii, p. 229.

*Tutie.*—Hale, op. cit., p. 11 (Iroquois dialectic form).

*Tutloe.*—Macauley, op. cit., p. 169.

*Tuttelars.*—Document of 1756 in Rupp, Northampton County, 1845, p. 106.

*Tuttelee.*—Jones, Ojibway Indians, 1861, p. 21.

*Tutulor.*—Peters (1761) in Mass. Hist. Soc. Coll., 4th series, 1871, vol. ix, p. 440.

*Yesan.*—Hale, Letter of 1877, in Bureau of Ethnology (proper tribal name).

*Yesah, Yesang.*—Hale, op. cit., p. 11 (proper tribal name).

## THE MONACAN PROPER.

The history of the Monacan tribes of Virginia belongs to two distinct periods, the colonization period and the colonial period. By the former we may understand the time of exploration and settlement from the first landing of the English in Virginia to the expeditions of Lederer and Batts, in 1670 and 1671, which supplied the first definite information in regard to the country along the base of the mountains. Under the colonial period we may include everything else, as after the Revolution the small remnant incorporated with the Iroquois in Canada virtually disappeared from history. Up to 1670 the Monacan tribes had been but little disturbed by the whites, although there is evidence that the wars waged against them by the Iroquois were keeping them constantly shifting about. Their country had not been penetrated, excepting by a few traders who kept no journals, and only the names of those living immediately on the frontiers of Virginia were known to the whites. Chief among these were the Monacan proper, having their village a short distance above Richmond. In 1670 Lederer crossed the country in a diagonal line from the present Richmond to Catawba river, on the frontiers of South Carolina, and a year later a party under Batts explored the country westward across the Blue ridge to the headwaters of New river. Thenceforward accounts were heard of Nahyssan, Sapona, Totero, Occaneechi, and others, consolidated afterward in a single body at the frontier, Fort Christanna, and thereafter known collectively as Saponi or Tutelo. The Monacan proper form the connecting link between the earlier and the later period. The other tribes of this connection were either extinct or consolidated under other names before 1700, or were outside of the territory known to the first writers. For this reason it is difficult to make the names of the earlier tribes exactly synonymous with those known later, although the proof of lineal descent is sometimes beyond question.

We shall deal first with the Monacan and confederated tribes mentioned by Smith. According to this explorer the Monacan confederacy in 1607 held the country along James river above the Powhatan, whose frontier was about the falls at which Richmond was afterward located. Among the tribes of the confederacy Smith enumerated the Monacan proper, the Mowhemenchugh, Massinnacack, Monahassanugh, and Monasickapanough, and says there were others, which he does not name. Like their neighbors, the cognate Manahoac on the Rappahannock, they were "very barbarous" and subsisted chiefly by hunting and by gathering wild fruits. They were in alliance with the Manahoac and at constant war with the Powhatan, and in mortal dread of the Massawomeke or Iroquois beyond the mountains (Smith, 7). He seems to imply that the Monacan tribes named spoke different languages, although in another place (Smith, 8) we are led to infer that they had but one. The difference was probably only dialectic, although the cognate and confederate tribes farther southward probably used really different languages.

Strachey derives the name Monacan from the Powhatan word *monohacan* or *monowhauk*, "sword," while Heckewelder, through the Delaware language, translates it "spade" or "digging instrument." It is more probable that the word is not Algonquian at all, but that the tribal names given by Smith are approximations to the names used by the tribes themselves. The prefix *ma*, *mo*, or *mon*, which occurs in all of them, may be the Siouan *ma*$^n$, "earth" or "country." Monahassanugh is the Nahyssan of Lederer, and Monasickapanough may possibly be the original of Saponi.

The principal village of the Monacan in Smith's time was Rasauweak or Rassawek, located in the fork of James and Rivanna rivers, in what is now Fluvanna county, Virginia. The village known sixty years later as "Monacan Town" was identical with the Mowhem[en]cho or Massinnacack of Smith's map (Smith, 9).

The English having established themselves at Jamestown and explored the bay and the lower courses of the principal rivers, were anxious to penetrate the interior toward the head of the James, with an eye particularly to the discovery of minerals. In this connection it may be stated that coal was afterward discovered and worked with profit near the Monacan town. To accomplish their purpose the more readily they strove to obtain the aid of Powhatan under the specious pretext of revenging him upon the Monacan, but the proud chieftain, jealous of the encroachments of the strangers, replied that he could avenge his own injuries, and refused to lend them guides or assist them in any way. Finally, in the fall of 1608, a party of 120 men under Newport set out from the falls of the James and marched about 40 miles inland up the river, returning in about a week, after having discovered two of the Monacan villages, Massinacak and Mowhemenchouch. They evidently met no friendly reception from the Monacan, which is hardly to be wondered at in view of the fact that the whites were scheming to induce the Powhatan to make war upon that tribe in order to get possession of their country. As Powhatan had refused to furnish guides, they seized a Monacan chief, and, after tying him, forced him to go with them and point out the way, which was not conducive to friendlier feelings in future contacts. After making trial of several mineral deposits, they returned without having accomplished much in the way of either discovery or negotiation with the Indians (Smith, 10). This was the first entry into the Monacan country.

In the next year (1609) the English made a settlement at the falls of the James, in the immediate vicinity of the principal residence of Powhatan. The site chosen proving unfavorable, they coolly proposed to Powhatan that he should surrender to them his own favorite village and further pay a yearly tribute of corn for the pleasure of their company, or else give them the Monacan country, as though it was his to give. The old chief made no bargain, but in a short time his people were loud in their complaints that the English, who had promised to protect them from their enemies, were worse neighbors than the Monacan themselves (Smith, 11).

After this no more was heard of the Monacan for sixty years. The English were settled on their border, and of course were constantly encroaching upon them, and, like all the Virginia tribes, they rapidly wasted away. The Powhatan on the east probably kept up their desultory raids so long as they themselves were in condition to fight, and from numerous chance references we know that the Iroquois were constantly striking them in the rear. They probably suffered more or less by the relentless war waged by the Virginians against the Powhatan from 1622 to 1645, at one time during which it was enacted that there should be three annual expeditions to sweep the whole country from the sea to the heads of the rivers for the utter extermination of the Indians. They were also directly in the track of the Rechahecrian (Rickohockan, Cherokee), who in 1656 (or 1654) descended from the mountains and ravaged the country as far as the falls of the James, where they defeated the combined forces of the English and Pamunki in perhaps the bloodiest Indian battle ever fought on the soil of Virginia (Neill; Burk, 2). The traders were probably among them before this time, as we find that in 1643 a party was authorized to explore the country west and south of Appomattox river, with the right to trade with the Indians for fourteen years (Neill). In 1665 stringent laws were enacted for the government of the Indians, and they were no longer allowed to choose their own chiefs, but were compelled to accept chiefs appointed by the governor (Neill). It is quite plain that all the Virginia tribes alike had now become mere dependents of the English. A remark by Lederer indicates that the Saponi were at this time carrying on a war with the whites, and from the harsh regulations made by Virginia it is probable that the Monacan and others nearer home were also concerned.

In 1669 the Manachee, or Monacan, were reduced to 30 bowmen (Neill, 1), with perhaps a total population of 100 or 120. No other tribe of the confederacy is named in the census of that year, the tribes known later being still beyond the borders of the settlements. In 1670 the German traveler, John Lederer, under a commission from the governor of Virginia, explored the country from the settlement at James falls (Richmond) southwestward through Virginia and North Carolina to Catawba river. Two days above the falls he came to the village of the Monacan, who received him with friendly volleys from their firearms. From this and other references it appears that the warriors of the Virginia frontier, although still called "bowmen," were already pretty well supplied with guns. This village, known then and later as "Monacan Town," was on the southern side of James river, about 20 miles above the present Richmond, and within the present limits of Powhatan county, Virginia. The Indian plantations extended for 3 miles along the river, between two small streams known as Monacan and Powick creeks. In 1699 a colony of French Huguenots took possession of the spot, which still retained the name of Monacan Town, although the Indians had disappeared (Beverley, 1; V. H. S., 1). The village seems identical with the Mowhem(en)cho of Smith's map of 1609.

Near the village Lederer noticed a pyramid of stones, and was told that it represented the number of a colony which had left a neighboring country because of overpopulation, a condition easily reached among hunting tribes. The emigrants, having been chosen by lot, had come to their present location under the leadership of a chief called Monack, from whom they derived their name of Monacan (Lederer, 1). As the explorer stopped with them only long enough to learn the road to the next tribe, his version of their migration legend must be taken with due allowance.

In another place Lederer states that the country between the falls of the rivers and the mountains was formerly owned by the "Tacci" or "Dogi," who were then extinct, and their place occupied by the Mahoc (not identified), Nuntaneuck or Nuntaly (not identified), Nahyssan (Monahassano or Tutelo), Sapon (Saponi), Managog (Mannahoac), Mangoack (Nottoway), Akenatzy (Occaneechi), and Monakin. All these, he says, had one common language, in different dialects. This was probably true, except as to the Nottoway, who were of Iroquoian stock. He describes the region, the piedmont section of Virginia and Carolina, as a pleasant and fruitful country, with open spaces clear of timber and abounding in game. Farther on he says again that the Indians of this piedmont region are none of those whom the English removed out of Virginia, but that they had been driven by an enemy from the northwest and directed to settle here by an oracle, according to their story, more than four hundred years before. He also says that the ancient inhabitants of the region, presumably the Tacci, were far more rude and barbarous than the more recent occupants, and fed only on raw flesh and fish, until these latter taught them how to plant corn and instructed them in the use of it (Lederer, 2). As Lederer's narrative was written originally in Latin, his names must be pronounced as in that language.

In regard to the origin of these tribes, Lawson, speaking of the Indians of Virginia and Carolina, says that they claimed that their ancestors had come from the west, where the sun sleeps (Lawson, 1). The Catawba, as will be shown later on, had a tradition of a northern origin. All these statements and traditions concerning the eastern Siouan tribes, taken in connection with what we know of the history and traditions of the western tribes of the same stock, seem to indicate the upper region of the Ohio—the Alleghany, Monongahela, and Kanawha country—as their original home, from which one branch crossed the mountains to the waters of Virginia and Carolina while the other followed along the Ohio and the lakes toward the west. Linguistic evidence indicates that the eastern tribes of the Siouan family were established upon the Atlantic slope long before the western tribes of that stock had reached the plains.

The Tacci or Dogi, mentioned as the aborigines of Virginia and Carolina, may have been only a mythic people, a race of monsters or unnatural beings, such as we find in the mythologies of all tribes. They have no relation to the Doeg, named in the records of the Bacon rebellion in 1675, who were probably a branch of the Nanticoke.

This seems to be the last appearance of the Monacan in history under that name. Beverley, in his history of Virginia, published in 1722, makes no mention of them in his list of existing tribes, but in speaking of the Huguenot colony of 1699, already mentioned, says that these exiles settled on a piece of very rich land on the southern side of James river, about 20 miles above the falls, "which land was formerly the seat of a great and warlike nation of Indians called the Monacáns, none of which are now left in these parts; but the land still retains their name, and is called the Monacan Town" (Beverley, 2). It is probable that between 1670 and 1699 the small remnant had removed westward and joined the Nahyssan (Tutelo) and Saponi.

On leaving the Monacan, Lederer passed through the territory of the Mahock, mentioned later on, and then, with a single Indian companion, left James river and turned southwestward. After traveling four days over a rough road without meeting Indians or signs of habitation, he arrived at "Sapon, a town of the Nahyssans," situated on a tributary of the upper Roanoke. His estimates of distances are too great, but from a comparison of his narrative with that of Batts, written a year later, it seems probable that the Saponi village was on Otter river, a tributary of the Staunton, or Roanoke, southwest of Lynchburg, Virginia. He describes the village as situated on high land, by the side of a stately river, with rich soil and all the requisites for a pleasant and advantageous settlement. The name Sapon or Saponi may possibly have a connection with the Siouan (Dakota) word *sapa*, "black." The chief resided at another village, called Pintahæ, (p. 127), not far distant, and equally well situated on the same river.

Lederer states that the Nahyssan had been constantly at war with the whites for ten years past, notwithstanding which he ventured to go among them, trusting to the trading goods which he carried to procure him a welcome; for he had heard that they never offered any injury to a small party from which no danger could be apprehended. In another place he observes that Totopotomoi, the Pamunki chief, had been killed while fighting for the English against the Mahock and Nahyssan. This event occurred during the invasion of the Rechahecrian (Cherokee) in 1656, and if Lederer's statement be true it would prove that the Siouan tribes of Virginia had aided the Cherokee in this invasion. This is quite likely, as we know that the upper tribes had always been the enemies of the Powhatan, living lower down. It is probable also that the war mentioned by Lederer had been inaugurated in that year. However, the event justified his calculations, for after questioning him closely as to whence he came, whither he went, and what his business was, his answers, with the trinkets which he presented them, satisfied them that he intended no mischief, and they welcomed him with every demonstration of friendship. They even went so far as to offer a "sacrifice"—probably a ceremonial dance—in his honor, and solemnly consulted their "medicine" to know whether they should not admit him to their council and adopt him into their tribe and induce him to stay with them by giving him for a wife the daughter of one of their principal men. With some difficulty he waived the honor and got away by promising to return to them before many months (Lederer, 3), a promise which, however, he failed to keep.

In Nahyssan we have the Monahassanugh of Smith, the Hanohaskie of Batts, and the Yesang of Hale. The last is evidently the generic root word, the prefix *Mo*, *Mona*, or *Na* in the other forms probably giving a specific local application to the common term. Thus from Lederer's statement that Sapon was a Nahyssan town we understand that the Saponi were a subtribe or division of the people who knew themselves as Yesang. Pintahæ was the local name of another tribe or settlement included under the same generic designation. This is the first mention of the Saponi, the Tutelo being first named the following year by Batts.

The Nahyssan chief is described as an absolute monarch. The people were tall, warlike, and rich. Lawson also, thirty years later, describes them as tall and well built. In their little temples or medicine lodges they had large quantities of pearls, which they had taken in war from the southern tribes bordering on Florida, and which were as highly prized as among the whites. Their tribal ensign consisted of three arrows (Lederer, 4). In this connection Beverley states that the Indians of each Virginian tribe had a particular tribal mark painted on the shoulder to distinguish themselves when away from home. A common tribal mark consisted of one, two, or three arrows arranged to point upward, downward, or sidewise, and the Virginia assembly found this system of aboriginal heraldry of such practical use in distinguishing friends from enemies that they had these designs stamped on metal badges which they distributed in quantities to each of the friendly tribes, and also enacted a law that no Indians should come among the settlements without them (Beverley, 3).

Lederer gives some general information in regard to these interior tribes which may be of interest here. In his hints to traders he advised them to carry, to those nearest the frontier, trading cloth (of which a yard and a half sufficed to make an Indian matchcoat or mantle), together with axes, hoes, knives, scissors, and all kinds of edged tools. Arms and ammunition would be eagerly purchased, but this trade was contraband, notwithstanding which it appears from various statements that some of the tribes were already well supplied in this respect. For the remoter tribes the best trading articles were small mirrors, pictures, beads, bracelets, knives, scissors, and all kinds of gaudy trinkets and toys that were light and easily carried. The goods were frequently paid for by the Indians with their native wampum, which he describes as their current coin, or with pearls or vermilion, or sometimes, in the south, with pieces of silver obtained from the Indians adjoining the Spaniards. He shows himself informed in all the methods of wheedling an Indian, even to making him drunk preparatory to a trade, and lays down the cardinal principle, as good now as then, that "in dealing with the Indians you must be positive and at a word." On approaching an Indian village the traveler was advised to first learn through his scouts whether the tribe held any communication with the Susquehanna, in which case he should give notice of his approach by firing a gun. With other tribes this was to be avoided, as these were ignorant of the use of firearms, and would thus be frightened and disposed to some treacherous act. From this it would seem that the Susquehanna, living at the head of Chesapeake bay, were the medium through which the Virginia and Carolina Indians obtained firearms. Lederer's guide on this journey was himself a Susquehanna. On entering the settlement the traveler was not to go into any house until invited, when he would be led in bound like a prisoner, a curious custom, which they applied to friends and foes alike. An invitation from the old men should be accepted in preference to one from the younger warriors, and the guest was advised to be careful to refuse nothing that was set before him, or in any other way to slight their courtesy in the least, as they were jealous of their dignity and revengeful when angered. Traders were enjoined not to fail to go the rounds of their camp at the close of the evening, for it was then, and early in the morning, that danger was to be anticipated; in the night time the Indians never made an attack. This applies also to our modern prairie tribes, arising from a belief common among them that an Indian killed at night will be forever in darkness in the spirit world. It is plain from Lederer's account that traders generally were as unscrupulous, and Indians as uncertain, two centuries ago as today.

For counting, they used pebbles, or bundles of short reeds or straws. Heaps of stones indicated the number of persons killed on a battleground, or of emigrants to some distant region. Time was measured, and a rude chronology was arranged by means of strings of leather with knots of various colors, very much as in Peru. This system proved so convenient in dealing with Indians that it was adopted for that purpose by a governor of South Carolina, as shown by an incidental reference in Lawson. At certain ceremonies reeds or straws were arranged in a particular order, and left thus in place after the ceremony as a record of the character of the performance there enacted. They were never disturbed, as it was deemed a sacrilege to interfere with them. If the explorer's account can be believed they had a highly developed pictograph system, by means of which they symbolized not only physical things but also mental qualities. Thus, swiftness was indicated by the figure of a deer, wrath by that of a serpent, courage by the picture of a lion (panther), and fidelity by that of a dog. The English were symbolized under the figure of a swan, on account of their white complexion and their power of flight across the sea.

Lederer's account of their religion is too general to be definite, and he neglects to state to what particular tribal language the Indian names quoted belong. They believed in a supreme creator (?) under various names, to whom only the high priest offered sacrifice. This supreme being, however, was supposed to pay no heed to any earthly matters; so these were committed to the care of lesser spirits, good or bad as the case might be, to whom the ordinary medicine-men offered prayers and ceremonial propitiation. By Lederer's supreme god, to whom only the high priest sacrificed, may perhaps be understood the special palladium or "medicine" of the tribe, in the keeping of a priest of a particular family or order.

They had a system of four gentes (as before remarked, it is impossible to know how many or to what particular tribes this statement applies), called by the names of four women, Pash, Sepoy, Askarin, and Maraskarin, from whom they derived their origin, and who were believed to be the common ancestors of the human race. They had a strict marriage and kinship system, based on this clan division, with descent in the female line. Marriage within the clan was regarded as incest and was punished with great severity. Even in death this division was followed out and separate quarters of their burial places were assigned to each of the four clans. The dead were wrapped in skins of animals and buried with food and household properties deemed necessary for the use of the ghost in the other world. When a noted warrior died, prisoners of war were sometimes killed at the grave to accompany him to the land of the dead. Their spirit world was in the west, beyond the mountains and the traditional western ocean.

Their traditional history was delivered in the form of long narratives from the fathers to the children, who were obliged to learn them by heart. Although ignorant of books and letters, they were trained in expression and oratory, and their speakers were frequently men of much judgment and eloquence. Children were ruled by persuasion instead of command, and were never punished. On one occasion, while among the Sara, a little boy shot an arrow at Lederer's horse, and when the traveler spurred the animal out of his reach, the young savage tried to send his next arrow through the body of the rider. With much trouble the explorer was able to pacify him with small trinkets, but the affair roused such a commotion that the old men had to take the white man and his horse under their protection to save them from injury (Lederer, 5).

Beverley gives several additional facts in regard to the customs and beliefs of the tribes of this section, with more particular reference to the Occaneechi, whose dialect was the common language of trade and religion. Strangers were received with the pipe of peace, which was made larger than the ordinary pipe and adorned with the wings and feathers of birds, or with other ornaments. The chief of the village filled and lighted the pipe and handed it to the visitor, who, if on a friendly errand, accepted it and took a few whiffs and then returned it to the giver, who, after drawing a few puffs himself, passed it over to the second man of the delegation, and so on. A refusal to smoke on the part of the stranger was regarded as a sign of hostility. They were said to believe in a good spirit and an evil one. To the former they paid but little attention, considering it a waste of effort, but took particular pains to conciliate the other with prayer and sacrifice. The medicine-men had great influence, and used the Occaneechi in their ceremonies as a sacred language. Years were counted by winters and were divided into five seasons—the budding or blossoming, the ripening, the midsummer, the harvest or fall, and the winter. Months were counted by moons, and the day was measured by sunrise, noon, and sunset (Beverley, 4).

General accounts of the arts, customs, and ceremonies of these tribes will be reserved for another occasion, and attention may be confined in this paper to the more specific references. Before going further it may be observed that the attempted identification of Lederer's route by Hawks, in his history of North Carolina, seems to be entirely incorrect. After making him swing around a narrow circle instead of proceeding along the lines of the trading path toward a definite point, he leaves the traveler floundering in the marshes of Albemarle sound, when in fact he must have been on Catawba river on the border of South Carolina, and finally gives up the identification in despair with the statement that "Lederer's itinerary presents difficulties which we confess we can not satisfactorily solve."

From the Nahyssan and Saponi Lederer went on into Carolina. In the next year, 1671, an exploring party under Thomas Batts, with two Indian guides, left the Appomattoc village (now Bermuda Hundred, Virginia), at the mouth of the Appomattox, to discover what lay beyond the mountains. Traveling nearly due westward about 140 miles according to their estimate they arrived at the "Sapong Town" (misprint for Sapony), where they were welcomed with firing of guns and plenty of provisions, and were kindly entertained. It is evident that Lederer's visit the year before had left behind a favorable impression toward the whites instead of the former hostility. According to the best study of their route, this village was probably on Otter river, a northern tributary of the Roanoke, in what is now Campbell county, Virginia, nearly south of Lynchburg. It was off the line of the Occaneechi trading path, which they had left behind them the first day.

Procuring a Saponi guide they went on to the village of the "Hanohaskies," which was estimated as 25 miles distant north of west, at no great distance from the mountains, and situated on an island in the "Sapong river." This was probably the northern branch of Staunton river, in the present Bedford county, Virginia. The Hanohaski (probably a misprint for Manohaski) are the Monahassanugh of Smith's map of 1609, on which they are located indefinitely southwest of the junction of the James and the Rivanna. From this tribe they met the same friendly reception. Leaving there a sick man of their party, they started on again the next day toward the "Tolera town" in the mountains. After going, according to their estimate, about 100 miles in a general southwesterly direction, crossing the "Sapong river" several times and climbing several smaller mountain ridges, they came to the Tolera (misprint for Totera or Tutelo) village located on the headwaters of the Roanoke (Dan) and encircled by mountains. The site was probably about the present state line southwest of Stuart, in Patrick county, Virginia, or possibly within the limits of North Carolina. Here again they were "exceedingly civilly entertained," and having rested a few days they pushed on across the Blue ridge and came down on the other side to the headwaters of New river. After making some further explorations in that direction, they recrossed the mountains and came back as they went, meeting from Tolera, Hanohaski, and Sapong the same kind treatment that they had experienced on their outward journey, and at last arrived at the Appomattoc town after an absence of exactly one month. From their narrative it is evident that the three tribes mentioned, all of whom had already obtained firearms, were in alliance and were also friendly with the Mohetan, living west of the Blue ridge (N. Y., 5).

The Hanohaskie village of Batts may be the Pintahæ of Lederer. The latter did not meet the tribe here desigated as the Tolera, as they were far remote from the regular lines of travel, and after leaving the village which he calls Sapon he turned off to strike the trail which crossed the Roanoke at the Occaneechi village about Clarksville, Virginia. The chief difficulty in comparing the narratives arises from the fact that the names Yesang and Tutelo, in their various forms, are used both specifically and collectively.

## COLLATERAL TRIBES.

Before treating of these better known names, several other tribal names or synonyms, for each of which there is but a single authority, may be mentioned. They were all probably of the same Manahoac or Monacan connection, but it is impossible to identify them positively with any of the tribes mentioned by Smith or with any of those prominent in the later colonial records. This is not necessary, however, as Smith himself, in speaking of the two Virginia confederacies just referred to, distinctly states that each had other tribes besides those which he names, while as for the interior of Carolina, it was entirely unknown excepting along the line of the great trading path until after the Tuskarora war of 1711 and the Yamasi war of 1715 had brought about an upheaval and readjustment of tribal relations by which many of the old names disappeared and new ones took their place. In the meantime the Indian wars of Bacon's rebellion and the constant inroads of the Iroquois had served further to complicate the problem.

*The Mahoc.*—Lederer is the sole authority for this tribe. From his narrative it appears that in 1670 they were living on the upper James, with their village at the junction of a stream coming in from the north which he judged to be about 100 miles above the Monacan town. This estimate is too great, but it is probable that they were located about the foothills east of the Blue ridge. The name suggests the Manahoac, but, as he mentions both Mahoc and Managog in a list of tribes, they may have been distinct. From his reference it seems that they were hostile to the English, and he states that Totopotomoi, the Pamunki chief, had been killed while fighting for the whites against the Mahoc and Nahyssan. As this chief was killed while fighting at the head of his men, side by side with the English, to drive back the Rickohockan invasion in 1656, it would seem that the Rickochokan (Cherokee) were joined by Siouan tribes in their descent upon the lowlands. The Mahock are mentioned as speaking the same language, with dialectic difference, common to the Monacan, Nahyssan, Saponi, and other tribes of that section. Lederer passed through their territory on his way to the Saponi, but apparently did not meet any of them. The name is intended to be pronounced with the Latin vowel sounds (*Mahoc*, Lederer, p. 2; *Mahock*, ibid., pp. 7, 9, 11).

*The Nuntaneuck or Nuntaly.*—This tribe is mentioned as speaking the common language of the Monacan, Nahyssan, Saponi, and others, and as having occupied the piedmont country jointly with those tribes after the extinction of the Tacci. Their name also is to be pronounced as in Latin (Lederer, p. 2).

*The Mohetan.*—These Indians are mentioned in the narrative of Batts' exploring expedition into western Virginia in September, 1671. After crossing the Blue ridge to the headwaters of New river the party came upon recently cleared cornfields along the stream, from which it appeared the Mohetan had but lately removed. On their return to the Tutelo village on a head stream of Roanoke or Dan river, they found a Mohetan Indian who had been sent by his people to learn if the English had come with hostile purpose. Being assured to the contrary, and gratified with a small present of powder, he told the explorers that when they had reached their farthest point on New river, apparently a few miles east of the present West Virginia line, they had been very near the Mohetan settlement, and that the next people beyond lived in a plain country from which came abundance of salt. This was probably about the present Mercer Salt Works on New river, in Summers county, West Virginia, or Salt pond, in the adjacent Giles county, Virginia, so that the Mohetan must have lived within the mountains at the head of New river on the western border of Virginia. They knew nothing of what was beyond the salt plains. From the narrative it is evident that they were an agricultural tribe, probably using salt—which was not commonly used by the eastern tribes,—were already acquainted with firearms, and were at this time on good terms with the Tutelo. Although this is the first recorded expedition so far into the mountains, the party found traces of previous white visitors considerably west of the Blue ridge. In this name the initial *mo* may be the Siouan root *ma<sup>n</sup>*, "earth" or "country," and the final *ton* may be the Siouan *to<sup>n</sup>* or *to<sup>n</sup>wa<sup>n</sup>*. "village" or "settlement," which appears in the tribal names Teton, Yankton, Sisseton, etc. (*Mohetan*, *Moheton*, p. 196, N. Y., 6).

*The Meipontsky or Meipoutsky.*—These seem to be mentioned only in the report of the Albany conference of 1722, convened at the instance of Governor Spotswood to put an end to the inroads of the Iroquois against the Virginian tribes. They are named as one of the five tribes then living near Fort Christanna and known collectively to the English as Christanna Indians and to the Iroquois as Todirich-roone; the four others being the Saponi, Occaneechi, Stenkenock (Stegaraki), and Tutelo. They were probably one of the Monacan or Manahoac tribes, although they can not be identified with any of those named by Smith; and as they do not appear in the later records we may assume that their existence became merged in that of the Saponi and Tutelo (*Meipontsky*, N. Y., 7; *Meipoutsky*, Byrd, 5).

## THE SAPONI AND TUTELO.

The Tutelo and Saponi tribes must be considered together. Their history under either name begins in 1670.

As already stated, Monahassanugh and Nahyssan are other forms of *Yesa<sup>n</sup>*, the name given to themselves by the last surviving Tutelo, and which seems to have been the generic term used by all the tribes of this connection to designate them as a people. The name Saponi (Monasickapanough ?) was generally limited to a particular tribe or aggregation of tribal remnants, while the Iroquois name Tutelo, Totero, or Todirich-roone, in its various forms, although commonly used by the English to designate a particular tribe, was really the generic Iroquois term for all the Siouan tribes of Virginia and Carolina, including even the Catawba. In 1722 the remnants of all the tribes of Virginia and the adjacent parts of Carolina, included under this general designation by the Iroquois, had been gathered at Fort Christanna and were commonly known collectively as Christanna Indians or Saponi. After their removal to the Iroquois country in the north the Iroquois collective term, Tutelo, became more prominent. In deference to Hale, who first established their Siouan affinity, we have chosen to use the form Tutelo, although Totero is more in agreement with the old authorities. With the Iroquois it takes the tribal suffix *ronĕ*, as Todirich roone. Hale states that, so far as known, the name has no meaning either to the Tutelo, who call themselves Yesang, or to the Iroquois (Hale, 2). As the name is used by Batts and Lawson it probably belongs to some southern language and was adopted by the Iroquois. It frequently happens that Indian tribes can not interpret their common tribal designations, but know themselves simply as "the people."

The next reference to either of these tribes is in 1686, when the French missionary Lambreville reported that the Seneca of New York were preparing to go against the "Tolere," a misprint for Totere (Hale, 3). In 1699 we find the Earl of Bellomont writing from New York as to the convenience of Carolina for treaty with the Shatera (misprint of Totera), Twichtwicht (Miami), and Dowaganhas (Shawano) Indians, "and a world of other nations," which the northern tribes had informed him were as numerous as the sands on the seashore (N. Y., 8).

In their frontier position at the base of the mountains the Saponi and Tutelo were directly in the path of the Iroquois, whose war trail toward the Catawba crossed the Dan at a point between the mouths of Smith river and Mayo river, about on the line of the present railroad (Byrd, 6). Unable to withstand the constant assaults of their northern enemies, the two western tribes abandoned their villages and removed (some time between 1671 and 1701) to the junction of the Staunton and the Dan, where they established themselves adjoining their friends and kinsmen the Occaneechi, whose history thenceforth merges into theirs. The Occaneechi, of whom more will be said later, although now themselves reduced by the common enemy, had been an important tribe They occupied at this time a beautiful island about 4 miles long, called by their tribal name, lying in the Roanoke a short distance below the forks of the stream, in what is now Mecklenburg county, Virginia. Above and below Occaneechi island, in the same stream, were two other islands, of nearly equal size. The Saponi settled on the lower of these, while the Tutelo took possession of the upper one just at the confluence of the two rivers. How long they remained there is not definitely known, but it is evident they were not able to hold their position, even with the river on all sides as a pro, tecting barrier, for in 1701 all three tribes were far down in Carolina uniting their decimated forces and preparing to remove into the English settlements. They may have been driven from their position on the Roanoke by that general Indian upheaval, resulting from the conquest of the Conestoga or Susquehanna by the Iroquois about 1675, which culminated in Virginia in the Bacon rebellion. In 1733 Byrd visited the islands, and found tall grass growing in the abandoned fields. On the Tutelo island he found a cave where, according to his story, "the last Tetero king," with only two men, had defended himself against a large party of Iroquois and at last forced them to retire (Byrd, 7).

After Lederer and Batts, the next definite information comes from John Lawson, the surveyor-general of North Carolina. With a small party he left Charleston, South Carolina, on December 28, 1700, and, after ascending Santee and Wateree rivers to the Catawba country, struck across and came out about seven weeks later on Pamlico river in North Carolina. A considerable portion of his journey was along the great Indian trail and trader's route, known to the Virginia traders as the Occaneechi or Catawba path, which extended from Bermuda Hundred, on James river, in Virginia, to Augusta, Georgia. He had intended to follow this trail to Virginia, but was obliged to leave it at the Occaneechi village (near the present site of Hillsboro, North Carolina), and turn southeastward on account of the alarm created by a fresh inroad of the dreaded Iroquois.

While stopping at the village of the Waxhaw on a small eastern tributary of the Catawba, just within the limits of South Carolina, a messenger arrived from the Saponi to arrange some tribal business with the Waxhaw. The visitor had his entire face painted with vermilion, and carried a cutlass in his belt and a gun in his hand. His coming was celebrated that night by a masquerade dance, to which Lawson and his party were invited.

Continuing on his journey, in the course of which he found several fresh reminders of the Iroquois in the shape of stone heaps erected to commemorate several of their victims slain near the path, he arrived at last at the Saponi village, situated on Yadkin river, in the nighborhood of the present Salisbury, North Carolina. Lawson calls the stream Sapona, and incorrectly supposed it to be a branch of Cape Fear river. The name is still retained in connection with a small village a few miles northeast of Salisbury in Davidson county. He has much to say of the beauty of the stream, making constant music as it rippled over its rocky bed in unison with the songs of innumerable birds on the hills round about. He declares that all Europe could not afford a pleasanter stream, and describes the surrounding country as delicious, leaving nothing to be desired by a contented mind.

He found the people as friendly as the location was agreeable, and rested there several days as the special guest of the chief, who had lost an eye in defense of an English trader, and who added to his dignity as a chief the sacred character of a medicine-man. While here the Englishmen were well entertained with feasting and presents of game and medical dissertations by one of the Indian doctors. Near the village they noticed several stone sweat-houses, which were in frequent use, especially for rheumatic pains due to exposure in the woods.

From one of the Totero with whom he talked at this village he found that a powder made from the so-called bezoar stone, a hairy concretion sometimes found in the stomach of the deer and other ruminants, was in great repute among their hunters, who believed that when blown into the eyes it strengthened the sight.

The Saponi had recently taken prisoner several "Sinnagers" (Iroquois), whom they were preparing to burn when Lawson arrived. The burning was to be by the horrible splinter torture, in which the body of the victim was stuck full of pine splinters, which were then lighted like so many candles, while the sufferer was compelled to dance around a fire until his strength failed and he fell, when the tomahawk put an end to his agony. A ceremonial feast was always an accompaniment of the tragedy. Before the burning, however, some "Toteros" (Tutelo) came down from their tribe living in the neighboring mountains toward the west, probably about the headwaters of the Yadkin, and asked possession of the prisoners in order to send them home to their own people in the north, in return for a generous act of the Iroquois who had some time before captured some Totero and, instead of killing them by torture in the usual fashion, had treated them kindly and then released them to go back to their friends, with the parting message that by such conduct they might hope to bring about a permanent peace. The matter was debated by the Saponi, who finally delivered the prisoners to the Totero to be by them conducted back to their home in the north. They repented of their kindness, however, a night or two later, when a terrible storm nearly blew down the village, all owing, so the chief said, to the devil's anger because they had not put the prisoners to death. However, as the chief was a priest as well as a king, he ran out into the storm and began his conjurations at a great rate, and, said Lawson, "I thought he would have been blown away or killed before the devil and he could have exchanged half a dozen words; but in two minutes the wind was ceased and it became as great a calm as ever I knew in my life"—evidently the first Carolina cyclone on record.

Lawson described the Totero as tall and robust, which he ascribes to their plentiful diet of buffalo, elk, and bear meat. This agrees with Lederer's account of the Nahyssan thirty years before. By this time (1701) the Saponi and Tutelo had been driven entirely out of Virginia, where Lederer and Batts had found them in 1670-'71, and had become so reduced in numbers that they were then combining with the Keyauwee, Occaneechi, and Shoccoree—all five tribes numbering together only about 750 souls—and were moving into the neighborhood of the Carolina settlements to escape their enemies from the north (Lawson, 3). Hale is in error in supposing from Lawson's narrative that the Tutelo and Saponi in 1701 had found shelter from the Iroquois by placing between themselves and their destroyers the "living rampart" of the Tuskarora. The error grows out of Lawson's supposition that Sapona river is identical with the Cape Fear, while, as a matter of fact, he had in mind the Yadkin; and the Tutelo and Saponi were then at least a hundred miles west of the Tuskarora and in the direct line of the Iroquois war parties sent out against the Catawba. As the Tuskarora were friends and kinsmen of the Iroquois, who made their villages a resting place on these southern incursions, the smaller tribes had nothing to expect from them until the war, a few years later, had broken the power of the Tuskarora and rendered them dependent on the whites.

In regard to the location on the Yadkin of the Saponi and their allied tribes and to the causes of their removal from that stream, Byrd in 1728 says:

> They dwelt formerly not far below the Mountains, upon Yadkin River, about 200 Miles West and by South from the Falls of Roanoak. But about 25 Years ago they took Refuge in Virginia, being no longer in condition to make Head not only against the Northern Indians, who are their Implacable enemies, but also against most of those to the South. All the Nations round about, bearing in mind the Havock these Indians us'd formerly to make among their Ancestors in the Insolence of their Power, did at

length avenge it home upon them, and made them glad to apply to this Government for protection (Byrd, 8).

As there will be frequent occasion to refer to Lawson's narrative, his route, which has been the subject of much misapprehension, may be described in some detail. His own guesses are often misleading, as much of the country through which he passed was still unexplored, and he constantly confounded the numerous large streams met with in the interior with the two or three with which he was acquainted along the coast. Starting from Charleston, South Carolina, he went by water to the mouth of the Santee, which he ascended 20 or 30 miles to the French settlements. Then, taking the trail from Charleston, which came in near the present railroad crossing, he followed the eastern side of Santee, Wateree, and Catawba rivers, passing in succession through the territories of the Sewee, Santee, Congaree, Wateree, and Waxhaw tribes, until he came to the Catawba (Esaw and Kadapaw) on the boundary between South Carolina and North Carolina. Here he took the great trading path from Virginia to Georgia and followed it into North Carolina as far as the Occaneechi village, about the present Hillsboro, North Carolina. On this part of the journey he encountered the Sugeree, Saponi, Keyauwee, and Occaneechi, and crossed several rivers and smaller streams. His "Sapona" river, supposed by him to be a branch of the Cape Fear, is the Yadkin, which he crossed at the traders' ford near the site of Salisbury. Here was the Saponi village, the name being still commemorated in a small station on the northern side of the river. His "Rocky river," miles farther on, is probably Abbott creek, and his "Haw or Reatkin" is the Haw, which he forded about at the present railroad crossing at Graham. In fact, the Richmond and Danville railroad from Hillsboro, North Carolina, through Greensboro, Salisbury, and Charlotte, into South Carolina, is laid out almost exactly on the line of the old Occaneechi trail along which Lawson traveled. It is evident that he was not aware of the existence of the Yadkin or Pedee as a distinct stream, as in crossing it he supposes it to be a branch of Cape Fear river, and later on confounds it under the name of "Reatkin" with the Haw or main upper portion of the same stream. At the Occaneechi village near Hillsboro, commemorated in the "Occaneeche hills" at that town, he left the trading path and struck off in a southeasterly direction toward the English settlements on the coast. His general course was down along the western bank of Eno and Neuse rivers until he crossed over to the northern bank about the falls near the railroad crossing at Wake Forest, where he entered the territory of the Tuskarora. He then continued down between the main Neuse and the Cotentney, probably passing near the site of Goldsboro, until he turned northward and crossed the latter stream about the present railroad crossing at Grifton, afterward continuing across the Tar or Pamlico at Greenville or lower down, and finally coming out at the English settlements on Pamlico river around the present Washington and Bath. Although it is not an easy matter to follow these old explorers through an unnamed and unsurveyed country, the problem is simplified if it is remembered that the principal Indian settlements, even though successively abandoned and reoccupied through the constant shifting of tribes, were usually situated in the most favorable locations for the future cities of the whites, and as the principal trails naturally followed the best lines of travel between these Indian settlements the wagon roads of the early settlers, and afterward the railroads, were laid out nearly on the same lines.

Soon after Lawson's visit in 1701 the Saponi and Tutelo left their villages on the Yadkin and moved in toward the settlements, being joined on the way by the Occaneechi and their allied tribes. The name of Saponi creek, near Nashville, North Carolina, probably indicates the line of this eastward migration. Together they crossed the Roanoke, evidently before the Tuskarora war of 1711, and made a new settlement, called "Sapona Town," a short distance east of that river and about 15 miles westward from the present Windsor in Bertie county, North Carolina. For information in regard to this settlement, which appears to have escaped the notice of historians, I am indebted to the kindness of Dr E. W. Pugh, of Windsor, to one of whose ancestors the land in question was deeded by the last remaining of the Tuskarora on their removal to New York. That tribe lived originally along the waters of the Neuse, and did not occupy this territory until after the Tuskarora war, when, in 1717, that portion of the tribe which had remained friendly was settled north of the Roanoke in Bertie county. From a reference in a document of 1711, shortly after the outbreak of the Tuskarora war, it appears probable that the Saponi were already established there in 1711 (N.C.R., 1). In the next year the government of North Carolina took steps to engage their help against the hostile Tuskarora, leaving the Saponi to make their own terms, and promising to provide for their families in the meantime if they would remove into the settlements, which at that time were confined to the northern shore of Albemarle sound (N. C. R., 2). As they evidently had no reason to love the Tuskarora it is probable that this invitation was accepted, for a few months later it was proposed to get the assistance of the Saponi in cutting off the retreat of the hostiles on the north. It was believed that the Nottoway and Meherrin, who were of the Iroquoian stock, could not be trusted for such service. The negotiation was left to Virginia, whose energetic governor, Spotswood, possessed almost boundless influence over all the tribes of that neighborhood (N. C. R., 3).

From all accounts it appears that there was always bad feeling between the Saponi and their confederates on the one side and the Tuskarora, Nottoway, and Meherrin—all Iroquoian tribes—on the other, after they became near neighbors, so that it required the constant effort of the English to adjust their quarrels and prevent them from killing one another. In 1709 the Saponi chief complained that the Nottoway and Tuskarora had killed two of his people. On this the

Nottoway replied that the Saponi had killed three of theirs and wounded two others not long before, and they thought it reasonable that they as well as the Saponi should have satisfaction. Then the Saponi proposed, according to the Indian custom, that the Nottoway should pay for the two murdered Saponi, which the Nottoway agreed to do provided the Saponi would pay for the three Nottoway, on which the disgusted judge to whom they had come told them that if they would make such bargains among themselves he would have nothing to say, but it was not in the white people's law to sell men's lives for money. The Saponi then tried to shift the blame upon the Tutelo, but the Nottoway answered that they were both as one people, and further stated that they had some time ago paid the Saponi a quantity of wampum to help them exterminate the Tutelo; but that the false Saponi, after taking the wampum, had broken their promise and privately warned the Tutelo of the designs of their enemies. To settle the whole matter the Nottoway proposed that if the Saponi would fulfill their agreement and join them against the Tutelo, they (the Nottoway) would not only let them keep the wampum, but would also pay them for the two men killed. The Saponi chief promised to take the matter under consideration and returned home, while the judge wrote to the Virginia government that if a Tuskarora was delivered up to be killed by the Saponi some English lives would certainly pay for it (V. S. P., 1).

About this time the Saponi, Tutelo, and confederated tribes removed from North Carolina through the persuasions of Governor Spotswood, of Virginia, who settled them near Fort Christanna, 10 miles north of Roanoke river, about the present Gholsonville, in Brunswick county, Virginia. Their village was close to Meherrin river, and the name of Totaro district, south of Meherrin river and southeast of Lawrenceville, in Brunswick county, preserves their memory. The exact date of this removal does not appear, but it was probably shortly after the opening of the Tuskarora war, which began with the general massacre of September 22, 1711. Spotswood's object in procuring their removal to the fort was to draw away the Sāponi and their confederates from an alliance with the hostile tribes and to make them a barrier between the latter and the Virginia settlements, as well as to render the Saponi more secure from the attacks of the Iroquois. The name of Saponi creek and chapel, in Dinwiddie county, dating back at least to 1733, indicates that they sometimes extended their excursions north of Nottoway river. They gained nothing, however, by their removal to Fort Christanna, for by so doing they became embroiled in constant quarrels with the neighboring Nottoway and Meherrin and with the remnant of the Tuskarora on Roanoke river, while their old enemies, the Iroquois, still continued their attacks, even after they had agreed to make peace, in 1722 (N. C. R., 4). There is evidence that the refugee Tuskarora who had fled to New York had a great deal to do with instigating the Iroquois to these outrages.

As is always the case when wild tribes come in contact with civilization, the result was rapid degradation through the work of unprincipled white men, who aided in their destruction by debauching their morals and ruining their systems with liquor, resulting in continual quarreling and bloodshed.

The one bright spot in the darkening history of the dying tribes is the effort made by Governor Spotswood to have their children educated, but this also ended in failure, as seems to be the fate of every attempt at making the Indian a white man. During the war with the Tuskarora, in 1711–1712, this energetic and benevolent Virginia governor conceived the idea of securing the fidelity of the smaller tribes and advancing their younger generation in civilization by putting the children of the chiefs into the college established for the purpose at Williamsburg by Mr Boyle. In this way he hoped to accomplish lasting good results for the Indians, while at the same time securing hostages for their good behavior. He also sent a schoolmaster to the Saponi, at an annual salary of 50 pounds, to instruct their children. For this purpose he selected Charles Griffin, described as "a man of a good family, who, by the innocence of his life, and the sweetness of his temper, was perfectly well qualify'd for the pious undertaking. Besides, he had so much the secret of mixing pleasure with instruction, that he had not a scholar, who did not love him affectionately." So gentle a worker could hardly fail to accomplish good, but in the midst of his labor he was called away to the college and the Saponi were left to their original barbarism, so that the only result of his teaching was to make them somewhat cleaner in habit than other Indians (Byrd, 9).

Notwithstanding their vicinity to the whites, the Saponi were still subjected to the inroads of the Iroquois, even under the guns of Fort Christanna. In April, 1717, a party of Catawba and others of the smaller tribes of South Carolina, who had been engaged in the Yamasi war, arrived at the fort to conclude a peace and leave a number of their children to be educated as a pledge of their good faith. While camped outside the fort, having previously delivered up their arms to the commander, they were attacked during the night by a party of Iroquois who killed five and carried off a number of prisoners, including the chief of the Catawba. From one of the prisoners who made his escape it was learned that the Iroquois had come down to surprise the Saponi, and that they threatened to return in a short time and massacre the whole tribe, with any of the whites who might be disposed to befriend them. On being called to account for this outrage by the English representatives at Albany, the Iroquois claimed that the Catawba themselves, whom also they called Toderichroone, had acted treacherously three years before in killing five of their men while asleep, the night after they had made a treaty of peace. They declared that all the Indians in those southern parts had been for a long time the enemies of the Iroquois, who had such hatred against them that they had even taken them prisoners out of the very houses of the Christians.

In conclusion they asserted that the report that they intended to attack the Saponi or the whites of Virginia was false, and that they desired to be friends of the English and of their Indian allies, and proposed that commissioners might be sent from Virginia to meet them at Albany and conclude a firm and lasting peace (N. Y., 9).

As a result of this mutual desire for peace a conference was held at Albany, New York, in September, 1722, which was attended by representatives of the Five Nations of Iroquois, with their allies, the Tuskarora, Shawnee, and others, then living on the Susquehanna, and by the governors of New York, Pennsylvania, and Virginia, including Governor Spotswood himself. A treaty was there concluded between the Iroquois and their allies on the one side, and Virginia and her tributary Indians, including those of Carolina, on the other, by which an end was made to the exterminating warfare that had so long been waged between the northern and southern tribes; and the Potomac and Blue ridge were made the boundaries between the two parties. The Iroquois agreed that in their southern excursions they would keep within the mountains and would not cross the Potomac or come beyond the Blue ridge without the knowledge and consent of Virginia, and Governor Spotswood, on behalf of the southern tribes, promised that they would not go beyond the same boundaries to the northward without the same permission. To render the agreement more binding, Spotswood made it a provision of the treaty that any of the Iroquois who were found within the proscribed limits without authority should be hanged or transported as slaves. To this hard condition the Five Nations willingly consented, but magnanimously declared for themselves that should they meet any of the southern tribes on the northern side of the boundary they would give them food and treat them as friends, in order that peace might remain assured. It is clear that the Iroquois had some rudimentary philanthropy not learned from the whites.

The Virginia tribes for whom Governor Spotswood particularly engaged are named as "The Nottoways, Meherins, Nanemonds, Pamunkeys, Chichominys, and the Christanna Indians whom you call Todirichroones that we comprehend under the name, the Saponies, Ochineeches, Stenkenocks, Meipontskys and Toteroes, all the forenamed Indians having their present settlements on the east side of the high ridge of mountains and between the two great rivers of Potomack and Roanoke" (N. Y., 10). Although small parties several times violated the agreement then made, the Iroquois as a body always respected it, and the long war which they had waged against the Virginia tribes thus came to an end. The Shawano and other tribes of Ohio valley, however, kept up their raids on the Catawba to the close of the French and Indian war.

In 1728 (1729 by an error in the Byrd manuscript) the boundary line between Virginia and North Carolina was run by commissioners and surveyors from each colony. William Byrd was the chief commissioner for Virginia and has left us a valuable account of their adventures, told in the rarest and raciest old English. For guides and hunters they engaged two Saponi Indians from Fort Christanna, Saponi, be it remembered, being used as a collective designation for all the Siouan tribes there established. One of the two became sick and returned, but the other, whose name was Bearskin, accompanied them and proved most excellent company, keeping them well supplied with meat all the way to the foothills and back again. This same Bearskin as much deserves a monument as did the old Cornish woman, for upon him depends nearly all that we have of the language and folklore of the Saponi tribe. As they advanced slowly westward along the line, cutting through thickets, wading swamps, and fording rivers, he told them the name of each stream in turn in his own language, with the meaning in English. Sitting around the camp-fire at night he taught them the secrets of the woods and the things of the spirit world. The few words of his language which we thus obtain are unmistakably Siouan, and although we can not be sure that they are really Saponi and not Tutelo, we have the concurrent assertion of every authority from Lederer and Byrd down to old Nikonha, the last of the Tutelo, that the language of both was the same, with no more than a dialectic difference.

Among the local names which Bearskin gave are Moni-seep or "shallow-water," the ford where the trading path crossed the Roanoke nearly due north of Warrenton, North Carolina; Massa-moni or "paint creek," so called on account of the red ocher which lined its banks, now Island creek, joining the Roanoke south of Boydton, Virginia; Yapatsco or Yatapsco, "beaver creek," so called on account of a high beaver dam built across it; Ohimpa-moni, "jumping creek," so named on account of the jumping of the fish there during the spring (probably identical with Grassy creek); Tewawho-mini, or "Tuskarora creek," so called because a Tuskarora had been killed there and his body thrown into the water (identical with Aaron creek); and Hico-oto-moni, or "turkey-buzzard river," so called from the great numbers of buzzards that roosted in the trees in its neighborhood (now known as Hyco or Hycootee river). In these names the *moni* or *mini* is the same word *mini*, "water" (in Tutelo *mani*), which appears in the Dakota names Mini-sota "cloudy water," and Mini-haha, "laughing water." *Massa*, here rendered paint, or ocher, is probably the generic term for mineral or metal, which appears in the Dakota language as *ma*$^n$*za*, in Tutelo as *mas* or *ma*$^n$*s*, and in Biloxi as *masi*. The word for beaver, which is embodied in the name Yapatsco, is *yaop* in Tutelo, *chapa* in Dakota, and *shapé* in Osage. In the North Carolina records the name is spelled Yapatio, which is probably nearer the true form of Yapa-tio, "beaver lodge." *Hega* in Omaha and *hecha* in Dakota is a buzzard, and *tipi* or *ti* is a house or lodge, so that Hico-oto-moni would be in Dakota, if used in that language, Hecha-oti-mini, "buzzard lodge water." In Tutelo and Biloxi the word for house is *ati*. Moni-seep, the name of the ford, appears in the Carolina records as Mony Shap. In the Dakota language *chopa*, and in the cognate Kansa *jupshe*, signify to ford. Two other words mentioned, evidently also of the Saponi language, are *maosti*, "turkey-cock beard," and *cohunks*, "wild goose," the latter being an onomatope (Byrd, 10). In the journal of the same expedition, as printed in the North Carolina Colonial Records, the names sometimes appear in slightly different form through misprints or carelessness in the original writing (N. C. R., 5).

From Byrd and his Saponi informant several little points in regard to Indian habit and belief are obtained. Although not always definitely so stated, the references are usually intended to apply to the Saponi and their associated tribes, the Tutelo, Occaneechi, and others at Fort Christanna.

Fire was made by rubbing together two dry sticks of papaw wood, the process requiring about ten minutes. On the occasion of any religious ceremony new fire was always made for the purpose from two sticks which had never before been used, as it was deemed a sacrilege to use the fire already kindled. From the fiber of a kind of "silk grass" the women made a strong thread from which they wove baskets and the aprons which formed the chief part of the woman's dress. These aprons or skirts were wrapped round the body and hung from the waist to the knee, bordered with a fringe at the bottom. Spoons were made of buffalo horn, and the Indians believed that these spoons would split and fall to pieces if poison were put into them. Skins were dressed with deer's brains, a method which the English learned to pattern, and the skin was sometimes stretched over a smoke to dry it more speedily. They annointed their bodies with bear's grease as a protection against mosquitos and all other insects. A diet of bear's meat was supposed to increase the generative power. It was believed that venison and turkey (i. e., the flesh of birds and of quadrupeds) must never be cooked together, on penalty of provoking the anger of the hunting gods, who would drive the game away so that the offending hunter would never be able to kill anything afterward. When the party laughed at Bearskin's fears on this score and deliberately violated the tabu to convince him that he was in error, he took the precaution afterward when he had shot a buck and a wild turkey together, of leaving the turkey behind and bringing only the deer into camp, in order to put such a sacrilege out of their power. They justified their laying of the heavier burdens on the weaker sex by a tradition that work had originally come upon the human race through some fault of the woman (Byrd, 9).

The general statement of the Saponi belief in regard to the spirit world, as obtained from Bearskin in a Sunday night talk around the fire, is best told in the language of Byrd himself, always making liberal allowance for the preconceived notions of a white man who did not claim to be an ethnologist. The transmigration idea here set forth agrees with what Lederer says of the same people:

> In the evening we examin'd our friend Bearskin, concerning the religion of his country, and he explain'd it to us, without any of that reserve to which his nation is subject, He told us he believ'd there was one supreme God, who had several sub-

> altern deities under him. And that this master-God made the world a long time ago. That he told the sun, the moon, and stars, their business in the beginning, which they, with good looking after, have faithfully perform'd ever since. That the same power that made all things at first has taken care to keep them in the same method and motion ever since. He believ'd God had form'd many worlds before he form'd this, but that those worlds either grew old and ruinous, or were destroyed for the dishonesty of the inhabitants.
>
> That God is very just and very good—ever well pleas'd with those men who possess those God-like qualities. That he takes good people into his safe protection, makes them very rich, fills their bellies plentifully, preserves them from sickness, and from being surpriz'd or overcome by their enemies. But all such as tell lies, and cheat those they have dealings with, he never fails to punish with sickness, poverty and hunger. and, after all that, suffers them to be knockt on the head and scalpt by those that fight against them.
>
> He believ'd that after death both good and bad people are conducted by a strong guard into a great road, in which departed souls travel together for some time, till at a certain distance this road forks into two paths, the one extremely levil, and the other stony and mountainous. Here the good are parted from the bad by a flash of lightening, the first being hurry'd away to the right, the other to the left. The right hand road leads to a charming warm country, where the spring is everlasting, and every month is May; and as the year is always in its youth, so are the people, and particularly the women are bright as stars, and never scold. That in this happy climate there are deer, turkeys, elks, and buffaloes innumerable, perpetually fat and gentle, while the trees are loaded with delicious fruit quite throughout the four seasons. That the soil brings forth corn spontaneously, without the curse of labour, and so very wholesome, that none who have the happiness to eat of it are ever sick, grow old, or dy. Near the entrance into this blessed land sits a venerable old man on a mat richly woven, who examines strictly all that are brought before him, and if they have behav'd well, the guards are order'd to open the crystal gate, and let them enter into the land of delights.
>
> The left hand path is very rugged and uneaven, leading to a dark and barren country, where it is always winter. The ground is the whole year round cover'd with snow, and nothing is to be seen upon the trees but icicles. All the people are hungry, yet have not a morsel of anything to eat, except a bitter kind of potato, that gives them the dry-gripes, and fills their whole body with loathsome ulcers, that stink, and are insupportably painfull. Here all the women are old and ugly, having claws like a panther, with which they fly upon the men that slight their passion. For it seems these haggard old furies are intolerably fond, and expect a vast deal of cherishing. They talk much, and exceedingly shrill, giving exquisite pain to the drum of the ear, which in that place of the torment is so tender, that every sharp note wounds it to the quick. At the end of this path sits a dreadful old woman on a monstrous toad-stool, whose head is cover'd with rattle-snakes instead of tresses, with glaring white eyes, that strike a terror unspeakable into all that behold her. This hag pronounces sentence of woe upon all the miserable wretches that hold up their hands at her tribunal. After this they are deliver'd over to huge turkey-buzzards, like harpys, that fly away with them to the place above mentioned. Here, after they have been tormented a certain number of years, according to their several degrees of guilt, they are again driven back into this world, to try if they will mend their manners, and merit a place the next time in the regions of bliss.
>
> This was the substance of Bearskin's religion, and was as much to the purpose as cou'd be expected from a meer state of nature, without one glimps of revelation or philosophy (Byrd 12).

On their return from the mountains their guide left them as they approached the settlements and hurried on ahead. As the commissioners drew near Meherrin river all the chiefs of the Saponi came out to meet them, and among them was their old friend Bearskin, dressed in all his ceremonial finery. The whole party was on horseback, which was evidently in greater honor of the occasion, as the distance from the village was only 3 miles, and, as Batts says, they had probably walked as far on foot to catch their horses. But these timber Indians were very different from the free rangers of the plains, for the traveler declares that they rode more awkwardly than a Dutch sailor. With them came several women, who rode man-fashion, as do the women of all the tribes. The men are described as having something great and venerable in their countenances, beyond the common mien of savages, which agreed with their reputation as the most honest and brave Indians the Virginians had ever known. Anyone familiar with the facial type and bearing of the Sioux or Osage will understand what it was that struck the observer so forcibly in the appearance of these Saponi. Continuing, the traveler says:

> This people is now made up of the remnant of several other nations, of which the most considerable are the Sapponys, the Occaneches, and Steukenhocks, who not finding themselves separately numerous enough for their defence, have agreed to unite into one body, and all of them now go under the name of the Sapponys. Each of these was formerly a distinct nation, or rather a several clan or canton of the same nation, speaking the same language, and using the same customs. But their perpetual wars against all other Indians, in time, reduc'd them so low as to make it necesssary to join their forces together (Byrd, 8).

He goes on to tell how, about twenty-five years ago, they had fled from the Yadkin and taken refuge in Virginia, where Governor Spotswood, having a good opinion of their courage and fidelity, had settled them at Fort Christanna as a barrier against the attacks of other foreign Indians upon the settlements. His purpose was defeated, however, by the debauchery wrought among them by the whites, resulting in many disorders and culminating at last in a murder committed by one of their chiefs while drunk, and for which he was hanged after he had become sober. The ignominious manner of his death angered his people exceedingly, largely from an idea, common to other tribes, that the soul of the dead person, being prevented by this mode of execution from leaving the body by the mouth, must necessarily be defiled. Some of the Indians took the matter so much to heart that they soon after left their settlement and moved in a body to the Catawba tribe. Byrd says that those who thus removed to the south were the Saponi proper, but this is certainly a mistake if intended to apply to the whole tribe. It is more probable that they were the Eno or the Keyauwee, or perhaps the Sara, the two former of whom had joined the Saponi and Tutelo about 1701, but were afterwards found incorporated with the Catawba, with whom also the Sara had confederated. He states also that the daughter of the Tutelo chief went away with them, but being the last of her nation, and fearing that she would not receive the treatment due her rank, she poisoned herself with the root of the trumpet plant. Her father, who had died two years before, had been a noted warrior who had made himself terrible to all other Indians by his exploits, and had escaped so many dangers that he seemed invulnerable, but died at last of an illness, "the last man of his race and nation" (Byrd, 13). This is the same Tutelo chief previously mentioned as having defended himself so valiantly against the Iroquois on an island in the Roanoke, but he was by no means the last of his race, as our author supposed.

In regard to the hanging of this Saponi chief and the general interference of the whites in the quarrels of the Indians, additional information is gathered from a document of 1728. From this it appears that some Saponi delegates went to the Catawba to bring back a hundred of them to demand satisfaction of the English for imprisoning their men. They also threatened that if a certain Captain Tom was hanged they would remove their women and children across the Roanoke and would then drive the whites beyond the James. Another one told the white man that the English had no business to come to the fort to concern themselves about the Indians killing one another (V. S. P., 2).

Being restless and dissatisfied at the vicinity of the whites, and having now made peace with the Iroquois, the Saponi and Tutelo, with other confederated tribes, resolved to follow the example set by the Tuskarora and put themselves under the protection of the Iroquois in the north. Accordingly they abandoned their settlement near Fort Christanna and removed from Virginia into Pennsylvania, and by permission of the Iroquois established themselves at the Indian village of Shamokin on both banks of the Susquehanna just below the forks, where now is the town of Sunbury. The village was composed of the remnants of the Nanticoke and Conoy, with some Delaware, who, like the later immigrants, after having been driven out of their own country and impoverished by contact with the whites, had been received under the protection of the Iroquois and assigned lands within their territory. The exact date of this removal northward can not be given, but it must have been about 1740. It was probably a gradual movement by small parties, extending over a period of several years. The immediate cause was doubtless the dissatisfaction growing out of the hanging of one of their chiefs by the Virginians about 1728. From a casual French reference it seems probable that they were still in the south in 1736 (N. Y., 11). The Occaneechi probably accompanied them, while the Eno, Keyauwee, and Sara went southward and joined the Catawba.

In 1745 missionary David Brainerd visited Shamokin, which then contained about 300 Indians, of whom half were Delaware and the remainder Seneca and Tutelo (Hale, 4), under which latter name he included all the emigrants from Fort Christanna. It is not certain, however, that all the Tutelo and Saponi were congregated at this village. The three tribes named as making up this small community spoke languages radically different. Three years later another missionary, David Zeisberger, passed through the same region and found the Tutelo, or a part of them, living farther up the northern branch of the Susquehanna at a village called Skogari, in what is now Columbia county, Pennsylvania. He describes it as "the only town on the continent inhabited by Tuteloes, a degenerate remnant of thieves and drunkards" (Hale, 5). Two generations of civilization had evidently changed them from the honest and brave men described by Lederer and Lawson.

In 1753 the Cayuga formally adopted the Tutelo and Saponi, who thus became a part of the Six Nations. The measure was approved by Sir William Johnson, the English representative (N. Y., 12). At the same time the Oneida adopted the Nanticoke, as they had already received the Tuskarora. From this time the Tutelo and Saponi chiefs appear on equal terms with those of the Cayuga in the conclaves of the Iroquois league. In 1763 the Nanticoke and Conoy, with the "Tutecoes, Saponeys, ettc.," were reported by Johnson to number together 200 warriors (N. Y., 13). By "ettc." may perhaps be understood the Occaneechi.

The Tutelo and Saponi did not at once remove to the Cayuga. In 1765 the Saponi are mentioned as having 30 warriors, living at Tioga (about Sayre, Pennsylvania) and other villages on the northern branch of the Susquehanna, in connection with the Delaware and Munsee (Croghan, 1). A part of them may have remained at Tioga until its destruction in 1778, but in 1771 the principal portion had their village in the territory of the Cayuga, about 2 miles south of Cayuga lake and 2 miles south of the present Ithaca, New York. On the Guy Johnson map of 1771 it appears as Todevigh-rono (for Toderigh-rono); on another map of about the same date as Kayeghtalagealat; in Grant's journal of 1779 as Dehoriss-kanadia (apparently the Mohawk Tehoterigh-kanada, "Tutelo town"); and in Dearborn's journal as Coreorgonel (Hale, 6; N. Y., 14).

Then came the Revolution, which resulted in driving half the Iroquois into Canada. The Tutelo village, with those of the Cayuga and Seneca, was destroyed by Sullivan in 1779. Most of the Cayuga fled with Brant to Canada and were settled by the British government on a reservation assigned to the Six Nations on Grand river in Ontario, on the northern side of Lake Erie. The Tutelo went with them and built their village on what is now known as "Tutelo Heights," a suburb of Brantford, on the western bank of Grand river (Hale, 7).

The last surviving Tutelo told Hale in 1870 that when his people came to Canada with Brant they parted with the Saponi at Niagara, and what became of the Saponi afterward he did not know. He did know that the two tribes could understand each other's speech. It is possible to settle the question of the ultimate fate of the Saponi from the record of a treaty made with the New York Cayuga at Albany in 1789, in which it is stated that the "Paanese" (Sa-poonese), the "adopted brethren" of the Cayuga, were then living with them on their reservation, near Salt Spring, on Seneca river, in Seneca county, New York (Hall, 1). It is barely possible that some of their descendants, retaining the language, may still be found among the Cayuga in New York.

About sixty years ago, says Hale, when Brantford was a frontier hamlet, the Tutelo cabins were scattered over these heights, having in the center the "long house" wherein their councils were held and their festivals celebrated. They numbered then about 200 souls, and from all accounts were a jovial, uproarious lot, quite different from the sedate Iroquois among whom they lived. Nearer to the white settlements than the others, they sunk still lower into dissipation, until their systems had become so enfeebled that they became a prey to disease. When the cholera swept over the country in 1832 it carried off the greater portion of the tribe, and a second visitation in 1848 completed their destruction. The few survivors took refuge among the Cayuga and the Tutelo tribe ceased to exist. In 1870 only one full-blood Tutelo remained. This venerable remnant of a nation was said, when discovered by Hale in the year named, to be the oldest man on the reservation. He believed himself to be considerably over a hundred, and was a pensioner of the war of 1812. His memory went back to a time before the Revolution when his people were living together with the Saponi and the Patshenin (Occaneechi?). His Cayuga name was "Old Mosquito;" his Tutelo name was Waskiteng. Hale describes him as having "a wrinkled, smiling countenance, a high forehead, half-shut eyes, white hair, a scanty, stubbly beard, fingers bent with age like a bird's claws," but withal a man of marked intelligence and much lively humor. His wife was a Cayuga and for many years he had spoken only that language, but he remembered well his own, and from him Hale obtained a sufficient vocabulary to establish the important discovery that the Tutelo is a Siouan tongue. This was published in the Proceedings of the American Philosophical Society in 1883, having been noted in the minutes of that society as early as 1879. Even on the threshold of his second century, the old man remembered that the tribes against whom the Tutelo had been most often at war had been the Tuskarora, Seneca, and Cayuga.

On a second visit to the reservation in October, 1870, Hale obtained some additional material from the old man, who died shortly after, in February, 1871, leaving none of full Tutelo blood behind. There are, however, several children of Tutelo mothers by Iroquois fathers still remaining, retaining their language and their name of Tutelo, according to the Indian law of descent through the female line. One of them (from whom other linguistic material was obtained) was even allowed to retain his seat in the councils of the league as the representative of the Tutelo, and to exercise the league privilege of making his address in the language of his tribe, after the tribe itself had disappeared (Hale, 7).

In 1882 Dorsey visited the Grand River reservation in Canada, but found then only two persons of Tutelo blood remaining and retaining their language. From a letter obtained by him two or three years later, however, it appears that there was then at least one other Tutelo living somewhere else in Canada, probably with the Caughnawaga Mohawk or the Moravian Delaware, and still claiming title to lands in Virginia. As already stated there are probably a few Saponi still with the Cayuga in New York.

To this pitiful handful have come at last "the honestest and bravest Indians Virginia ever knew."

## THE OCCANEECHI.

### *Synonymy.*

*Acconeechy.*—Map of 1715; Winsor, History of America, 1887, vol. v, p. 346.
*Achonechos.*—Lawson (1714), History of Carolina, reprint 1860, p. 384.
*Achonechy.*—Ibid., p. 93.
*Aconeche.*—Moll map, 1720.
*Aconichi.*—Alcedo, Diccionario Geog., 1786, vol. i, p. 19.
*Acoonedy.*—Vaugondy map, Partie de l'Amérique Septentrionale, 1755 (misprint).
*Akenatzy.*—Lederer, Discoveries, 1672, p. 2 (Latin pronunciation).
*Akonichi.*—Lotter map, about 1770.
*Botshenins.*—Hale, Proc. Am. Phil. Soc., 1883-84, vol. xxi, p. 10 (same? Tutelo form).
*Ocameches.*—Drake, Aboriginal Races, 1880, vol. ix (misprint).
*Occaanechy.*—Byrd (1728), Dividing Line, 1866, vol, i, p. 190.
*Occaneches.*—Ibid., p. 188.
*Occaneeches.*—Beverley, History of Virginia, 1722, p. 161.
*Occaneechy.*—Byrd, Dividing Line, op. cit., vol. ii, p. 8.
*Ochineeches.*—Albany Conference (1722) in New York Col. Docs., 1855, vol. v, p. 663.
*Ockinagee.*—An anonymous writer of 1676; Mass. Hist. Soc. Colls., 4th series, 1871, vol. ix, p. 167.
*Okenechee.*—Batts (1671) in New York Col. Docs., 1853, vol. iii, p. 193.
*Oscameche.*—Domenech, Deserts of North America, 1860, vol. i, p. 442 (misprint).
*Patshenins.*—Hale, Proc. Am. Phil. Soc., 1883-84, vol. xxi, p. 10 (same? Tutelo form).

The history of the Occaneechi is so closely interwoven with that of the Saponi and Tutelo that little remains to be said of them as a distinct tribe. Their history begins with Lederer's journey in 1670. After leaving the Saponi, who lived then, as has been stated, on a tributary of the Staunton, he went, as he says, about 50 miles south by west of the Saponi village and thus arrived next at the "Akenatzy" village (Latin pronunciation), situated on an island in another branch of Roanoke river. His estimate of the distance is too great, as usual, and the direction was rather east than west of south of the Saponi. There can be no question of the location of the Occaneechi village, as the island retained the name long after the tribe had abandoned it. It was on the middle and largest island, just below the confluence of the Staunton and the Dan, and just above the present Clarksville, Mecklenburg county, Virginia.

He described the island as small, though having a large population, well protected by natural defenses of a swift river current on all sides, with mountains or high hills round about. The fields of the Indians were on the northern bank of the river, and they raised immense crops of corn, having always on hand a year's supply of provisions as a reserve in case of attack by hostile tribes. They were governed by two chiefs, one presiding in war, the other having charge of their hunting and agriculture. They held all property in common. Ceremonial feasting was an important feature of their daily life, each man in turn feasting his friends, the giver of the feast having the seat of honor between the two chiefs during the entertainment. Their tribal totem was a serpent.

Here Lederer met four strangers from a tribe living at two months' distance northwestward, being all that survived of a party of 50 who had started to visit the Occaneechi, the rest having been drowned in crossing a great water or having died later from hunger and exposure on the journey. While Lederer was stopping here six Rickohockan (Cherokee) also came down from the mountains farther westward to visit the Occaneechi, perhaps to arrange a treaty of peace between the two tribes. They were received with great show of friendship and a dance was arranged in their honor that night, but in the midst of the festivities the false Occaneechi suddenly darkened the place by means of smoke and murdered all the Rickohockan. This act of bloody treachery so frightened the traveler that he left secretly with his Indian companion and went on to the Oenock (Eno) territory (Lederer, 6).

It must have been shortly after the expedition of Batts in 1671 that the Saponi and Tutelo moved in and joined the Occaneechi, the Saponi fixing on an island just below and the Tutelo on another island just above the Occaneechi. From all accounts of the early travelers it must have been an ideal place for Indian settlement, with rich soil and fine timber on all three islands, and well defended from enemies by the river and from storms by the hills. Situated at the confluence of two large rivers, midway between the mountains and the sea, and between the tribes of Virginia and Carolina, the Occaneechi were an important people, if not a numerous one, and their island was the great trading mart, according to a writer of this period, "for all the Indians for at least 500 miles" (Mass., 1). Their language was the general trade language for all the tribes of that region—as Algonkin was in the north, as Mobilian was in the gulf states, and as Comanche is in the southern prairies—and was used by the medicine-men of the various tribes in all their sacred ceremonies, as Latin is by the priests of the Catholic church (Beverley, 5).

But their wealth proved their destruction. In 1676 the Susquehanna (Conestoga), who had been driven out from the head of Chesapeake bay by the combined attacks of the Iroquois and the English of Maryland and Virginia, fled to the Occaneechi, with whom they had long been on friendly terms. They were received by the latter, but repaid the hospitality by endeavoring to dispossess their hosts. The result was a battle through which the Susquehanna were driven out of the island. At this juncture, in May, 1676, Bacon with 200 Virginians came up in pursuit of the Susquehanna and engaged the assistance of the Occaneechi against their late ungrateful friends. The Occaneechi joined forces with the whites, and in the next encounter killed the Susquehanna chief and took a number of prisoners. The Virginians, however, had seen the rich stores of beaver skins in the village, and with a treachery equal to that of any savages, after having defeated the Susquehanna they turned upon the friendly Occaneechi. Over 50 of the Indians were killed, a terrible loss for an Indian tribe, but the Virginians were unable to force the palisades and were finally obliged to retire with considerable loss after a desperate battle, lasting the whole day (Mass., 2).

Although the Occaneechi had beaten off the Virginians, they felt themselves no longer secure in the vicinity of such treacherous neighbors, while their heavy loss rendered them less able to meet the increasing fury of the Iroquois attacks. It is probable also that they shared the general Indian dislike to remain in a location where their friends had died. They abandoned their beautiful island home and fled southward into Carolina. Nearly sixty years later some of the peach trees they had planted were still remaining in the old fields on the island (Byrd, 14).

Twenty-five years later (in 1701) Lawson found them pleasantly situated in a village on Eno river, about the present Hillsboro in Orange county, North Carolina, on the line of the great trading path to the Catawba already mentioned (the Occaneeche hills at this place still preserve their name). They were well supplied with provision of game, and received the traveler kindly, in spite of their former experience of the English. They were on good terms with all the neighboring tribes and had some little trade with the Tuskarora living lower down the Neuse, who were jealous of their dealings with the white traders. At this time they were much wasted and were consolidating with the other reduced tribes and moving in toward the settlements for greater security. Later on they combined with the Saponi, Tutelo, and others, the whole body numbering only about 750 souls (Lawson, 4).

They are next known (in 1722) as living in connection with the tribes just named at Fort Christanna, when Governor Spotswood made peace in their behalf with the Iroquois (N. Y., 15). Another incidental mention is made (Byrd, 15) of one of the tribe in the same neighborhood in 1729 (for 1728). This seems to be their last appearance in history. Their separate identity was lost and the remnant probably moved northward later on with the Saponi and Tutelo into Pennsylvania and afterward into New York. The last clew to their ultimate fate is contained in the statement made to Hale by the sole surviving Tutelo in 1870 that when he was a boy, probably just before the Revolution, the Saponi and "Patshenins," or "Botshenins" were living with his people, who were then located near the Cayuga tribe in New York. Although Hale did not inquire as to the language of these Patshenin, he is inclined to identify them with the Occaneechi (Hale, 8), and from all the circumstances this seems a probable supposition. If this be true, and they are still in existence (they are not with the Six Nations in Canada), they must be with the Cayuga still on a reservation in the state of New York.

## THE SARA AND KEYAUWEE.

*Synonymy.*

*Characks.*—Document of 1726 in N. Y. Col. Docs., 1855, vol. v, p. 793.
*Charah.*—Adair, Hist. Am. Inds., 1775, p. 224.
*Charraws.*—Glen (1751) in Gregg, Old Cheraws, 1867, p. 14.
*Charrows.*—Gregg, ibid., p. 1.
*Chawraw.*—Smyth, Tour in the United States, 1784, vol. i, p. 207.
*Cheraw.*—South Carolina Gazette (1739) in Gregg, Old Cheraws, p. 9.
*Chouala.*—De l'Isle map.
*Chovala.*—Shipp, De Soto and Florida, 1881, p. 366 (misprint).
*Sara.*—Lederer, Discoveries, 1672, p. 2.
*Saraus.*—Map of 1715 in Winsor, History of America, 1887, vol. v, p. 346.
*Saraws.*—Virginia Council (1716) in Col. Records of N. C., 1886, vol. ii, p 247.
*Sarraws.*—Document of 1715 in ibid., p. 251.
*Sasa.*—Lederer, Discoveries, 1672, p. 2 (form in Warrennuncock dialect).
*Saura.*—Vaugondy map, Partie de l'Amérique Septentrionale, 1755.
*Sauro.*—Byrd (1733), Hist. Dividing Line, 1866, vol. ii, p. 20.
*Sawara.*—Gallatin in Trans. and Colls. Am. Antiq. Soc., 1836, vol. ii, p. 86.
*Sawras.*—Document of 1716 in Col. Records of N. C., vol. ii, p. 246.
*Sawraw.*—N. C. Records, vol. ii, Document of 1716; ibid, p. 243.
*Sharawas.*—Note in N. Y. Col. Docs., 1855, vol. v, p. 793.
*Suala.*—Lederer, Discoveries, 1672, p. 2 (Spanish form).
*Suali.*—*Ani-Suali.*—Mooney (Cherokee singular and plural forms)
*Sualy.*—Lederer, Discoveries, 1672, p. 2 (Warrennuncock form).
*Swali.*—Mooney (Cherokee form).
*Xuala.*—Garcilaso (1540) in La Florida del Inca, 1723, p. 135.
*Xualla.*—Elvas (1540) quoted in Shipp, De Soto and Florida, 1881, p. 366, note.

*Keawe.*—Jefferys, French Dominions in America, 1761, pt. i, map.
*Keawee.*—Bowen, Map of the British American Plantations, 1760.
*Keeawawes.*—Document of 1716 in Col. Records of N. C., 1886, p. 242.
*Keeowaws.*—Ibid., p. 243.
*Keeowée.*—Vaugondy map, Partie de l'Amérique Septentrionale, 1755.
*Keiauwees.*—Lawson (1714), Hist. of Carolina, reprint 1860, p. 384.
*Keomee.*—Moll's map of Carolina, 1720 (misprint).
*Kewawees.*—Byrd (1733), History of the Dividing Line, 1866, vol. ii, p. 20.
*Keyauwees.*—Lawson (1714), Hist. of Carolina, reprint 1860, p. 83.
*Keyawees.*—Brickell, Natural History of North Carolina, 1737, p. 343.

### THE SARA AND THEIR ALLIES.

While we know nothing positively as to the linguistic affinity of the Sara, all the evidence goes to show that, like most of the tribes of the central region of Virginia and Carolina, they were of Siouan stock. Their name is probably from the Catawba word *sara*, signifying a place of "tall grass or weeds" (Gatschet). While the Siouan tribes treated in the foregoing consolidated, after their decline, and joined the Iroquois in the north, most of the remaining people of that stock, including the

Sara, migrated southward and merged with the Catawba tribe in South Carolina.

The history of the Sara goes back to the earliest Spanish period. In 1540 De Soto, after leaving Cofachiqui (identified as Silver bluff on the Savannah, in Barnwell county, South Carolina), advanced along the border of the Chalaque (Cherokee) country, meeting several small villages of that tribe, and after traveling through a pleasant country for about 50 leagues, equal to about 150 miles, reached the province of "Xuala." (In writing Indian names the early Spanish authors used *x* as the equivalent of *sh;* Xuala of the Spaniards is Suala of Lederer, Suali of the Cherokee, and Saura and Cheraw of later writers.) From the narrative of Garcilaso the Sara must then have lived in the piedmont region about the present line between South Carolina and North Carolina, southeast of Asheville, North Carolina. On the De l'Isle map "Chouala" is marked west of the upper Santee. From personal investigation among the Cherokee I learn that the correct name of the Swannanoa gap through the Blue ridge, east of Asheville, is Suwali-Nûⁿnâhi, or "Suwali trail," that being the pass through which ran the trail from the Cherokee to the Suwali, or Ani-Suwali, living east of the mountains. The name of the Suwali tribe is still familiar to the Cherokee yet living in North Carolina. Lederer in his narrative states that the tribe, which he usually calls Sara, was called Suala, Sualy, or Sasa in the "Warrennuncock" dialect (Lederer, 7). The interchange of *l* and *r*, it may be remarked, is one of the most common in Indian dialects.

Garcilaso in 1540 describes the village of Xuala as situated on the slope of a ridge in a pleasant hilly region, rich in corn and all the other vegetables of the country. In front of the village flowed a swift stream which formed the boundary between the Xuala tribe and that of Cofachiqui. This may have been either Broad river or the Pacolet. Both tribes are said to have been subject to the same queen, which, if true, would indicate that the Cofachiqui were perhaps of kindred stock and that even at this early period there was a close connection among the tribes which long afterward consolidated under the single name of the Catawba. After stopping here five days the Spaniards journeyed through a country of mountains and swift small streams into Guachule and thence down into Georgia. From the length of their stay it is evident that this first meeting between the Sara and the white race was a friendly one (Garcilaso, 1).

That the Sara were an important tribe is evident from the persistence of the name to a very late period. As they lay so far remote from the settlements and rather back from the general route of the traders, little was known of them by English settlers and travelers until after their removal into eastern South Carolina. It would probably be found, however, if the records could be searched, that De Soto was not the only Spanish leader who explored the country in search of gold in the early days of the colonization period. It was the jealous policy of the Spanish government to keep the knowledge of such expeditions a secret; but from the vivid traditions still retained by the Cherokee of North Carolina, as recounted to the author, it is evident that the Spaniards made many expeditions into the mountains and carried on mining operations in different places during the period of their occupancy of Florida and the adjacent coast of Georgia and South Carolina.

The next visit to the Sara of which records are known was 130 years later than De Soto. In 1670 Lederer, after passing successively through the territories of the Saponi, Occaneechi, Eno, Shoccoree, and Wateree arrived among the Sara. He describes their village as being near the mountains, which at this point became lower and turned from their general southward or southwestward direction and veered westward. As the tribes next met by him were the Waxhaw and Catawba, it is evident that he found the Sara about where De Soto had found them in 1540. He states that the neighboring mountains were called Sara, which the Spaniards made Suala—another evidence of Spanish presence in this upper region. Beyond the mountains, west and north of the Sara, lived the Rickohockan (Cherokee). From these mountains the Sara got quantities of cinnabar, which they used as paint. They had also cakes of white salt. As the Cherokee and gulf tribes generally used no salt, and no considerable salt deposits were found in their country, it is probable that the Sara obtained their supply from the Mohetan or some other tribe farther northward. Lederer made no long stay with the tribe, perhaps, as already stated, on account of having become involved in a dispute with a youthful savage, who attempted to shoot the traveler's horse and when prevented turned his attentions to the traveler himself (Lederer, 8).

Some time after this the Sara removed northward and settled on Dan river. This removal may have been due to the incursions of the Spaniards, as a document of 1654 indicates that the Eno, living then in central North Carolina, were doing their utmost to check the northern advance of the Spaniards (Hawks, 1). As early as 1673, and perhaps earlier, the Sara had acquaintance with English traders from Virginia (Byrd, 16). Their village was on the southern bank of the Dan, shortly below the entrance of Irvin (Smith) river from the opposite side, and about due north of the present Wentworth in Rockingham county, North Carolina. Their fields extended along both banks of the river for several miles below the village. Byrd, who visited the site in 1733, thus describes it:

> It must have been a great misfortune to them to be oblig'd to abandon so beautiful a dwelling, where the air is wholesome, and the soil equal in fertility to any in the world. The river is about 80 yards wide, always confin'd within its lofty banks, and rolling down its waters, as sweet as milk, and as clear as crystal. There runs a charming level, of more than a mile square, that will bring forth like the lands of Egypt, without being overflow'd once a year. There is scarce a shrub in view to intercept your prospect, but grass as high as a man on horseback. Towards the woods there is a gentle ascent, till your sight is intercepted by an eminence, that overlooks the whole landskape. This sweet place is bounded to the east by a fine

stream call'd Sauro creek, which running out of the Dan, and tending westerly, makes the whole a peninsula (Byrd, 17).

There may have been two villages occupied by the tribe in this neighborhood, as on a map of 1760 we find this spot designated as "Lower Saura Town" while about 30 miles above, on the southern side of the Dan, and between it and Town fork, is another place marked "Upper Saura Town." This latter was on the site of the present Sauratown in Stokes county, North Carolina. The two towns thus designated, however, were white settlements.

The Sara were not met by Lawson in 1701, as they lived west of his line of travel. Shortly after this date, finding themselves no longer able to withstand the unceasing attacks of the Iroquois, they abandoned their beautiful home on the Dan and, moving southeastward, joined the Keyauwee (Byrd, 18). The Eno, Shoccoree, and Adshusheer also consolidated at the same time for a similar reason, the three being thenceforth commonly known under the single name of Eno. The Saponi, Tutelo, and Occaneechi, who had joined forces about the same time, moved eastward to the neighborhood of the white settlements on Albemarle sound, and were shortly afterward settled by Governor Spotswood at Fort Christanna in Virginia, as already stated. In 1716 he also undertook to settle the confederated Sara, Keyauwee, and Eno (probably including also the Shoccoree and Adshusheer) at Enotown, on the frontier of the Tuskarora, on the upper Neuse in North Carolina, where he intended that they should serve as a protection to the white settlements against the incursions of the hostile Tuskarora and their allies from the north, and against the hostile Yamasi and their allies, who had lately killed their traders and inaugurated a war against the whites, on the south. This plan might have been successful had it not been defeated by the vigorous protest of the two Carolina governments, which insisted that the Sara were at that moment engaged in the war against South Carolina and that the Eno and Keyauwee were probably aiding them. At the same time, by request of the southern colony, North Carolina raised a force of whites and Indians to attack the Sara themselves (N. C. R., 6). A few weeks later it was reported that a white man and an Indian slave had been killed on the South Carolina frontier by a party of Indians supposed to be Sara, who appeared to be well supplied with arms and ammunition. It was believed that they were some of those with whom Spotswood had lately been negotiating, and that they had obtained their supplies in Virginia; and a letter was accordingly forwarded to the governor of that colony asking him to prohibit any trading with the Sara or any other southern tribes until they had first made peace with South Carolina. About the same time Governor Eden, of North Carolina, declared war against the Sara and made formal application to Virginia to assist in prosecuting it. To this Spotswood replied, with the concurrence of the Virginia council, that the Sara were under a treaty of friendship with Virginia, which had had the approbation of the South Carolina government; that they had come into Virginia under a promise of safety; and that in the late encounter the Carolina people had been the aggressors and had attacked the Indians without provocation. The council therefore declined to take part in a war "so unjustly begun" (N. C. R., 7).

The war against the Sara and their allies was carried on by the two Carolina governments until the final defeat and expulsion of the Yamasi from South Carolina. Throughout this war there were frequent complaints from South Carolina that the Sara were responsible for most of the mischief done north of Santee river, and that they were endeavoring to draw the Winyaw and Waccamaw into the same alliance. Their arms and ammunition were said to be supplied from Virginia in return for skins, slaves, and goods plundered from South Carolina settlers, and it was openly charged by Carolina that Virginia encouraged these depredations in order to monopolize the Indian trade, so that one of the South Carolina writers was moved to declare, "I heartily wish Virginia had all our Indians, so we were but secured from them" (N. C. R., 8).

At the close of the Yamasi war the Sara tribe, who now begin to be known as Cheraw, were located on the upper Pedee where it crosses from North Carolina into South Carolina. The adjacent district in South Carolina was for a long time known as the Cheraw precinct. According to the old maps their village at this time was on the eastern bank of the Pedee, about opposite the present Cheraw, in Marlboro county, South Carolina. In 1715 they were reported to number 510 souls (Rivers, 1). This estimate, which seems too high, probably includes the Keyauwee, who still lived with or near them. According to the reports of Blount, chief of the friendly Tuskarora, they occasionally made inroads on his people and even attacked and plundered the Virginia traders (N. C. R., 9); but Blount's testimony is open to suspicion, as he was constantly endeavoring to increase his importance with the whites by discovering hostile conspiracies among the other Indians. However this may be, the remaining Tuskarora in 1717 received permission to remove from the Neuse to the northern side of the Roanoke, in order to be more secure from the southern tribes. The Sara were still exposed to the attacks of the Iroquois, of which there are records so late as 1726 (N. Y., 16), and were finally obliged to abandon their settlement and incorporate with the Catawba, who at an earlier period had been their enemies, on Catawba river, farther westward. Being a considerable tribe, however, they still preserved their separate name and dialect for a long time. They are mentioned as living with the Catawba as early as 1739 (Gregg, 1), and their dialect is mentioned as existing distinct from that of the Catawba as late as 1743 (Adair, 2). In 1751 they are again mentioned as one of the southern tribes adjoining the settlements with whom it was desired that the Iroquois should make peace (N. Y., 17). In the French and Indian war they and the Catawba aided the

English against the French and their allies, and in 1759 a party of 45 "Charraws," some of whom, under their chief, King Johnny, had been in the expedition against Fort Du Quesne, brought into Charleston the scalp of a French Indian (Gregg, 2). The last notice of the tribe seems to be in 1768, when we find them still living with the Catawba, but so reduced by wars and sickness that they numbered only 50 or 60 souls (Mass., 3). The Catawba and all their confederate tribes together then numbered only about 500 souls.

### THE KEYAUWEE.

The name of the Keyauwee has no connection with that of Keeowee town of the Cherokee on Keowee river, in western South Carolina, nor apparently with that of Kiawah island, south of Charleston. Of their language nothing remains, but the evidence of alliance and history goes to show that they were Siouan. They were never prominent as a separate tribe. In 1701 Lawson found them in a palisaded village about 5 miles beyond "Heighwaree" (Uharie) river, and near another stream which was probably Deep river. The village was about 30 miles northeast of the Yadkin, and must have been about the present High point in Guilford county, North Carolina. It was shut in by high hills or mountains, nearly bare of timber or grass, being composed of a reddish earth from which the Indians obtained their mineral paint. In one of these mountains was a large cave. Around the village were large fields of corn. At that time they were about equal to the Saponi in number, and were ruled by Keyauwee Jack, who was by birth a Congaree, but had obtained the chieftainship by marriage with the queen. Lawson describes the daughter of this queen as a beautiful girl, with an air of majesty not common among Indians. She treated his party kindly, and they were well entertained during their stay. Most of the men of this tribe wore mustaches or whiskers, which was not the general custom of the Indians, who usually plucked their beards.

Incidentally the traveler mentions that all the Indians of that neighborhood carefully preserved the bones taken out of the meat they ate and afterward burned them, believing that if this were not done the game would leave the country and they would have no more success in hunting. At this time they were about to join the Tutelo and Saponi for greater protection against their enemies.

In 1714 the Keyauwee, with the Saponi, Tutelo, Occaneechi, and Shoccoree, had moved down toward the settlements about Albemarle sound; all five tribes, together with one or two not mentioned, numbering only about 750 souls (Lawson, 5). In 1716 Governor Spotswood proposed to settle the Keyauwee, with the Eno and Sara at Enotown, on the frontier of the North Carolina settlements, as already related, but was prevented by the opposition of that colony. Failing in this, they moved southward along with the Sara and probably also the Eno to Pedee river in South Carolina some time before 1733 (Byrd, 19). On Jefferys' map of 1761 their village is marked on the Pedee above that of the Sara, and about on the line between North Carolina and South Carolina. We find no later mention of them, but like the two other tribes just named they were probably incorporated with the Catawba.

## THE ENO, SHOCCOREE, AND ADSHUSHEER.

*Synonymy.*

*Eenó.*—Adair, History of the American Inds., 1775, p. 224.
*Enoe.*—Lawson (1714), History of Carolina, reprint 1860, p. 97.
*Haynokes.*—Yardley (1654) in Hawks, North Carolina, 1858, vol. ii, p. 19.
*Oenock* (or Œnock).—Lederer, Discoveries, 1672, p. 15.

*Cacores.*—Yardley (1654) in Hawks, North Carolina, 1858, vol. ii, p. 19.
*Shabor.*—Ibid., map (misprint).
*Shacco.*—Byrd (1733), Hist. of the Dividing Line, 1866, vol. ii, p. 2.
*Shackory.*—Ibid., p. 15.
*Shakor.*—Lederer, Discoveries, 1672, map.
*Shoccories.*—Lawson (1714), History of Carolina, reprint, 1860, p. 97.

*Adshusheer.*—Lawson, ibid., p. 95.

As these tribes are usually mentioned together they may be treated in the same manner. It is doubtful if they, or at least the Eno and Shoccoree, were of Siouan stock, as they seem to have differed in physique and habit from their neighbors; but as nothing is left of their language, and as their alliances were all with Siouan tribes, they can not well be discriminated. Little is known of them, for they disappeared as tribal bodies about 1720, having been incorporated either with the Catawba on the south or with the Saponi and their confederates on the north.

The Eno and Shoccoree are first mentioned by Yardley in 1654. Writing from his Virginia plantation he says that a visiting Tuskarora had described to him, among other tribes in the interior, "a great nation called Cacores," of dwarfish stature, not exceeding that of boys of 14 years, yet exceedingly brave and fierce in fight and extremely active in retreat, so that even the powerful Tuskarora were unable to conquer them. Near them was another "great nation" whom the Tuskarora called Haynoke, by whom the northern advance of the Spaniards was valiantly resisted (Hawks, 1). From this it appears that the Eno were then at war with the Tuskarora, and that the Spaniards had advanced from the gold regions of the southern Alleghanies into central North Carolina.

The next mention of these two tribes is by Lederer, who found them in 1672 living south of the Occaneechi about the heads of Tar and Neuse rivers. The general locality is still indicated in the names of Eno river and Shocco creek, upper branches of these streams. In the name Shoccoree, the name proper is Shocco, *ree* or *ri* being the demonstrative suffix of the Catawba and closely cognate languages, the same that appears in Usheree, Uharee, and Enoree, the last-named river perhaps taking its designation from the Eno tribe.

Lederer found the villages of the two tribes about 14 miles apart, the Eno the farther eastward. The Eno village was surrounded by large fields cleared by the industry of the Indians, and was itself built around a central field or plaza devoted to an athletic game described by the traveler as "slinging of stones," in which "they exercise with so much labor and violence and in so great numbers that I have seen the ground wet with the sweat that dropped from their bodies." He agrees with Yardley as to their small size, but not as to their bravery or other good qualities, stating that "they are of mean stature and courage, covetous and thievish, industrious to earn a penny, and therefore hire themselves out to their neighbors who employ them as carryers or porters. They plant abundance of grain, reap three crops in a summer, and out of their granary supply all the adjacent parts." The character thus outlined accords more with that of the peaceful Pueblos than with that of any of our eastern tribes, and goes far to indicate a different origin. Their housebuilding also was different from that of their neighbors, but resembled that of the mountain Indians. Instead of building their houses of bark, like the Virginia and Carolina Indians generally, they used branches interwoven and covered with mud or plaster. Some huts were built of reeds (canes) and bark. They were usually round instead of long as among the coast tribes. Near every house there was a smaller structure, somewhat resembling an oven, in which they stored corn and nuts. This is identical with the *û*$^{n}$*watâli* or provision house of the Cherokee. In summer they slept under leafy arbors. The government was democratic and patriarchal, the decisions of their old men being received with unquestioning obedience. The Shoccoree resembled the Eno in their general customs and manners (Lederer, 9).

In 1701 Lawson found the Eno and Shoccoree, now confederated, with the addition of the Adshusheer, in the same location. Their village, which he calls Adshusheer, was on Eno river, about 14 miles east of the Occaneechi village, near the present Hillsboro. This would place it not far northeast of Durham, in Durham county, North Carolina. Eno Will, a Coree by birth, was the chief of the three tribes. He entertained the party in most hospitable fashion at Adshusheer, singing them to sleep with an Indian lullaby, and afterwards guided them from the Occaneechi to near the white settlements on Albemarle sound. Lawson describes him as "one of the best and most agreeable temper that ever I met with in an Indian, being always ready to serve the English, not out of gain, but real affection."

They kept poultry, but, so Lawson thought, largely for the purpose of sacrifice to the devil. They had not forgotten their old game mentioned by Lederer, which may now be recognized as the universal wheel-and-stick game of the eastern and southern tribes; for Lawson says in his narrative that they were "much addicted to a sport they call

Chenco, which is carried on with a staff and a bowl made of stone, which they trundle upon a smooth place like a bowling green, made for that purpose."

At this time the Shoccoree seem to have been the principal tribe. They had some trade with the Tuskarora. Later (about 1714), with the Tutelo, Saponi, Occaneechi, and Keyauwee, together numbering only about 750 souls, they moved toward the settlements. Lawson includes Eno in his list of Tuskarora villages at this period, and as the Eno lived on the Neuse adjoining the Tuskarora, it is probable that they were sometimes classed with them (Lawson, 6). In 1716 Governor Spotswood, of Virginia, proposed to settle the Eno, Sara, and Keyauwee at Eno Town, on what was then "the very frontiers" of North Carolina; but the project was defeated by North Carolina on the ground that all three tribes were then at war with South Carolina (N. C., 10). From the records it can not be determined clearly whether this was the Eno Town of Lawson in 1714, or a more recent village nearer the Albemarle settlements.

Owing to the objection made to their settlement in the north the Eno moved southward into South Carolina. They probably assisted the other tribes of that region in the Yamasi war of 1715. At least a few of the mixed tribe found their way into Virginia with the Saponi, as Byrd speaks of an old Indian, called Shacco Will, living near Nottoway river in 1733, who offered to guide him to a mine on Eno river near the old country of the Tuskarora (Byrd, 20). The name of Shocco (Shockoe) creek, at Richmond, Virginia, may possibly have been derived from the same tribe. The main body was finally incorporated with the Catawba, among whom the Eno still retained their distinct dialect in 1743 (Adair, 3). The name of Enoree river in South Carolina may have a connection with the name of the tribe.

## THE WOCCON, SISSIPAHAW, CAPE FEAR, AND WARRENNUNCOCK INDIANS.

### *Synonymy.*

*Waccoa.*—Morse, Report, 1822, p. 145.
*Waccoam.*—Ibid (misprint).
*Waccon.*—Document of 1712 in N. C. Records, 1886, vol. i, p. 891.
*Wacon.*—Lawson, map of 1709, in Hawks, History of North Carolina, vol. ii, p. 104.
*Woccon.*—Lawson (1714), History of Carolina, reprint 1860, p. 378.
*Wocons.*—Rafinesque in Marshall, History of Kentucky, 1824, vol. i, p. 23.
*Wokkon.*—Drake, Book of the Indians, 1848, p. xii.
*Woocon.*—Schoolcraft, Indian Tribes, 1853, vol iii, p. 401.
*Workons.*—Domenech, Deserts of North America, 1860, vol. i, p. 445.

*Sauxpa.*—Vandera (1579) in Smith, Documentos inéditos, 1857, pp. 15-19 (probably the same).
*Saxapahaw.*—Bowen, Map of the British American Plantations, 1760.
*Saxapahaw.*—Byrd (1728), History of the Dividing Line, 1866, vol. i, p. 180.

*Sippahaws.*—Martin, History of North Carolina, 1829, vol. i, p. 129.
*Sissipahau.*—Lawson (1714), History of Carolina, reprint 1860, p. 94.
*Sississpahaws.*—Latham, Varieties of Man, 1850, p. 334 (misprint).

*Cape Fears.*—Albany Conference (1751) in New York Colonial Documents, 1855, vol. vi, p. 721.

*Warrennuncock.*—Lederer, Discoveries, 1672, p. 2.

Of the North Carolina tribes bearing the foregoing names almost nothing is known, and of the last two even the proper names have not been recorded. The Woccon were Siouan; the Saxapahaw and Cape Fear Indians presumably were Siouan, as indicated from their associations and alliances with known Siouan tribes, while the Warrennuncock were probably some people better known under another name, though they can not be identified. The region between the Yadkin and the Neuse, extending down to the coast, was probably occupied by still other tribes whose very names are forgotten. They were virtually exterminated by smallpox and other diseases long before the colonization of this region in the middle of the eighteenth century, and probably even before the Yamasi war of 1715 disrupted the smaller tribes.

About all that is known of the Woccon was recorded by Lawson, who states that about 1710 they lived not more than two leagues from the Tuskarora (who occupied the lower Neuse and its tributaries), and had two villages, Yupwauremau and Tooptatmeer (p. 383), with 120 warriors, which would indicate a population of 500 or 600 souls. This was by far a larger population at that period than any other of the eastern Carolina tribes excepting the Tuskarora. He gives a vocabulary of about 150 words, which shows that their dialect was closely related to that of the Catawba, although the two tribes were separated by nearly 200 miles (Lawson, 7). His map of 1709, reproduced by Hawks, places the Woccon between the main Neuse and one of its tributaries, perhaps about the present Goldsboro in Wayne county or Snow Hill in Greene county. They joined the Tuskarora against the whites in the war of 1711–1713, as learned from incidental references in the colonial documents of that period. Since there are no later records concerning them, they were probably destroyed as a tribe by that war, and the remnant may have fled northward with the hostile Tuskarora to the Iroquois, or southward to the Catawba and Yamasi; or perhaps they were assigned to the reservation with the friendly Tuskarora who remained in North Carolina.

The Sissipahaw must have been an important tribe at one time, as Haw river, the main upper stream of the Cape Fear, derives its name from them, and the site of their former village, known in 1728 as "the Haw old fields," was noted as the largest body of fertile land in all that region. It was probably situated about the present Saxapahaw on Haw river, in the lower part of Alamance county, North Carolina. They are probably identical with the Sauxpa mentioned by Vandera in 1579; Lawson mentions them, but he did not meet them in his journey in 1701, as they lived below the point at which the regular trading path crossed the river. He incidentally mentions meeting among the Eno a slave taken from this tribe (Lawson, 8). Nothing more of them is known beyond the general statement by Martin that they and other tribes of that region joined the Yamasi against the English in the war of 1715.

The proper name of the Cape Fear Indians is unknown. This local term was applied by the early colonists to the tribe formerly living about the lower part of Cape Fear river in the southeastern corner of North Carolina. Their first intimate acquaintance with the English was made about the year 1661, when a colony from New England made a settlement near the mouth of the river, but soon incurred the ill will of the Indians by seizing their children and sending them away, ostensibly to instruct them in the ways of civilization, but really as the Indians believed, with a semblance of probability, to make them slaves. The result was that the Cape Fear Indians, although as yet without guns, began a determined war against the colonists and finally succeeded in driving them from the country. In 1663 another party, from Barbadoes, explored the river and its branches for a considerable distance. Not far from the mouth they found an Indian settlement called Necoes (narrative of 1663, in Lawson, p. 115), together with numerous cleared fields of corn. They found the Indians generally friendly, manifesting their friendship by cries of "bonny bonny," which may have been a reminiscence of previous contact with Spaniards. The Indians gave them corn and other provisions, and in return received presents of beads. One of the Indians, however, shot an arrow at them as they were passing under a cliff. They pursued and fired at him but missed. Afterward they came upon him in his canoe. What followed, as told in their own words, well indicates the summary methods of the English in dealing with the Indians:

> We went on shore and cut the same in pieces. The Indians perceiving us coming towards them ran away. Going to his hut we pulled it down, broke his pots, platters, and spoons, tore the deerskins and mats in pieces and took away a basket of acorns.

Notwithstanding this severity, the Indians at the next village received the whites kindly, and their chief expressed the greatest regret and displeasure at the misconduct of his man. They afterward "made a purchase of the river and land of Cape Fair, of Wat Coosa and such other Indians as appeared to us to be the chief of those parts." The tribe seemed to be populous, with numerous villages along the river, and excepting in the single instance mentioned, displayed the utmost friendly feeling toward the whites (Lawson, 9). In 1665 another colony settled at the mouth of Oldtown creek, in Brunswick county, on the southern side of the river, on a tract bought of the Indians, who still remained friendly. The colony was not successful, consequently was disbanded a few years later (Martin, 1).

No more is heard of the tribe for nearly a hundred years. As they were evidently a warlike people, it is probable that like most of their neighbors they took part in the Yamasi war in 1715. It is also probable that they suffered with all the Carolina tribes from smallpox and other diseases until only a handful remained. They do not seem to have incorporated with the Catawba, however, as did many of the smaller tribes in their decline, but to have maintained their separate existence within the English settlements. They are last noticed in 1751 as one of the small friendly tribes with whom the South Carolina government desired the Iroquois to be at peace (N. Y., 18).

For the name Warrennuncock there is only the authority of a single statement by Lederer, who tells us in 1672 that the southern Alleghanies (or Blue ridge) at Sara "take the name of Suala; Sara in the Warrennuncock dialect being Sasa or Sualy." The name has an Algonquian appearance, and is probably only a Powhatan synonym for some Carolina tribe (having the *l* instead of the *r*) better known to us under some other name.

## THE CATAWBA.

### *Synonymy.*

*Atakwa, Anitakwa.*—Mooney (singular and plural Cherokee forms).
*Cadapouces.*—Pénicaut (1708) in Margry, Découvertes, 1883, vol. v, p. 477.
*Calabaws.*—Humphreys, Account, 1730, p. 98 (misprint).
*Calipoas.*—Census of 1857 in Schoolcraft, Ind. Tribes, 1857, vol. vi, p. 686.
*Canapouces.*—Pénicaut (1708) in Margry, op. cit.
*Catabas.*—Montcalm (1757) in New York Col. Docs., 1858, vol. x, p. 553.
*Catabans.*—Rafinesque in Marshall, Hist. of Kentucky, 1824, vol. i, p. 24.
*Catabaw.*—Document of 1738 in New York Col. Docs., 1855, vol. vi, p. 137.
*Catapaw.*—Map of North America and the West Indies, 1720.
*Catauba.*—Filson, History of Kentucky, 1793, p. 84.
*Cataubos.*—Map of 1715 in Winsor, History of America, 1887, vol. v, p. 346.
*Catawba.*—Albany Conference (1717) in N. Y. Col. Docs., 1855, vol. v, p. 490.
*Catawbau.*—Carroll, Historical Collections of South Carolina, 1836, vol. ii, p. 199.
*Catawbaw.*—Map in Mandrillon, Spectateur Américain, 1785.
*Cataupa.*—Potter (1768) in Mass. Hist. Soc. Colls., 1st series, 1809, vol. x, p. 120.
*Cattabas.*—Document of 1715 in N. C. Records, 1886, vol. ii, p. 252.
*Cattabaws.*—Albany Conference (1717) in New York Col. Docs., 1855, vol. v, p. 490.
*Cattawbas.*—Clarke (1741) in ibid., 1855, vol. vi, p. 208.
*Cattoways.*—Stobo (1754) in The Olden Time, 1846, vol. i, p. 72.
*Cautawbas.*—Clinton (1751) in New York Col. Docs., 1855, vol. vi, p. 716.
*Chatabas.*—Buchanan, North American Indians, 1824, p. 155.
*Contaubas.*—Oglethorpe (1743) in New York Col. Docs., 1855, vol. vi, p. 243.
*Cotappos.*—Document of 1776 in Historical Magazine, 2d series, 1867, vol. ii, p. 216.
*Cotawpees.*—Rogers, North America, 1765, p. 136.
*Cotobers.*—Document of 1728 in Va. State Papers, 1875, vol. i, p. 215.
*Cuttambas.*—German map of British Colonies (about 1750).
*Cuttawa.*—Vaugondy, map Partie de l'Amérique Septentrionale, 1755.
*Ea-tau-bau.*—Hawkins (1799), Sketch of the Creek Country, 1848, p. 62 (misprint).

*Elaws.*—Craven (1712) in North Carolina Records, 1886, vol. i, p. 898 (misprint).
*Esau.*—Martin, History of North Carolina, 1829, vol. i, p. 194.
*Esaws.*—Lawson (1714), History of Carolina, reprint of 1860, p. 73.
*Flatheads* (?).—Albany Conference (1714) in New York Col. Docs., 1855, vol. v, p. 386. Albany Conference (1715) in ibid., pp. 442–444 (subjects of Carolina, Oyadagahroenes).
*Issa.*—La Vandera (1579) in French, Hist. Coll. of La., 1875, vol. ii, p. 291.
*Kadapau.*—Lawson (1714), History of Carolina, reprint of 1860, p. 76.
*Kadapaw.*—Mills, Statistics of South Carolina, 1826, p. 109.
*Katabas.*—Malartic (1758) in New York Col. Docs., 1858, vol. x, p. 843.
*Katahba.*—Adair, History of American Indians, 1775, p. 223.
*Kataubah.*—Drake, Book of Indians, 1848, book iv, p. 25.
*Kattarbe.*—Cumming(?) (1730) in Drake, Book of Indians, 1848, book iv, p. 27.
*Kattaupa.*—De l'Isle map in Winsor, History of America, 1886, vol. ii, p. 295.
*Ojadagochrœne.*—Albany Conference (1720) in New York Col. Docs., 1855, vol. v, p. 567. ("The flatheads Alias in Indian Ojadagochroene;" "They live to the west and south of Virginia").
*Oyadagahrœnes.*—Document of 1713 in New York Col. Docs., vol. v, p. 386, note.
*Tadirighrones.*—Albany Conference (1722), op. cit., p. 660 (same?).
*Toderichroone.*—Albany Conference (1717), op. cit., p. 491 (so called by Iroquois).
*Totiris.*—Chauvignrie(?) (1736) in New York Col. Docs., 1855, vol. ix, p. 1057 (here intended for the Catawba).
*Usherees.*—Byrd (1728), Hist. of the Dividing Line, 1866, vol. i, p. 181.
*Usherys.*—Lederer, Discoveries, 1672, p. 17.

The origin and meaning of this name are unknown. It is said that Lynche creek in South Carolina, east of the Catawba territory, was anciently known as Kadapau; and from the fact that Lawson applies the name Kadapau to a small band met by him southeast of the main body of the tribe, which he calls Esaw, it is possible that it was originally applied to this people by some tribe living in eastern South Carolina, from whom the first colonists obtained it. The Cherokee, having no *b* in their language, changed the word to Atakwa, or Anitakwa in the plural. The Shawano and other tribes of the Ohio valley made the word Cuttawa. From the earliest period the Catawba have also been known distinctively as the "river [Catawba, *iswă*] people," from their residence on what seems to have been considered the principal river of the region, Iswă, "the river," being their only name for the Catawba and Wateree. The name appears in the Issa of La Vandera as early as 1569, in the Ushery (*iswa-hèrĕ*, "river down there") of Lederer, and in the Esaw of Lawson. They were also called Flatheads (Oyadagahroene) by the Iroquois, a name which leads to some confusion, as it was also frequently applied by the same people to the Choctaw, Chickasaw, and Cherokee. The name was properly applicable to the Choctaw, who practiced the custom of head flattening, as did also the Waxhaw of South Carolina adjoining the Catawba; but there seems to be no allusion to the existence of this strange custom among the Catawba themselves. They were also frequently included by the Iroquois under the general term of Totiri or Toderichroone (whence the form Tutelo), applied to all the southern Siouan tribes collectively. Like most other tribes the Catawba know themselves simply as "people," or "Indians," in their language *nieya* or *nieye*, abbreviated to *nie* or *ye*, or sometimes expanded into *Kataba nie*, "Catawba Indians" (Gatschet).

Gallatin in 1836 classed the Catawba as a distinct stock, and they were so regarded until Gatschet visited them in South Carolina in 1881 and obtained from them a vocabulary of over 1,000 words, among which he found numerous Siouan correspondences. On the strength of this testimony they were classed with the Siouan stock in the First Annual Report of the Bureau of Ethnology, published in the same year. No further investigation of the subject was made until Hale's account of the Tutelo language, published in 1883, Gatschet's further discovery of the Biloxi in 1886, and the author's notice of the Siouan affinity of the Saponi in 1890 proved beyond question that some of the oldest forms of the Siouan languages must be looked for in the east. The material obtained by Mr. Gatschet was then turned over for critical examination to Mr. Dorsey, a specialist in the well-known Siouan tribes of the west, with the result that he pronounced the Catawba a Siouan language. This established, it followed that the Woccon and other languages known to be closely related to the Catawba must also belong to the same stock. As nearly all the tribes of both Carolinas from Cape Fear river to the Combahee were closely allied politically with the Catawba, with whom they were afterward incorporated, it is probable, though not certain, that they were all of the same linguistic stock.

According to a Catawba tradition related in Schoolcraft, the people originally came from the north, driven by the "Connewangos," by which is evidently meant the Iroquois. They settled on Catawba river, and after a desperate struggle with the Cherokee, who claimed prior rights in the region, they succeeded in maintaining their position; and Broad river was adopted as the boundary between the two tribes. So much of the tradition may be accepted as genuine. The rest of it, relating with great exactness of detail how they had lived in Canada, how the Connewango were aided by the French, how the Catawba lived for a time in Kentucky and in what is now Botetourt county, Virginia; how they settled on Catawba river about 1660, how in one battle with the Cherokee they lost 1,000 men and the Cherokee lost 1,100, and how the Catawba exterminated the Waxhaw to the last man immediately afterward—all this is absurd, the invention and ignorant surmise of the would-be historian who records the tradition, and of a piece with Schoolcraft's identification of the Catawba with "the lost Eries." The Catawba were found living about where we have always known them as early as 1567. Kentucky river was called by that name among the Shawano and other northern tribes because up that river lay the great war trail to the Catawba country. The creek bearing the name in Botetourt county, Virginia, was so called from a chance encounter of Shawano or others with a party of Catawba, who used to enter

Pennsylvania and cross over to Ohio valley in their raiding excursions, just as the Iroquois and other northern tribes used to penetrate to South Carolina against the Catawba.

The French had nothing to do with the expulsion of the Catawba from the north, as shown by the connected accounts of all the important French dealings with the tribes from their first occupancy. So far from being exterminated, the Waxhaw were found by Lawson living on Waxhaw creek in 1701, and were described in detail by him at that time. It is hardly necessary to say that no tribe in the United States ever lost 1,000 warriors in a single battle with another tribe. As for the Erie, there is no question as to their identity; they were an Iroquian tribe on Lake Erie whose conquest and incorporation by the Iroquois is a matter of history.

From the earliest historical period the Catawba have always lived where the small remnant may still be found, on Catawba river, about on the border of North Carolina and South Carolina. Westward and northwestward they bordered on the Cherokee and Sara, with the former of whom they were in a state of chronic warfare, while on the south and east they had as neighbors several small tribes closely akin to themselves and most of whom afterward united with them in their decline. Their villages were chiefly within the present limits of South Carolina.

The first European acquaintance of the Catawba was with the Spaniards about the middle of the sixteenth century. It is possible that the Guachule of De Soto's chroniclers, although evidently situated southwest of Catawba river, is identical with the Usheree or Catawba tribe of the later English writers, as Guatari and Hostaqua are identical with Wateree and Oustack or Westo. They are mentioned under the name of Issa by the Spanish captain, Juan Pardo, who conducted an expedition from Saint Helena into the interior of South Carolina in 1567 (French, 1).

The next important notice is given a hundred years later by Lederer, who visited these Indians in 1670 and speaks of them under the name of Ushery. He describes them as living on one side of a great lake, on the farther side of which lived the Oustack (Westo) of whom they were in constant dread. As there is no such lake in that part of the country, it is evident that he must have visited the region at a time when the low bottom lands of Catawba river were flooded by heavy rains. The swamp lands of Carolina are subject to heavy overflow, and Lawson records the statement that on his journey he found Santee river risen 36 feet above its normal level. While at war with the Westo, the Catawba in 1670 were in alliance with the Wisacky (Waxhaw), a subordinate neighboring tribe. Lawson describes the Catawba women as "reasonably handsome," and delighting much in feather ornaments, of which they had a great variety. The men were more effeminate and lazy than other Indians generally, a fact which may account for the little importance of the tribe in history. He notes the fact of the universal custom of plucking out the beard. They were acquainted with the Spaniards, who lived only two or three days' journey southwestward. The Sara, living northwest of the Catawba, also were acquainted with the same nation.

According to Lederer's account, the Catawba had the fire dance found among so many tribes; he says:

> These miserable wretches are strangely infatuated with illness of the devil; it caused so small horror in me to see one of them wrythe his neck all on one side, foam at the mouth, stand barefoot upon burning coal for near one hour, and then, recovering his senses, leap out of the fire without hurt or signe of any (Lederer, 10).

As it is impossible to do justice to the Catawba within the limits of this paper, only a brief sketch of the tribe will be presented, with especial attention to the obscurer tribes; the fuller descriptions being reserved for a future work on the Indians of the southern Atlantic region.

In 1701 Lawson passed through the territory of the Catawba, whom he calls by the two names of Esaw and Kadapau, evidently unaware that these names are synonyms. In Esaw may be recognized Iswă, whence is derived the name Ushery of Lederer. Kadapau, of course, is another form of Catawba, the band which he calls by this name living some little distance from those designated by him as Esaw. He calls the Esaw a "powerful nation" and states that their villages were "very thick." From all accounts they were formerly the most populous tribe in the Carolinas excepting the Cherokee. He was everywhere received in a friendly manner, in accord with the universal conduct of the Catawba toward the English save during the Yamasi war. Virginia traders were all among them then, and the great trading path from Virginia to Georgia was commonly known as the Catawba path. He says nothing of head-flattening among this tribe, although he describes the custom in detail as found among the neighboring Waxhaw. Incidentally he mentions that scratching a stranger on the shoulder at parting was regarded as a very great compliment. He also notes the use of a comb set with the teeth of rattlesnakes for scraping the body before applying medicine to the affected part in cases of lameness (Lawson, 10). A similar practice still persists among the Cherokee.

Adair states that one of the ancient cleared fields of the Catawba extended 7 miles, besides which they had several other smaller village sites (Adair, 4). In 1728 (1729 by error) they still had six villages, all on Catawba river, within a distance of 20 miles, the most northerly being called Nauvasa (Byrd, 21). Their principal village was formerly on the western side of the river in what is now York county, South Carolina, opposite the mouth of Sugar creek (Mills, 1).

The history of the Catawba up to about the year 1760 is chiefly a record of the petty warfare between themselves and the Iroquois and other northern tribes, throughout which the colonial government was constantly kept busy trying to induce the Indians to stop killing each other and go to killing the French. With the single exception of their alliance with the hostile Yamasi in 1715 they were uniformly friendly to the English and afterward to their successors, the Americans; but they were at constant war with the Iroquois, the Shawano, the Delaware, and other tribes of Ohio valley, as well as with the Cherokee. In carrying on this warfare the Iroquois and the lake tribes made long journeys into South Carolina, and the Catawba retaliated by sending small scalping parties into Ohio and Pennsylvania. Their losses by the ceaseless attacks of their enemies reduced their numbers steadily and rapidly, while disease and debauchery introduced by the whites, and especially several wholesale epidemics of smallpox, aided the work of destruction, so that before the close of the eighteenth century the great nation of Lawson was reduced to a pitiful remnant (details may be found in the Colonial Documents of New York, in 12 volumes, 1856–1877). They sent a large force to help the colonists in the Tuskarora war of 1711–13, and also aided in expeditions against the French and their Indian allies at Fort Du Quesne and elsewhere during the French and Indian war. Later it was proposed to use them and the Cherokee against the lake tribes under Pontiac in 1763. They assisted the Americans also during the Revolution in the defense of South Carolina against the British, as well as in Williamson's expedition against the Cherokee.

In 1738 the smallpox raged in South Carolina, and worked great destruction not only among the whites but also among the Catawba and smaller tribes. In 1759 it appeared again and this time destroyed nearly half the tribe, largely because of their custom (common to other Indians likewise) of plunging into cold water as soon as the disease manifested itself (Gregg, 3). In order to secure some protection for them in their weakened condition the South Carolina government made strong protests to the governor of New York against the incursions of the Iroquois and Ohio tribes from the north, who did not confine their attention to the Catawba alone, but frequently killed also other friendly Indians and negroes and even attacked the white settlements. Governor Glen, of South Carolina, at last threatened to take up the quarrel of the Catawba by offering a reward for every northern Indian killed within the limits of South Carolina. This heroic measure was successful, and in the next year (1751), at a conference at Albany attended by the delegates from the Six Nations and the Catawba, under the auspices of the colonial governments, a treaty of peace was made between the two tribes, conditional upon the return of some Iroquois prisoners then held by the Catawba (N. Y., 19). This peace was probably final as regards the Iroquois, but had no effect upon the western tribes, whose interests were all with the French. These tribes continued their warfare against the Catawba, who were now so far reduced that they could make little effectual resistance. In 1762 a small party of Shawano killed the noted chief of the tribe, King Haiglar, near his own village (Mills, 2). From this time they ceased to be of importance except in conjunction with the whites. In 1763 they had confirmed to them a reservation (assigned a few years before) of 15 miles square, or 225 square miles, on both sides of Catawba river, within the present York and Lancaster counties. South Carolina (N. Y., 20).

On the approach of the British troops in 1780, the Catawba Indians withdrew temporarily into Virginia, but returned after the battle of Guilford Court House and established themselves in two villages on the reservation, known, respectively, as Newton (the principal village) and Turkey Head, on opposite sides of Catawba river (Mills, 3). In 1826 nearly the whole of their reservation was leased to whites for a few thousand dollars, on which the few survivors chiefly depended. About 1841 they sold to the state all but a single square mile, on which they now reside (Gatschet). About the same time a number of the Catawba, dissatisfied with their condition among the whites, removed to the eastern Cherokee in western North Carolina, but finding their position among their old enemies equally unpleasant, all but one or two soon went back again. An old woman, the last survivor of this emigration, died among the Cherokee in 1889. Her daughter and a younger full-blood Catawba still reside with that tribe. At a later period some Catawba removed to the Choctaw nation in Indian Territory and settled near Scullyville, but are said now to be extinct. About ten years ago several became converts to Mormon missionaries in South Carolina and went with them to Salt Lake City, Utah.

The following figures show the steady decline of the tribe from the first authentic reports to the present time. At the first settlement of South Carolina (about 1682) they numbered about 1,500 warriors, equivalent perhaps to 6,000 souls (Adair, 5). In 1701 they were "a very large nation, containing many thousand people" (Lawson, 11). In 1728 they had but little more than 400 warriors, equivalent perhaps to 1,600 souls (Byrd, 22). In 1738 they suffered from the smallpox, and in 1743, even after they had incorporated a number of smaller tribes, the whole body consisted of less than 400 warriors. At that time this mixed nation consisted of the remnants of more than twenty different tribes, each still retaining its own dialect. Others included with them were the Wateree, who had a separate village, the Eno, Cheraw or Sara, Chowan(?), Congaree, Notchee, Yamasi, Coosa, etc., (Adair, 6). In 1759 the smallpox again appeared among them and destroyed a great many. In 1761 they had left about 300 warriors, say 1,200 total, "brave fellows as any on the continent of America, and our firm friends" (Description of South Carolina, London, 1761). In 1775 they had little more than 100 warriors, about 400 souls; but Adair says that smallpox and intemperance had contributed more than war to their decrease (Adair, 7). They were further reduced by smallpox about the beginning of the Revolution, in consequence of which they took the advice of their white friends and invited the Cheraw still living in the settlements to move up and join them (Gregg, 4). This increased their number, and in 1780 they had 150 warriors and a total population of 490 (Mass., 1). About 1784 they had left only 60 or 70 warriors, or about 250 souls, and of these warriors it was said, "such they are as would excite the derision and contempt of the more western savages" (Smyth, 1). In 1787 they were the only tribe in South Carolina still retaining an organization (Gregg). In 1822 they were reported to number about 450 souls (Morse, 1), which is certainly a mistake, as in 1826 a historian of the state says they had only about 30 warriors and 110 total population (Mills, 4). In 1881 Gatschet found about 85 persons on the reservation on the western bank of Catawba river, about 3 miles north of Catawba Junction, in York county, South Carolina, with about 35 more working on farms across the line in North Carolina, a total of about 120. Those on the reservation were much mixed with white blood, and only about two dozen retained their language. The best authority then among them on all that concerned the tribe and language was an old man called Billy John. They received a small annual payment from the state in return for the lands they had surrendered, but were poor and miserable. For several years they have been without a chief. In 1889 there were only about 50 individuals remaining on the reservation, but of this small remnant the women still retain their old reputation as expert potters. They were under the supervision of an agent appointed by the state.

## THE WAXHAW AND SUGEREE.

### *Synonymy.*

*Flatheads.*—General (see Catawba).
*Wacksaws.*—Craven (1712) in Col. Records of North Carolina, 1886, vol. i, p. 898.
*Wassaws.*—Catawba manuscript in Schoolcraft, Ind. Tribes, 1853, vol. iii, p. 294.
*Waxaus.*—Map of North America and the West Indies, 1720.
*Waxaws.*—Document of 1719 in Rivers, South Carolina, 1874, p. 93.
*Waxhaws.*—Logan, History of upper South Carolina, 1859, vol. i, p. 182.
*Waxsaws.*—Lawson (1714), History of Carolina, reprint of 1860, p. 60.
*Wisack.*—Ibid., p. 72.
*Wisacky.*—Lederer, Discoveries, 1672, p. 17.

*Sugans.*—Vaugondy, map of "Amérique," 1778 (misprint).
*Sugaus.*—Bowen, Map of the British American Plantations, 1760.
*Sugeree.*—Lawson (1714), History of Carolina, op. cit., p. 76.
*Sutarees.*—War map of 1715 in Winsor, History of America, 1887, vol. v, p. 346.

The two small tribes bearing the above designations are hardly known except in connection with the Catawba, with whom they were afterward incorporated. They may be treated together. The tribes lived, respectively, about Waxhaw and Sugar (i. e., Sugeree) creeks, two small streams flowing into Catawba river from the northeast, within, what is now Lancaster county, South Carolina, and Union and Mecklenburg counties, North Carolina. As previously mentioned (page 69) the Waxhaw practiced the custom of flattening the head, a custom probably followed also by the Catawba and other neighboring tribes, whence they were called Flatheads. The first notice of either tribe seems to be that of Lederer, who visited the Wisacky (Waxsaw) in 1672, and found them living next south of the Sara, i. e., about where they were afterward known. He dismisses them with the brief statement that they were subject to the Ushery (Catawba) and might be considered a part of that tribe (Lederer, 11).

In 1701 Lawson visited the Waxhaw and was received in the most hospitable fashion. He mentions two of their villages as being situated 10 miles apart, showing that they might be considered a tribe of some importance at that time. From incidental references in Lawson's work it is evident that at the time of his visit they were on good terms with their neighbors as well as with the Saponi farther toward the north. He says that the Waxhaw were very tall, and describes in detail their method of flattening the head. This was accomplished by laying the infant in a sort of cradle, consisting chiefly of a flat board, with its head resting on a bag of sand. Swaddling cloths were then wrapped tightly around baby and cradle from head to foot and a roll (of cloth ?) was placed over its forehead and pulled down tightly in the same manner. The bandages were loosened or tightened from time to time, and the child was kept in this press until the soft skull was permanently distorted. The process had the effect of disfiguring the countenance by making the eyes stand very wide apart and causing the hair to hang over the forehead, as Lawson says, "like the eves of a house." The reason given by the Indians for this strange custom was that it improved the eyesight, so that they became better hunters.

The dance ceremonials and councils of the Waxhaw were held in a large council house, much larger than the ordinary houses in which they dwelt, with a very low entrance and with benches of cane inside next to the wall. Instead of being covered with bark like their dwellings, this state house was neatly thatched with sedge and rushes. One of their principal old men had his residence in it as guard and keeper. The interior of the structure was dark and the fire was kept up on public occasions by means of a circle of cane splits in the middle, the canes being constantly renewed at one end as they were consumed at the other. According to personal information, the same method of making and renewing the fire was used among the Cherokee on certain ceremonial occasions.

Soon after leaving the Waxhaw and Esaw (Catawba), Lawson met the Sugeree, who, according to his statement, occupied a very fertile country and inhabited "a great many towns and settlements." Near them were the "Kadapau," who to all appearances were a detached band of the Catawba (Lawson, 12).

No later reference to these tribes is found excepting a brief mention of the "Elaw" (Catawba) and Waxhaw in 1712, from which it seems that the hostile Tuskarora and their allies in the north were making inroads upon them. They were probably so far reduced a few years later by the Yamasi war, in which nearly all the Carolina tribes took part against the English, that they were no longer able to stand alone and were obliged to incorporate with the Catawba.

## THE PEDEE, WACCAMAW, AND WINYAW; THE HOOKS AND BACKHOOKS.

*Synonymy.*

*Peadea.*—La Tour map, 1784.
*Pedees.*—War map of 1715 in Winsor, History of America, 1887, vol. v, p. 346.
*Peedee.*—Document of 1732 in Gregg, History of the Old Cheraws, 1867, p. 8.
*Pidees.*—Glen (1751) in New York Col. Docs., 1855, vol. vi, p. 709.

*Waccamaus.*—Letter of 1715 in Col. Rec. of North Carolina, 1886, vol. ii, p. 252.
*Waccamawe.*—Ibid., p. 252.
*Wacemaus.*—Ibid., p. 251.
*Waggamaw.*—Map of the Province of South Carolina, 1760.
*Waggoman.*—War map of 1715 in Winsor, op. cit., vol. v, p. 346 (misprint).
*Wicomaw.*—Bowen, Map of the British American Plantations, 1760.
*Wigomaw.*—Moll, map of Carolina, 1720.

*Weenees.*—Rivers, History of South Carolina, 1856, p. 36 (same?).
*Wenee* (river).—Map of the Province of South Carolina, 1760.
*Wineaus.*—Letter of 1715 in Col. Rec. of North Carolina, 1886, vol. ii, p. 251.
*Wingah.*—Map of the Province of South Carolina, 1760 (misprint).
*Winyaws.*—Mills, Statistics of South Carolina, 1826, p. 108.
*Winyo.*—Bowen, Map of the British American Plantations, 1760.
*Wyniaws.*—Gallatin in Trans. and Colls. Am. Antiquarian Soc., 1836, vol. ii, p. 89.

*Hooks.*—Lawson (1714), History of Carolina, reprint of 1860, p. 45.

*Backbooks.*—Lawson, op. cit., p. 45 (misprint).
*Back Hooks.*—Rivers, History of South Carolina, 1856, p. 35.

These small tribes lived on the lower Pedee and its tributaries in South Carolina and the contiguous border of North Carolina. Nothing is known of their language and very little can now be learned of their former daily life or their religious system of belief, as they were never prominent in history.

For the "Hooks" and "Backbooks" there is only the authority of Lawson, who mentions them as enemies of the Santee, living in the earliest part of the eighteenth century about the mouth of Winyaw river, i. e., Winyah bay, South Carolina (Lawson, 13). The names have a suspicious appearance, as though badly corrupted from their proper forms. Rivers, perhaps from original information, makes them Hooks and Back Hooks, which, if correct, may indicate that the former lived nearer the coast and the others back of them.

The Waccamaw lived on the river of that name, which enters the Pedee from the north almost at its mouth. The Winyaw lived on the western side of the Pedee near its mouth. Black river, a lower tributary of the Pedee from the west, was formerly called Wenee river, probably another form of the same word, and Winyah bay still preserves their memory. The two tribes are mentioned in 1715 as living near together and as receiving supplies of ammunition from the Sara, who were endeavoring to persuade them to join the Yamasi and other hostiles against the English (N. C., 11). In 1755 the Cherokee and Notchee were reported to have killed some Pedee and Waccamaw in the white settlements (Gregg, 5). This appears to be the last mention of the Waccamaw, though from other evidence it is probable that, like the Pedee, Sara, and other tribes of that region, the remnant was finally incorporated with the Catawba.

The Pedee are somewhat better known. They lived on the middle course of Pedee river, and on a map of 1715 their village is located on the eastern bank, considerably below that of the Sara (about the present village of Cheraw). They are mentioned in a document of 1732, and again in 1743. In 1744 they and the Notchee killed several Catawba, whereupon the Catawba pursued them and drove them down into the settlements, necessitating the interference of the colonial government to prevent war between the two parties. In 1746 they and the Sara are mentioned as two small tribes, which had been long incorporated with the Catawba. They were restless under the connection, however, and again Governor Glen had to interfere to prevent their separation. This he did by representing to them that either was too weak to stand alone against their enemies, although strong enough when united, enforcing the parable by means of a bundle of ramrods. Incidentally it is learned that the Pedee owned negro slaves, as also did other tribes near the settlements (Gregg, 6). In the Albany conference of 1751 they are mentioned as one of the small tribes living among the whites, with which the South Carolina government desired the Iroquois to be at peace (New York, 21). In the following year the Catawba sent a message to Governor Glen to the effect that there were still a great many Pedee living among the settlements, and asking him to advise these to come and live with them (the Catawba), who promised to treat them as brothers. By this means the Catawba represented to the governor that they themselves would be strengthened and the Pedee would run less risk of being killed by hostile Indians while straggling in the woods. It is not improbable that the invitation was accepted by most of the Pedee who had not already joined the Catawba, although there is a record of some Pedee having been killed by the Notchee and Cherokee in 1755 within the white settlements (Gregg, 7).

## THE SEWEE, SANTEE, WATEREE, AND CONGAREE.

### *Synonymy.*

*Seawees.*—Document of 1719 in Rivers, Hist. of South Carolina, 1874, p. 93.
*Seewas.*—Rivers (anonymous), History of South Carolina, 1856, p. 38.
*Sewee.*—Purcell, Map of Virginia, etc., 1795.
*Sewees.*—Lawson (1714), History of Carolina, reprint of 1860, p. 25.

*Santees.*—Lawson (1714), op. cit., p. 34.
*Seratees.*—Mills, Statistics of South Carolina, 1826, p. 735.

*Seretee.*—Lawson, op. cit., p. 45.
*Zantees.*—Howe in Schoolcraft, Indian Tribes, 1854, vol. iv, p. 155.

*Chichanees.*—Rivers (anonymous), History of South Carolina, 1856, p. 36.
*Chickaree.*—Howe in Schoolcraft, op. cit., p. 158.
*Guatari.*—La Vandera (1569) in Smith, Documentos Inéditos, 1857, vol. i, p. 17.
*Watarees.*—Jeffreys, French Dominions in America, 1761, part i, map, p. 134.
*Watary.*—Lederer, Discoveries, 1672, p. 16.
*Wateree.*—Lawson (1714), op. cit., p. 56.
*Wateree Chickanee.*—Ibid., p. 59.
*Waterrees.*—Ibid., p. 99.
*Watteree.*—Moll, Map of Carolina, 1720.

*Canggaree.*—Adair, Hist. Am. Indians, 1775, p. 225.
*Congarcs.*—Doc. of 1719 in Rivers, Early Hist. of South Carolina, 1874, p. 92.
*Congarees.*—Ibid., p. 93.
*Congeres.*—Moll, Map of Carolina, 1720.
*Congerees.*—Lawson (1714), op. cit., p. 34.
*Congrée.*—La Tour, Map of United States, 1784.
*Conqcrees*—War map of 1715 in Winsor, Hist. of Am., 1887, vol. v, p. 346.

The Santee and its branches, the Wateree and the Congaree, were held by the Sewee, Santee, Wateree, and Congaree tribes, whose territory extended to the neighborhood of the Waxhaw and Catawba. Nothing is known of their linguistic affinities, but their alliances and final incorporation were with the Catawba.

The Sewee occupied the coast and the lower part of the river below the Santee, extending westward to the divide of Ashley river about the present Monks Corner, in Berkeley county, South Carolina, where they adjoined the Etiwaw (Rivers, 2). Their name is preserved in Sewee bay. Lawson, who met them in 1701, states that they had formerly been a large tribe, but, like the other tribes of Carolina, had been much wasted by smallpox and other diseases, and through the effect of liquor introduced by the whites. The great mortality always produced among them by smallpox was owing chiefly to their universal habit of plunging into the water at the critical stage of the disease in order to ease themselves of the feverish burnings.

The destruction of the Sewee was the immediate result of the failure of a great trading scheme which they had elaborated, but which proved disastrous to the originators. Being dissatisfied with the bargains that the traders drove with them, and having noticed that the English vessels always came in at one particular harbor, they concluded that by starting from the same point with their canoes they could easily reach England, which they would not believe was so far off as the whites said, and there do their own trading to better advantage. Accordingly, after having deliberated the matter in council, they prepared a fleet of large canoes, which they loaded with a full stock of their finest furs and what they supposed were sufficient supplies for the voyage. In order not to be cheated out of the reward of their enterprise, the plan and preparation were kept a secret from their neighboring tribes. When the fleet was ready they embarked nearly all their able-bodied men, leaving only the old people and children at home to await their return, and put out into the Atlantic. Unfortunately they were hardly out of sight of land before a storm came up, which swamped most of their canoes and drowned the occupants, while the survivors were taken up by an English ship and sold as slaves in the West Indies. Aboriginal free trade thus received its death blow in Carolina, and their voyage to England remained a sore topic among the Sewee for a long time thereafter. Lawson describes the remnant as tall, athletic fellows, and excellent canoemen, and incidentally mentions that they used mats as sails. Avendaughbough, a deserted village which he found on Sewee bay (p. 24), was probably one of their settlements (Lawson, 14).

Only one later reference to the Sewee is known. It is said that in January, 1715, they numbered 57 souls and occupied a single village 60 (?) miles northeast of Charleston (Rivers). The Yamasi war, which began three months later and involved all the tribes of that region, probably put an end to their existence as a separate and distinct tribe.

The Santee or Seratee lived on Santee river from the Sewee settlements up about to the forks. They were a small tribe, even in 1701, although their chief had more despotic power than among other tribes. They had several villages, one small one being called Hickerau, known to the traders as "the black house." They were a generally hospitable people and friendly to the whites, but were at that time at war with the tribes below them on the coast. They made beautiful feather robes, wove cloths and sashes of hair, and stored their corn in provision houses raised on posts and plastered with clay, after the manner of the Cherokee and other southern tribes. It is recorded that their chief was an absolute ruler with power of life and death over his tribe, an instance of despotism very rare in that region but probably in accordance with the custom of the Santee, as we learn that his predecessor had been equally unquestioned in his authority and dreaded by all his enemies for his superior prowess.

Their distinguished dead were buried on the tops of mounds built low or high according to the rank of the deceased, and with a ridge roof supported by poles over the grave to shelter it from the weather. On these poles were hung rattles, feathers, and other offerings from the relations of the dead man. The corpse of an ordinary person was carefully dressed, wrapped in bark, and exposed on a platform for several days, during which time one of his nearest kinsman, with face blackened in token of grief, stood guard near the spot and chanted a mournful eulogy of the dead. The ground about the platform was kept carefully swept, and all the dead man's belongings, gun, bow, and feather robes, were placed near by. As soon as the flesh had softened it was stripped from the bones and burned, and the bones themselves were cleaned, the skull being wrapped separately in a cloth woven of opossum hair.

The bones were then put into a box, from which they were taken out annually to be again cleaned and oiled. In this way some families had in their possession the bones of their ancestors for several generations. Places where warriors had been killed were sometimes distinguished by piles of stones, or sometimes of sticks, to which every passing Indian added another (Lawson, 15). The custom of cleaning and preserving the bones of the dead was common also to the Choctaw, Nanticoke, and several other tribes.

According to an old document the Santee in January, 1715, still had two villages, 70 (?) miles north of Charleston, with 43 warriors (Rivers), equal to about 100 souls. As nothing is heard of them later they probably were destroyed as a tribe by the Yamasi war, which broke out soon after.

The Congaree lived on Santee and Congaree rivers, above and below the junction of the Wateree, in central South Carolina. They had the Santee tribe below them and the Wateree tribe above. Lawson found them in 1701, apparently on the northeastern bank of the river below the junction of the Wateree; but on a map of 1715 their village is indicated on the southern bank of the Congaree and considerably above, perhaps about Big Beaver creek, or about opposite the site of Columbia, on the eastern boundary of Lexington county. A fort called by their name was established near this village and about the present Columbia in 1718, and according to Logan became an important trading station. Lawson described their village in 1701 as consisting of only about a dozen houses, located on a small creek flowing into Santee river. They were then but a small tribe, having lost heavily by tribal feuds, but more especially by smallpox, which had depopulated whole villages. They were a friendly people, handsome and well built, the women being especially beautiful. Although the several tribes were generally small and lived closely adjoining one another, yet there was as great a difference in their features and disposition as in language, which was usually different with each tribe (Lawson, 16).

The Congaree, like their neighbors, took part in the Yamasi war in 1715, as a result of which they were so reduced that they were obliged to move up and join the Catawba, with whom they were living in 1743, still preserving their distinct dialect (Adair, 8).

The Wateree were first met by the Spaniards under Juan de Pardo in 1567, and were described by La Vandera two years later under the name of Guatari. The name is derived from the Catawba word *watĕrăn*, "to float in the water" (Gatschet). From the Spanish account they were then living at a considerable distance from the coast and near the Cherokee frontier. They are described as being 15 or 16 leagues southeast from "Otari-yatiqui," a misconception of an Indian term for an interpreter of the Otari, Âtali, or Mountain Cherokee. They were ruled by two female chiefs, who held dignified court with a retinue of young men and women as attendants (French, 2).

More than a century later (in 1670) Lederer found them apparently on the extreme upper Yadkin, far northwest of their later location, with the Shoccoree and Eno on their northeast and the Sara on their west. It is probable that in this position they were not far from where they had been found by Pardo in 1567. There is reason to believe that the name Wateree was formerly applied to Pedee and Yadkin rivers instead of the stream now known by that name (Gregg, 8). Pardo describes the Wateree as differing from other Indians in being slaves, rather than subjects, to their chiefs, which agrees with what Lawson says of the Santee. While Lederer was stopping with the Wateree their chief sent out three warriors with orders to kill some young women of a hostile tribe in order that their spirits might serve his son, who was dying, in the other world. In accordance with their instructions they soon returned with the scalps and the skin from the faces of three young women. These trophies they presented to the chief who, it is related, received them with grateful acknowledgment (Lederer, 12).

In the first half of the eighteenth century the Wateree lived on Wateree river in South Carolina, with the Congaree below them and the Catawba and Waxhaw above. On a map of 1715 their village is marked on the western bank of the river, perhaps about the present Wateree creek in Fairfield county. Moll's map of 1730 places their village on the northern or eastern bank of the river, and Mills states definitely that it was on Pinetree creek below Camden (Mills, 5). It seems to have been here that Lawson found them in 1701. He calls them in one place "Wateree Chickanee" Indians, the latter part of the compound perhaps designating a particular band of the tribe. He describes them as tall and well built, friendly, but great pilferers and very lazy, even for Indians. At that time they had but few guns or other articles obtained from the whites. Their houses were as poor as their industry. They were a much larger tribe than the Congaree, and spoke a different language (Lawson, 17). The Yamasi war in 1715 probably broke their power, and in 1743 they were consolidated with the Catawba, though still constituting a large village and retaining their distinct dialect (Adair, 9).

## OTHER SOUTH CAROLINA TRIBES.

### *Synonymy.*

*Cherokee.*—(Synonyms not given.)

*Shawano.*—(Synonyms not given.)

*Uchi.*—(Synonyms not given.)

*Saluda.*—(Synonyms not given; the form occurs on Moll's map of Carolina, 1720.)

*Nachee.*—Adair, History of American Indians, 1775, p. 225.
*Natchee.*—South Carolina Gazette of 1734 in Rivers, Hist. South Carolina, 1856, p. 38.
*Notches.*—Glen (1751) in Gregg, History of the Old Cheraws, 1867, p. 14.
*Notchees.*—Document of 1744 in ibid., p. 10.

*Ashley River Indians.*—(Same?).
*Etewaus.*—Albany Conference (1751) in New York Col. Docs., vol. vi, p. 721.
*Etiwans.*—Rivers, History of South Carolina, 1856, p. 37.
*Eutaw.*—Present geographic form.
*Itwans.*—Rivers, Early History of South Carolina, 1874, p. 94 (misprint).
*Ittawans.*—Rivers, History of South Carolina, 1856, p. 37.

*Hostaqua.*—Laudonnière (about 1564) in French, Hist. Coll. Louisiana, 1869, vol. vi, p. 288.
*Hostaque.*—Ibid., p. 266.
*Houstaqua.*—Ibid., p. 244.
*Oustack.*—Lederer, Discoveries, 1672, p. 17.
*Westos.*—Gallatin in Trans. and Colls. Am. Antiquarian Soc., 1836, vol. ii, p. 83.
*Westoes.*—Archdale (1707) in Ramsay, Hist. South Carolina, 1809, vol. i, p. 34, note.

*Stonoes.*—Ibid., p. 83.

*Adusta.*—De Bry, Brevis Narratio, 1591, vol. ii, map.
*Audusta.*—Laudonnière (1587) in Hakluyt, Voyages, 1600, vol. iii, p. 379.
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*Edistow.*—Harris, Voyages and Travels, 1705, vol. i, map.
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*Oristanum.*—Brigstock in French, Hist. Coll. Louisiana, 1875, vol. ii, p. 186, note.

*Casor.*—Document of 1675 in Mills, History of South Carolina, 1826, app., p. 1.
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*Coosah.*—Adair, History of American Indians, 1775, p. 225.
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*Cosah.*—Ibid., p. 107.
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Santee and Congaree rivers probably formed the approximate southern limit of the Siouan tribes of the east. There is no reason for assigning to this stock any tribes farther southward along the Atlantic coast. As the history of all these Indians is closely interwoven, however, a few notes on the remaining tribes of South Carolina between Santee and Savannah rivers may properly be introduced.

*Cherokee.*—The Cherokee tribe, of Iroquoian stock, occupied the territory of what are now the seven upper counties along the Savannah, extending down to the mouth of Broad river. Being a well-known tribe, with an extensive territory embracing large portions of several present states, nothing more need be said of these Indians here.

*Shawano.*—Below the Cherokee territory on the Savannah there was an important band of the Shawano, locally known as Savannah Indians, of Algonquian stock, having their principal village nearly opposite Augusta. The river takes its name from the tribe. They moved northward into Pennsylvania about the year 1700.

*Uchi.*—Lower down on both sides of the Savannah were located the Uchi tribe, which constituted a distinct linguistic stock (Uchean). The remnant of the tribe are now incorporated with the Creek. They were probably identical with the "Cofitachiqui" of De Soto's chroniclers, a tribe whose village is supposed by the best authorities to have been located at the site of Silver Bluff, on the Savannah, in Barnwell county, South Carolina, about 25 miles by water below Augusta.

*Saluda.*—The territory of the Saluda Indians is marked on Jefferys' map of 1761, south of Saluda river, about the present Columbia, with a statement that they had removed to Conestoga in Pennsylvania. There seems to be no other original reference to this tribe. They may have been identical with the Assiwikale, who removed from South Carolina about 1700, and in 1731 were living with the Shawano partly on the Susquehanna and partly on the Alleghany.

*Notchee.*—The tribe called "Natchee," "Notchees," etc., in early documents, do not seem to have been native to South Carolina, but were probably identical with the Natchez of Mississippi. Although at first thought it might appear improbable that a tribe originally living on the Mississippi could afterward have been domiciled near the Savannah, it is no more impossible than that a Savannah tribe could have removed to the Susquehanna or to the Ohio, as was the case with the Shawano, or that a tribe on the Yadkin could have emigrated to Canada, as was the case with the Tutelo.

The Natchez, who lived originally on the eastern bank of the Mississippi, about the site of the present city of Natchez, became involved in a war with the French in 1729 which resulted in their complete destruction as a tribe in the following year. The remnant, disorganized, but still considerable in numbers, fled in different directions. A few crossed the Mississippi and were lost in the swamps of Louisiana; many took refuge with the Chickasaw, who thus drew down on themselves the anger of the French. A large body fled to the Creek tribe, among whom they have ever since retained a distinct existence, afterward removing with that tribe to Indian Territory. In 1799 their village on Coosa river in Alabama contained several hundred souls. Others, again, joined the Cherokee, and according to personal information of the author they had a distinct village and language on Valley river in western North Carolina about ninety years ago. As the Creek and Cherokee both bordered on Carolina, while the Chickasaw were in alliance with that government as against the French, it is easy to see how people of a dismembered tribe scattered among these others could have found their way into that province. A body of the Chickasaw themselves at one time removed from the Mississippi and settled on the Savannah in South Carolina, in the neighborhood of the present Augusta; and according to Adair the South Carolina traders themselves instigated the rising of the Natchez, their message being conveyed to that tribe through the medium of the Chickasaw (Adair, 10). It was but natural, therefore, that the defeated and extirpated Natchez should turn to Carolina for support and shelter.

While all the other tribes of South Carolina hitherto noted or mentioned hereafter appear early in the history of that colony, the first notice of the Notchee did not appear until 1734, four or five years after the first Natchez war. In that year, it is related, a delegation of 26 "Natchee" Indians applied to the government of South Carolina for permission to settle their tribe on the Savannah (Rivers, anon., 1). By this time the old Natchez were probably already scattered among the Chickasaw and Creek and the Cherokee, those with the last-named tribe being settled in western North Carolina. Permission was evidently given, for in 1744 the "Notchees" are mentioned, in connection with the Pedee, as having killed some Catawba in a drunken quarrel, as a result of which the Notchee and Pedee had fled down to the white settlements to escape the vengeance of the Catawba, and the colonial government was compelled to interfere (Gregg, 9). In the preceding year the "Nachee" are mentioned as one of the tribes incorporated with the Catawba, but retaining their distinct dialect (Adair, 11). It is probable that the result of this quarrel was to separate the Notchee permanently from the Catawba and cause them to make their residence thereafter lower down among the settlements, in the neighborhood of the Pedee, as in 1751 the "Notchees," Pedee, and several others are named as tribes living in South Carolina among the settlements, and in whose behalf the colonial government effected a peace with the Iroquois (N. Y., 22). A few years later they seem to have moved up again and joined the Cherokee, for in 1755 they are twice mentioned as having been concerned with that tribe in killing some Pedee and Waccamaw among the white settlements (Gregg, 10). This appears to be the last reference to them in the South Carolina records.

*Etiwaw.*—The tribe known as Etiwaw or Eutaw lived about Ashley and Cooper rivers, in what is now Berkeley county, extending eastward about to the site of the present Monks Corner, where their hunting grounds bordered the Sewee country. The Santee and Congaree were above them (Rivers, anon., 2). Their memory is preserved in the name of Eutaw Springs or Eutawville. The tribal name is derived from the Catawba word *itawa*, "pine tree" (Gatschet). They were one of the small coast tribes collectively known as Cusabo, and were probably identical with the tribe sometimes mentioned as "Ashley River Indians." They were never prominent, and from their proximity to the settlements soon dwindled into insignificance. In January, 1715, just before the Yamasi war, they had a single village with a population of 240 souls (Rivers, 3). They were probably much reduced by that war, and nothing more is heard of them until 1751, when they are mentioned as one of the small tribes for whom the South Carolina government made peace with the Iroquois (N. Y., 23).

*Westo and Stono.*—Lederer and other early observers refer to two tribes living between Ashley and Edisto rivers, known as the Westo and Stono, the latter probably occupying the coast along Stono river and inlet. From the nature of the references it is probable that both tribes extended some distance into the interior. They seem generally to have acted together, and were steadily hostile to the early South Carolina settlers. They were among the tribes collectively known as Cusabo. The Westo seem to be identical with the Hostaqua mentioned by Laudonnière about 1564, and with the Oustack of Lederer, described by him as being brave fighters, at war in 1670 with the Ushery (Catawba), who were separated from them by what he calls a lake, probably an overflow of the Santee (Lederer, 13).

The Westo and Stono made war on the settlements about Charleston in 1669–'71, and again in 1674, when a force of volunteers had to be raised against them (Gatschet, Legend, 2). In 1680 they became involved in a war with the Savannah (Shawano), by whom they were totally defeated and driven out of the country (Gallatin, 1). What became of them is unknown, but they may have gone southward into the Spanish territory of Florida, as did the Yamasi thirty-five years later.

*Edisto.*—A tribe appears to have occupied the country along the lower part of Edisto river, and their name is preserved in that of the river; but as the coast region was occupied in later times by small bands having local rather than tribal names it is impossible to locate them definitely. Their country is called the province of Orista by the early Spanish writers, and Audusta by Laudonnière. Edisto is the later English form. The Huguenots of Ribault's colony received a friendly welcome from them in 1562, and the Spaniards for some time had a mission among them. They are mentioned in connection with the Stono, Westo, and Savannah as still living in the same region when the English settlements were established in South Carolina in 1670. They disappear from history soon after, and may have been driven out of the country together with the Westo and Stono in the war waged against the last-named tribes by the Savannah in 1680.

*Coosa.*—Another tribe lived about the mouth of the Edisto or Combahee whose name, Cusso or Coosaw, is preserved in Coosaw and Coosawhatchee, streams entering the sea on either side of Saint Helena island. According to Rivers they lived northeast of Combahee river, which separated them from the Combahee tribe (Rivers, anon., 3). They appear to be identical with the Couexi of the Huguenot colonists in 1562 and with the Coçao of La Vandera's Spanish narrative of 1569. They are noted as hostile to the English in 1671 (Rivers, anon., 4). In 1675 the chiefs of "great and lesser Casor" sold a tract lying on Kiawah, Stono, and Edisto rivers, and in 1684 there is a record of another sale of land by the chief of "Kissah" (Mills, 6). They are mentioned as "Kussoes" in the South Carolina trade regulations in 1707, and appear last under the name of "Coosah" as one of the tribes incorporated with the Catawba, but still preserving a distinct dialect in 1743 (Adair, 12). The name is identical with that of a leading division of the Creek, but this fact, or that of their final union with the Catawba, proves nothing as to their linguistic affinities. It is probable, however, that, like their neighbors, the Yamasi, they were of Muskhogean stock. If not, they may have been Uchean rather than cognate with the Catawba.

*Cusabo.*—The coast tribes between Ashley river and the Savannah were known collectively as Cusabo. The name was elastic in its application, and included the Etiwaw, Westo, Stono, Edisto, and Cusso, as well as smaller local bands immediately along the coast, among which were the Kiawaw, on Kiawah island; Combahee, on Combahee river; Wapoo, on Wapoo river; Wimbee (location not definitely ascertained), and Saint Helena Indians or Santa Elena of the old Spanish writers, on the island of that name. In its restricted sense the term was applied to these smaller bands which had less compact organization than those first named. Their territory is the Chicora of D'Ayllon and other early Spanish adventurers. This term Gatschet is disposed to derive from the Catawba *Yuchi-kĕrĕ*, "Yuchi are there," or "Yuchi over there," which interpretation, if correct, would indicate that they were of Uchean stock. There is reason to believe that these early people of Chicora were practically exterminated by the raids of Spanish slavers or by later Muskhogean invaders, and that the coast tribes found in this region in the eighteenth century were of Muskhogean origin, allied to the Yamasi and Creek.

In January, 1715, the "Corsaboys," by which we are to understand the smaller local coast bands, were reported to have five villages with 295 souls. A few months later came the Yamasi war, the most terrible in the history of colonial South Carolina, resulting before the end of the year in the expulsion and "utter extirpation" of the Yamasi and several other tribes, including the Cusabo (Rivers, 4).

# LOCAL NAMES FROM SIOUAN TRIBAL NAMES IN VIRGINIA AND CAROLINA.

CATAWBA. A river of North Carolina and South Carolina, known as the Wateree in its lower course, joining with the Congaree to form the Santee.
— A creek in Botetourt county, Virginia.
— A county of North Carolina.
— A town of Catawba county, North Carolina
— A town of Roanoke county, Virginia.
— A town of Marion county, West Virginia.
— Catawba Junction; a town in York county, South Carolina.
— Catawba Springs; a town in Lincoln county, North Carolina.
— Little Catawba or South Catawba; a tributary of the Catawba from the west, in North Carolina.

CONGAREE. A river in South Carolina, joining with the Wateree to form the Santee.
— A town in Orangeburg county, South Carolina; also a town in Richland county, South Carolina.

ENO. A river joining the Neuse in Durham county, North Carolina.
— Enoree; a river joining the Congaree from the west in South Carolina.
— Enno; a town in Wake county, North Carolina.

MONACAN. Manakin; a town in Goochland county, Virginia, 17 miles west of Richmond, and about the site of the ancient Monacan village.

OCCANEECHI. Occaneeche hills; south of Hillsboro and on opposite side of Eno river, in Orange county, North Carolina.
— Occoneechee; a township in Northampton county, North Carolina.
— Occanuchee; a neck or bend in Roanoke river, Northampton county, North Carolina.

PEDEE. A township in Montgomery county, North Carolina.
— A township in Georgetown county, South Carolina.
— A township in Marion county, South Carolina.
— Great Pedee; a river in South Carolina, known as the Yadkin in its upper course.
— Little Pedee; an eastern tributary of the Great Pedee in South Carolina.

SANTEE. A river in South Carolina, formed by the union of the Wateree and Congaree.
— A township in Clarendon county, South Carolina.
— A township in Georgetown county, South Carolina.
— Santee Hills; northeast of the confluence of the Wateree and Congaree, in Sumter county, South Carolina.

SAPONI. Sapona town; a district northeast of Roanoke river in Bertie county, North Carolina, on the site of a former Saponi village.
— Saponi; a creek flowing into Tar river, in Nash county, North Carolina.
— Sappony; a creek flowing into Nottoway river, in Dinwiddie and Sussex counties, Virginia.

SARA. Cheraw; a town in Chesterfield county, South Carolina.
— Cheraws; a former precinct of South Carolina, chiefly between Pedee and Wateree rivers, and including most of the present counties of Marlboro, Chesterfield, Lancaster, Kershaw, Darlington, and Sumter.
— Sauratown; a town on Dan river in Stokes county, North Carolina.

SHOCCOREE. Shocco; a township in Warren county, North Carolina.

— Shocco; a creek tributary to Fishing creek between Warren and Franklin counties, North Carolina.

— Shocco; a creek flowing into the James from the south at Richmond, in Chesterfield county, Virginia (the name in this case is probably of Algonquian origin).

— Shockoe Church; a village in Pittsylvania county, Virginia.

SISSIPAHAW. Haw; a river forming the upper part of Cape Fear river in North Carolina.

— Haw River; a town in Alamance county, North Carolina.

— Saxapahaw; a town in Alamance county, North Carolina.

SUGEREE. Sugar; a creek, tributary to Catawba river in Mecklenburg county, North Carolina, and York county, South Carolina.

TUTELO. Totaro; a district south of Meherrin river in Brunswick county, Virginia.

— Tutelo Heights; a suburb of Brantford, on Grand river, Ontario (Canada), on the site of the former Tutelo village.

WACCAMAW. A river in North Carolina and South Carolina joining the Pedee near its mouth.

— A lake at the head of the river of the same name, in Columbus county, North Carolina.

— A town in Georgetown county, South Carolina.

— A township in Brunswick county, North Corolina.

— A township in Georgetown county, South Carolina.

WATEREE. A river in South Carolina uniting with the Congaree to form the Santee.

— A creek flowing into Wateree river from the west in Fairfield county, South Carolina.

— A town on the west bank of Wateree river in Richland county, South Carolina.

— A township in Kershaw county, South Carolina.

WAXHAW. A creek flowing into Catawba river in Lancaster county, South Carolina.

— A town in Union county, North Carolina.

— A town in Lancaster county, South Carolina.

— Wisacky; a town in Sumter county, South Carolina.

WINYAW. Winyah; a bay at the mouth of Pedee river in Georgetown county, South Carolina.

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## ADDENDA

The following additional references to the population of the Carolina tribes are taken from Governor Johnson's "Table of Indian Nations" in January, 1715—three months before the outbreak of the Yamasi war—published on page 94 of Rivers' Early History of South Carolina. Owing to the author's absence in the field they were not inserted in the proper place: Catapaw (Catawba), seven villages, 1,470 souls; Saraw, one village, 510 souls; Cape Fear, five villages, 200 souls; Santee, two villages, and Congeree, one village, together numbering 125 souls; Weneaw (Winyaw), one village, 106 souls.

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

# ARCHEOLOGIC INVESTIGATIONS

IN

# JAMES AND POTOMAC VALLEYS

BY

GERARD FOWKE

WASHINGTON
GOVERNMENT PRINTING OFFICE
1894

# ADVERTISEMENT.

The work of the Bureau of American Ethnology is conducted under act of Congress "for continuing ethnologic researches among the American Indians under the direction of the Smithsonian Institution."

Two series of publications are issued by the Bureau under authority of Congress, viz, annual reports and bulletins. The annual reports are authorized by concurrent resolution from time to time and are published for the use of Congress and the Bureau; the publication of the series of bulletins was authorized by concurrent resolution first in 1886 and more definitely in 1888, and these also are issued for the use of Congress and the Bureau. In addition, the Bureau supervises the publication of a series of quarto volumes bearing the title, "Contributions to North American Ethnology," begun in 1877 by the United States Geographical Survey of the Rocky Mountain Region.

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The Director,
*Bureau of American Ethnology,*
*Washington, D. C.,*
*U. S. A.*

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# INTRODUCTORY NOTE

### By William H. Holmes

In 1889 the Bureau of Ethnology began systematic archeologic explorations on the Atlantic slope of the United States, the initial work being in the tidewater territory of Maryland and Virginia. While this work was in progress it became apparent that a clear understanding of the culture phenomena of this province required an examination of the Piedmont–Appalachian highland of Virginia, Maryland, and West Virginia. Accordingly, Mr Gerard Fowke, formerly associated with Dr Cyrus Thomas in the exploration of the great mound region of the Mississippi valley, was directed to take up the survey of this section. Early in May, 1891, I joined Mr Fowke in a study of the lower valley of James river, the purpose being to give him a reasonable degree of familiarity with tidewater archeology before entering the highland.

The summers of 1891 and 1892 (and until the summer of 1893) were devoted by Mr Fowke mainly to James, Shenandoah, and neighboring valleys, and the accompanying report embodies the principal results of his work. His explorations included all the territory within 5 miles of the James, on each side, from Cape Henry almost to the head of its ultimate tributaries; both sides of the Potomac from the mouth of the Monocacy to Cumberland; the entire area of every county drained by the Shenandoah and the South branch of the Potomac; all of Orange county, with portions of the adjoining counties, and several counties along the Appomattox and upper Roanoke. The report on the latter region, as also that of the tidewater country, is reserved for another paper. A brief sketch of particularly interesting features of the investigation was published in the American Anthropologist for January, 1893.

Mr Fowke was instructed to seek means of identifying the tribes formerly occupying the region and of demonstrating their relations to the tidewater peoples on the one hand and to the inhabitants of Ohio valley on the other.

The results, though sufficiently definite on a number of points, fail to furnish satisfactory knowledge of the nationality of the former occupants. It is clear, however, that the people, even if not of the same stocks as those associated historically with the region, did not differ greatly from them in habits, customs, or other features of culture, and the occupancy was confined apparently to a single period ending with the final expulsion of the red man 140 years ago.

There is no evidence of long-continued occupancy of any section or site and the art remains do not appear to represent any localized culture development. On the west the art forms affiliate with those of Ohio valley and on the east with those of the tidewater country. On the north there are traces of Iroquoian influence and on the south a gradation into the southern Appalachian phases of art is shown. There is absolutely nothing in the archeologic evidence that is not sufficiently accounted for on the assumption that the highland districts of Maryland and the Virginias were overrun and at times occupied by the historic tribes associated with the general region.

# ARCHEOLOGIC INVESTIGATIONS IN JAMES AND POTOMAC VALLEYS

By Gerard Fowke

## INTRODUCTORY.

In the following paper are given the results of a careful examination of the area drained by James and Potomac rivers, in Maryland, Virginia, and West Virginia. Constant inquiry and diligent search were made at every point for aboriginal remains of any character. No reference is made herein to scores of places at which such remains were reported to exist, but which failed to reveal anything falling within the scope of the work; only those localities are mentioned in which definite discoveries were made.

Along the James and Potomac probably exist many village sites and cemeteries covered by a thickness of soil that has hitherto concealed them; these will gradually be disclosed through excavations, freshets, and other agencies, for the benefit of future explorers.

From various causes a few mounds and other indications of aboriginal occupancy, which have been reported, could not be visited, but from the descriptions given there is no reason to believe that an examination of them would materially modify the conclusions derived from a study of those here treated.

## THE JAMES AND ITS TRIBUTARIES.

### POWHATAN COUNTY.

At the first settlement of Virginia in 1607, James river, between tidewater and the Blue ridge, was claimed by the Monacan, known later as the Tuskarora.[1] They removed soon after to North Carolina, where they lived until 1712, when they migrated northward and were incorporated with the New York Indians as the Sixth Nation.

In 1608 an expedition ascended the river 40 miles above the falls, discovering 2 villages—Mowhemenchouch (or Mohemanco) and Massinacak;[1] the former, the outpost or most easterly settlement of the Monacan, was 17 miles above the falls at Richmond, on the southern side of the river, near Huguenot springs. The old name of the town, though in a modified form, is retained by the railway station of Manakin, opposite that point. The only evidences now remaining are the flint chippings, which are abundant; all else that may have existed has been destroyed by more than two centuries of constant cultivation. On the northern side of the river a great many arrowpoints and spearheads are to be found; and on the bottom lands many chips and unfinished implements occur. Nearly all these are made of quartz or quartzite, though there are some pieces of worked flint among them. It is possible that in the lowlands, subject to overflow, the silt deposited by floods has covered from sight many temporary camping places. At Boscobel, 4 miles above the old village, a ledge of rock crosses the river, forming a natural dam, with long pools of deep water above and below, which are noted fishing places; arrowheads and pottery fragments are abundant in the vicinity. Near the dam a steatite pipe and some fragments of pottery were found about 30 inches below the surface, one piece of the pottery having the impression of a net or web on the inside; no bones were with or near these specimens.

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[1] Jefferson, Thomas, Notes on Virginia, p. 156. John Haywood (Nat. & Abor. Hist. of Tennessee) says that in 1730 a part of the Iroquois were at the foot of the mountains between Tennessee and North Carolina, the king's town less than a day's journey from the foot of the mountains. He also identifies them with the Monacan.

The farm of Dr Blair Burwell, 2 miles north of Tobaccoville, has been known for two centuries as "Indian camp," from a supposed aboriginal settlement. Various depressions were long pointed out as places where the Indians had dug holes in which to keep warm. Some of these, judging from the description, may have been hut-rings or sites for lodges; but most of them seemed to be more like trenches, extending sometimes nearly or quite 100 yards and being from 20 to 40 feet in width. They resembled gullies or shallow ravines, except that they had no outlet in any direction, the ends terminating abruptly. All these depressions have been obliterated by cultivation. A great number of arrowpoints and spearheads, with a few fragments of rough pottery, have been found in the adjacent fields. It is not impossible that this is the site of the Massinacak of Smith, although he leaves the exact locality in doubt.

## AMELIA COUNTY.

There is an extensive steatite quarry on the farm of John B. Wiggins, 3½ miles east of Amelia court-house. It has been thoroughly explored by Mr F. H. Cushing.

Several mica mines have been opened within a mile of the court-house. The miners report that in digging they sometimes discover small piles of mica which have been detached from the rock and heaped together. These pieces, usually of poor quality, as if rejected by the workers, are doubtless from the aboriginal excavations, as they lie beneath several feet of accumulated earth, and there is no tradition of early mica mining in this section by the whites.

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[1] Smith, John, History of Virginia, London, 1629, (reprint Richmond, 1819), vol. i, p. 196.

## GOOCHLAND COUNTY.

### ELK ISLAND.

The upper end of Elk island is 2½ miles below Columbia; the lower end 7 miles farther down. The widest part, which is a mile across, is a little more than 2 miles from the upper point, and the island contains about 1,200 acres of very fertile soil. The southern branch or channel of the river is much wider than the northern branch. The entire island was submerged in 1870, and a large part of it is flooded every year, though much remains bare except in the highest freshets. It is gradually increasing in size; a thick growth of maples along the water's edge breaks the current from the banks and favors the accumulation of sediment, which forms lower terraces and has covered with many feet of mud any remains which may have been exposed by caving in of the banks before timber began to grow. The same cause is raising the general level; within the last fifty years 8 or 10 feet of soil have been deposited on the lower portions.

There are very few gullies or bare spots along the banks; but at nearly every place along both sides, for more than 2 miles from the head, at which the ground could be examined at all, the usual indications of Indian occupancy are visible. When the ground on ridges is plowed the same indications may be seen. Skeletons have been found in three places—on the southern side of the island, near the ferry landing; on the northern side, just opposite the first, at some distance from the bank; and on the edge of the bank nearly a mile below the latter. At the last an extensive washout had taken place, and many bones were afterward found in the bank, as well as lying at the base where they had fallen. This bank has been sloped down and trees cut to cover it, and bushes and weeds allowed to grow thickly over it, so that nothing can now be seen. No excavations can be made, as a very small hole might give the river a start, during floods, that would cause the loss of many acres. The second burial place mentioned was discovered by plowing several inches deeper than usual. Many bones were unearthed, but as the ground has since filled 5 or 6 feet through the agency of freshets, explorations are impracticable.

Smith[1] says the chief habitation of the Monacan was at Rasauweak; on his map this settlement is shown on the point within the two branches of the river. Jefferson,[2] also, says their principal town was at the forks of the James.[3] But the point of land between the two rivers is irregular, infertile, rather difficult of access, and nothing is found to show that it was ever occupied by Indians. On the other hand, the island is well protected from assault, the soil is all alluvium, the ridge along each side at the upper end is fully as high as any of the bottom land on either side of the river, and many specimens of steatite pottery, some rough, others tolerably well finished, have been found on the island, whereas such are extremely rare elsewhere in the vicinity. The villages near here, to be mentioned presently, may have been permanent, or only temporary, but their sites were in no way preferable, being either surrounded or submerged in every considerable freshet. Altogether it is very probable that the main town of the Monacan was on Elk island.

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[1] History of Virginia, op. cit., vol. I, p. 134.

[2] Table of Indian tribes in Virginia, in his Notes, op. cit.

[3] That portion of the James above the mouth of the Rivanna was formerly called the Fluvanna.

### CALEDONIA.

A steatite quarry showing Indian work may be found a mile from the village of Caledonia, which is about 6 miles from Columbia. It has been examined by Mr Cushing.

## CUMBERLAND COUNTY.

### MAYO FARM.

On the farm of Dr Edward Mayo, opposite Columbia, the bottom is about 300 yards in width, and like nearly all the bottom land in the vicinity is highest near the river. In 1870 this ridge was greatly eroded, and many skeletons were visible after the water had subsided. No trace of them now remains, and the ground is so torn into depressions and heaped into minor ridges by that and later floods, and so disturbed by cultivation, that it is impossible to determine, otherwise than by carrying along a series of trenches, where any burials have been made. That it was a village site is sufficiently proven by the great quantities of broken and burned stones, quartz chips and spalls, and broken pottery, both of clay and steatite, scattered about on the surface.

### HOOPER ROCK.

On the south side of the river, 2 miles below Columbia, is a ledge or cliff, known as Hooper rock. It contains a vein or stratum of steatite which does not, however, seem to have been worked. In the woods, somewhat less than a mile back of this, is an aboriginal quarry, where many broken or unfinished vessels have been found. It is covered with such a dense growth of small trees, underbrush, and vines, that an examination is impossible until the ground is cleared.

## FLUVANNA COUNTY.

The only aboriginal remains examined in detail in Fluvanna county were those found in the vicinity of Columbia.

Columbia is situated at the mouth of the Rivanna, on the lower or left bank. On the point opposite, between the Rivanna and James, the hill land extends almost to the junction of the two streams, and the narrow lowlands are subject to overflow.

Three miles above Columbia, on the farm of Major Allen Galt, was a large area along the river bank, several feet higher than the ground near the hill, and so sandy as not to be worth cultivating. This sand bank may have been due to the great flood of 1776, at which time much sediment was deposited in the river bottoms, but it had never been entirely covered by water since the whites occupied the country until the freshet of 1870. When the water receded it was found that fully 4 feet of the surface had been removed, revealing not less than 40 or 50 "fireplaces" scattered at intervals, generally 30 to 40 feet apart. Lying among the ashes and burned earth, or scattered close about, were many burned stones, fragments of pottery, animal bones, mostly broken, some of them calcined, arrowheads, great quantities of chips and broken arrows, and other indications of a former Indian town. Most of the arrowheads were of quartz, a few being of flint or crystal. The remains were abundant, but nearly all were carried away by local collectors. No steatite pottery was found, nor any earthenware with handles.

Scattered between the fire beds were the graves, readily distinguished by the darker color of the earth. They were circular, or nearly so, about 3 feet in diameter, and none of them more than 18 or 20 inches deep. One contained the skeletons of a woman and a child, one of a man and a woman, a few those of two women, but most of them disclosed the remains of only one individual in each.

The fire beds were 6 or 8 inches thick, and several feet in diameter. If the fires were made in huts or wigwams, the latter were far enough apart to allow considerable space around each one, the burials being made in the open spaces between. More than 25 graves were carefully examined, but no relics were found in any of them; if anything had been buried with the bodies, it was of a perishable nature. In most of them the bones crumbled upon exposure; only one skull was taken out intact. Human bones were found nearly half a mile below the cemetery later in the season; but there was nothing about them to indicate that the place in which they were found was originally a burial ground, or even that the bones were near their original position; they may have been washed there.

The area denuded by the freshet extended far beyond the limits of the village site; in fact the whole bottom was bared to a greater or lesser extent. Since this occurrence the ground has been inundated three or four times; this, with constant cultivation, has destroyed all semblance of definite order or arrangement. A great amount of burned stones, human and animal bones, quartz chips, spalls, and unfinished pieces, and numerous fragments of pottery are strewn in confusion over the surface.

Dr Gay, who assisted in these investigations, describes the skulls as being flat at the occiput and having high or pointed parietals, the sides sloping like the roof of a house. There is no record or tradition of an aboriginal settlement here, unless it be the "chief town of the Monacans," referred to in Jefferson's Notes and Smith's History; and as stated above, the evidence is in favor of that settlement having been situated on Elk island.

On a lofty hill near Dr Gay's residence, 5 miles northwest of Columbia, a great many arrowheads and a few celts or hatchets have been found. It seems to have been a workshop, as chips, etc., are very abundant; but no traces of fire beds, pottery, burned stones, or other evidences of former domiciliary occupancy have ever been discovered.

In the first bottom below Columbia the surface near the river bank is several feet higher than toward the hill. The elevation is about half a mile long, with an average width of 50 feet. Pottery fragments, burned stones, implements of quartzite or flint, mostly rude or unfinished, and chippings, occur sparsely. Some finely-worked arrowheads or knives have been found, as well as 2 drills and a leaf-shape implement of yellow jasper 3 inches long.

Three skeletons have been exhumed at this place; it is learned that they were buried 8 or 10 feet apart, extended, and about 30 inches below the present surface. Nothing apparently had been interred with the bodies.

## BUCKINGHAM COUNTY.

Three miles below Scottsville, on James river, were several so-called "Indian pottery kilns." Burned stones were arranged in small circles, on and about which were many large pieces of pottery, some with legs, others with handles. On one piece, consisting of half a pot of about 2 quarts capacity, were a handle and 2 legs. It was probably the fireplace of a party that camped on the river bank.

## NELSON COUNTY.

### TRAILS AND HABITATIONS.

The Indian trail from the Shenandoah valley, through Rockfish gap, crossed James river at an island near Norwood. For 5 miles below the river there is a succession of pools and rapids, with many large rocks in the channel which are covered only in time of high water. The hills on the south with scarcely an exception reach to the water, there being only a few narrow strips of level ground. On the north the bottom lands are wide and continuous.

The only indications of Indian occupancy on the southern side in this vicinity are opposite the island. On the northern side, however, aboriginal remains may be found on every farm. They are most abundant on the lands of Mr Alexander Brown and Mr Russell Robinson, 3 miles below Norwood.

The floods of 1870 and 1877 disclosed numerous small deposits, probably more than 200 in all, containing burned stones, pieces of pottery, arrowheads, and great quantities of quartz chips. They are in nearly straight rows, from 25 to 50 feet apart, and extend for several hundred yards along the river. There was close similarity in the piles; they varied in size, but on an average each contained half a bushel of burned stones, a double handful of clay or steatite pottery fragments, 3 or 4 well-made arrowheads, a dozen rough or unfinished ones, and probably a quart of chips and broken points—nearly all of quartz, a few being of quartzite, flint, or argillite. Spearheads are rare; most of the arrows and knives are small. Although the pieces of pottery are numerous, none show any trace of legs or handles. A number of side-notched axes, hoes, adze-like celts for hide dressing or for working steatite, and an unfinished steatite pipe were found. All these things point to a village of considerable size, but a most careful search of the whole area, especially along the river bank and in the numerous gullies, failed to reveal a bone of any description.

Similar sites exist opposite Greenway and near Gladstone; arrowheads and pottery are found, but no bones.

### STEATITE QUARRY.

Four miles from Norwood, beginning about 100 yards above where the "Tye river road" crosses Cedar creek, is a very large ledge of steatite. It gradually becomes more siliceous toward either side until it merges into the sandstone. Bowlders, some of them as large as a freight car, project above the surface; slabs 10 feet or more in length have been quarried. The outcrop extends more than half a mile, the creek cutting across it and making a considerable ravine. There are observable several slight depressions where it is possible work has been done by the Indians, but every place is so covered with leaves and litter and so overgrown with brush and vines that it would be necessary to clear the ground thoroughly in order to determine whether or not these depressions are of Indian origin. Pieces of steatite from 2 to 50 pounds in weight cover the surface; very few of them show indications of having been worked, and they may be only blocks broken from projecting points.[1]

## ROCKBRIDGE COUNTY.

The Indian trail from Shenandoah valley to southern Virginia, which crossed the James at this point, passed over the mountains through a depression about a mile above. In this gap a small pile of stones was examined a few years ago, but no remains of any sort were discovered. Such mounds frequently occur at the highest points on a trail; they seem to have served as guide marks or for a kindred purpose.

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[1] The hills beginning just above Norwood and continuing to the Blue ridge were formerly known as the "Broken country," and emigration, which early reached to their eastern border, advanced no farther for more than fifty years, or until the Indians finally abandoned that region as a hunting and fishing resort.

Tradition says an Indian town was situated on the right bank of North river, opposite the gap; but very few relics, except some chips of quartzite, and none of the usual indications of a village site, have ever been found in the bottoms. A mound of peculiar form near by, which locally has been supposed to cover the remains of the ancient inhabitants, is of natural formation.

The Indians abandoned this region soon after the battle of Point Pleasant; none ever returned, except a few small hunting parties, who never tarried in the vicinity more than a few days.

On the farm of Jacob Horn, near the junction of Hayes and Walker creeks, 2 miles north of Rockbridge baths, is a mound that has been partially excavated several times by various parties, and many skeletons and relics have been taken out. The top of the mound is white with fragments of human bones that have been thrown out or exposed by plowing. The owner refuses to allow further excavation.

At the summit of a pass through North mountain, between Lexington and Rockbridge Alum, are several stone piles, none of them more than 2 or 3 feet high. They are commonly supposed to be Indian graves, but are probably only trail marks similar to those previously described, as a trail formerly passed through here.

A mile south of Goshen, at the Victoria iron furnace, a dozen or more skeletons were disclosed, all extended on the back. There was nothing to indicate whether they were the remains of whites or Indians.

Near the same place, in making a road, the skeletons of a man and boy were found 4 feet beneath the surface; the skull of the latter had been pierced by a bullet.

A mile north of Goshen, on the Big Calfpasture, one skeleton was found in the river bottom. The finder described it as "sitting up," meaning, probably, that it was doubled and lying on the side. No relics were with it, and no other skeletons have ever been found there.

Four miles below Goshen the Big Calfpasture and the Little Calfpasture unite, forming North river. Half a mile from their junction, equidistant from either, on a plateau from 40 to 60 feet above the low bottom, on the estate of Mr Bell, are two mounds, both of which have been opened. Before being disturbed the first was about 4 feet high and 30 feet in diameter; from it were taken, according to the description furnished, "a lot of arrowheads, some mica, 2 or 3 pipes, some copper in small squares as thick as a quarter of a dollar, and a good many beads, some looking like bone, others resembling amber." The other mound is 2 feet high and 40 feet in diameter, and neither human nor art remains were found in it.

## BOTETOURT COUNTY.

### BUCHANAN.

Opposite the upper end of the town of Buchanan, where the bank had caved down and the loose soil had washed away, there was a large mass of burned stone, in and close around which were fragments of pottery, arrowheads, a celt, a rough or unfinished ax, several worked stones which were evidently intended for celts or axes, and many chips of quartz, quartzite, flint, and chalcedony. These apparently marked the site of a single firebed.

### GALA.

At this place two creeks, whose courses across the bottom land are nearly parallel, flow into the James within 300 yards of each other. Most of the land between the creeks is about 20 feet higher than the bottom lands above or below them, or on the opposite side of the river, and is terminated at the river by a cliff of shale, the remnant of an ancient island. The river at this point flows almost due south, making an abrupt turn westward just below. Opposite the bluff, and for half a mile farther up, the river is from 10 to 20 feet in depth. Before dams were built, shad were caught in great quantities ; bass are abundant now. The rugged mountains (Rich Patch has for miles an elevation of 2,000 to 2,700 feet above the river) still harbor many deer, and bear are frequently seen, while smaller game is abundant. The low lands yield from 60 to 90 bushels of corn to the acre. The water of the creeks, being from mountain springs, is very clear and cold, and is used by many in preference to well water. It is an ideal place for an Indian settlement.

In making a railway cut between the creeks, about 200 skeletons were taken out, with many of which were pottery, pipes, beads, and other articles. Remains of the same character have been exhumed from postholes, cellars, and other excavations in the vicinity.

For various reasons careful examination was possible on only one side of the railway, along a strip 180 feet in length, with an average breadth of 20 feet.

A firm subsoil of yellow clay underlies a loose, porous soil, almost black in color; at the northern end of the area dug over it is from 2 to 3 feet deep, but soon decreases to a thickness of 18 to 30 inches for about 80 feet, then gradually becomes thinner until within 30 feet of the other end, where it is not more than 6 inches deep. This difference is due to surface erosion; the clay holds practically the same level.

Scattered throughout the black earth, from the surface to the underlying clay, were thousands of pottery fragments; mortar stones; celts; grooved axes; mullers; clay pipes; fragments of steatite pipes with flat stems; arrowpoints, mostly triangular; flint scrapers; drills; bone beads; awls, needles, or perforators, made of the leg bones of deer, wild turkey, and other animals and fowls, as well as from other bones broken and dressed; quantities of periwinkle shells, probably used for food, many having the points broken off; bones of various animals, birds, and fishes, showing evidence of having been burned or boiled, or occurring in their natural state; charred corn on the cob or shelled; long, slender bones, partly cut in two at different points, intended to be made into beads; bone fishhooks; mussel shells; smooth pebbles, which may have been used as pottery polishers; charcoal; burned stones; flint chips and spalls in great quantities. No effort was made to keep an exact record of all these things; they were found at random, sometimes sparsely, sometimes abundantly, but always as if lost or thrown aside.

There can be no doubt that all this loose black deposit is due to the gradual accumulation of such refuse as is always characteristic of an Indian village. There is no other way of accounting for the distribution of the numerous articles found in it.

Scores of pits of different depths were found, some extending only a few inches into the clay, others with a depth of 4 feet or more. They were filled with earth like that in the stratum above, mingled with ashes, charcoal, burned stone, broken bones (charred and boiled), fragments of pottery, and implements, such as occur in similar pits elsewhere. They were evidently intended only for culinary purposes. To save wood, or to avoid the discomfort arising from proximity to a large fire, a hole was dug, a fire made in it, and wood enough heaped on to make a thick bed of coals when it had burned down. Then the food was placed within and the hole carefully covered and left undisturbed until the cooking was completed. No order or arrangement was apparent in the contents of these fire pits, nor were they at all uniform in size. It is singular that so many should exist within a limited space, as it would be much easier to clean the loose material out of one in use than to dig another in the tough clay.

Some of the skeletons were close to the surface, others in the black earth at various distances above its bottom line; most of them, however, were in shallow graves that extended from 8 to 15 inches into the clay.

Work was commenced at the northern end of the section examined. During the first day 3 barbecue holes were found. The first was very irregular in outline, from 6 to 7 feet across and extending only a few inches into the clay. A portion had been removed by the railway excavation. There was nothing in it except some fragments of the skull of a very young child.

The second hole,[1] 3½ feet across, was also shallow, being only about 30 inches deep. It contained a bone needle 8 inches long, and 2 or 3 unworked bones of the same kind lying together, a flat bone piercer, and the carved object shown in figure 1. All these were scattered in the earth above the bottom of the hole.[2]

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[1] Although the word "barbecue" is omitted, it may be assumed that all holes mentioned were designed for roasting large animals whole.

[2] Unless otherwise specified the objects mentioned as having been found in these holes were not on the bottom, nor apparently placed with any intention of hiding or concealing them, but were in such position as to indicate that they were carelessly thrown in at any time. When found in graves the case is different.

On the second day 4 holes were found, one 4½ feet deep, the others shallow, all about 3½ feet in diameter. Two celts were found in the larger hole and two in one of the others.

The third hole opened was somewhat different in form from any other. It had been dug to a depth of 5½ feet, with a diameter of 4 feet. The bottom was covered with a layer of clean ashes one-fourth of an inch thick; resting on these were several pieces of a pot which, when entire, would have contained between 2 and 3 gallons, and a bone partly divided at several points for making beads. The hole was circular for 2 feet above the bottom. It then extended 6 feet toward one side, making the upper portion 10 feet long and 4 feet across, the entire bottom being as smooth and level as a board floor. It contained much pottery, bone, and rock, all burned and broken into small fragments.

On the third day 4 holes were opened, 3 of them small and shallow. In one was a polished bone fishhook. The largest was 4 feet deep. Just eastward from it, with 4 inches of clay separating them, was a grave, the bottom of which was 3 feet from the surface. The skeleton was compactly folded and lay on the left side, with the skull toward the north. The bones rested against the hard clay on every side, as if the body had been forcibly pushed down. A large deer-bone perforator lay near the chest. Not a single bone of the right hand or wrist could be found, though nearly all the bones of the other hand were well preserved.

On the fourth day 2 shallow holes and a large bed of ashes lying a few inches above the clay were examined. On the fifth day a similar ash bed; and on the sixth day 7 holes, none of them deep, and a large ash bed, were unearthed.

On the seventh day one deep and 3 shallow holes were found, with the usual contents—pottery, bones, and stones burned and broken. A bone fishhook was in one of the holes. One grave was found which contained a doubled skeleton lying on the left side, with head toward the east. The remains rested on the clay, which had not been disturbed in burying the body. Three celts were lying together at the waist; 4 bone needles were also found in the earth about it. A bone tube, dressed at both ends, lay by one femur. The bones were much decayed and broken.

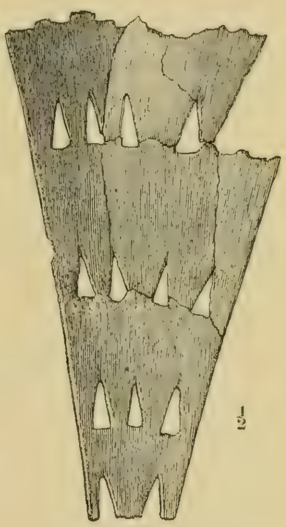

Fig. 1.—Carved bone from Gala, Botetourt county, Virginia.

On the eighth day 4 holes, 3 to 3½ feet deep,[1] were examined, in one of which portions of a bear skull were found. About a foot below the surface, loose in the earth, was found a charred ear of corn, and a foot away a quantity of shelled corn.

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[1] Most of the holes were 3 to 3½ feet in diameter. This measure is implied when no other is given.

Ninth day; 3 shallow holes and 2 from 4 to 4½ feet deep were found, in one of which was a bear skull. Two graves also were found, about 3 feet apart. Both skeletons were folded, rested on right side, with head toward the east. The femur of one was 16 inches long; the bones were very soft. Nothing was buried with it. The skull of the other was small, rather long and narrow and broken transversely across the top in a way that could scarcely result from the pressure of the earth. The fracture seemed due to a blow, but the inner plate was not depressed or shattered, the fracture extending through the bone in a sharp, well defined line. All the molars were gone from the lower jaw and the sockets entirely closed. The femur measured 17½ inches in length.

On the tenth day 2 holes were found, one 6 feet deep and 4 feet across, containing an arrowhead and a needle, the other 4 feet in depth and the same in diameter, with a large amount of ashes and charcoal, many animal bones, the entire skeleton of a small wolf, and about 40 burned stones ranging from 2 to 50 pounds in weight, besides scores of smaller ones.

The first skeleton found, that of a child about 4 years of age, was doubled, and lay on the right side. It rested on the clay at a depth of 18 inches, and nearly 150 periwinkle and *Marginella* shells accompanied it. The next skeleton, about 2 feet east of the first, was that of an adult, lying in the same position, with the head southward. It was 3 feet under the surface. A bear tusk lay 3 or 4 inches north of the sacrum, and a bone and a shell bead lay near the head.

Just east of the child's skeleton was that of a woman who had evidently died in childbirth. In the pelvic cavity were found an infant's bones fully as large as some of those separately buried. The body was extended on the back, with head toward the east. The skull lay with the vertex up, the face turned southward, the displacement being doubtless caused by settling of the earth. The legs were drawn up until the feet were near the hips. The knees were a little north and the feet a little south of the line of the spine; they may have been placed thus or may have assumed the position after burial. Around the neck were more than a hundred small, slender, tubular shell beads, some stuck together end to end. Above the feet, with 8 inches of earth intervening, was a cobblestone about 40 pounds in weight.

A foot south of the head of this skeleton, in the same grave, was a small part of the upper jawbone of another individual. No other human bones were found with it; but as it lay at the edge of the railway cut, it is possible the remainder of the skeleton had been previously dug out and the earth had fallen over this portion.

Near the second skeleton, and a little south of a line from it to the child's skeleton, was a single lower jaw, sound and nearly perfect, though many of the teeth had fallen out. Some fragments of the bones of a quadruped were found near it, but no other trace of human bones were seen.

The skeleton of a very young infant also was found; the crowns of the teeth had not yet reached the surface of the bone. About 20 *Marginella* shells and a number of periwinkles were with it. The body was folded, rested on the right side, with head toward the east. A bowlder about 30 pounds in weight lay above its feet, with 10 inches of earth between.

The first skeleton found on the eleventh day was lying in the smallest space possible; the grave, dug a foot into the clay, could barely contain it. The body lay on the right side, with head toward the east; the back nearly in a straight line, not bent toward the knees, as in most of the skeletons exhumed. The fibulæ and tibiæ were all in contact, though the heels were not drawn up against the pelvis, being 5 or 6 inches from it. The femurs measured 17½ inches in length. About 20 beads, with *Marginella* shells, and small disks were among the leg bones, possibly having been used as legging ornaments. Under the pelvis were twelve elliptical shell ornaments, from 1¼ to 2 inches long, the shorter diameter about two-thirds the longer, made from the harder part of a conch or other large shell, and perforated lengthwise (figure 2). On the bottom of the grave, between the knees and the elbows, were four finely worked chalcedony arrowpoints; a thin polished celt with a sharp edge; a bone polisher of uniform diameter, blunt at the ends; 5 needles or perforators; 4 bone fishhooks; and a dozen perforated scapulæ of some very small animal. With the bones of the forearms and wrists were 650 *Marginella* shells; around and under the skull were 925 beads, most of them long, slender, tubular pieces. The lower jaw held a quantity of earth, in which many beads were packed. At the top of the head were 2 or 3 flint cores, a number of chips and spalls, and several perforated scapulæ.

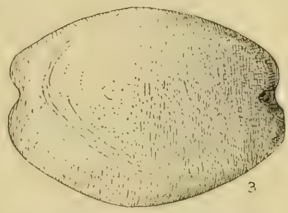

FIG. 2.—Shell disk from Gala, Botetourt county, Virginia.

Immediately west of this skeleton lay another, extended on the back, with head toward the east; the legs drawn up until the thighs were fully flexed, and pushed over to the left until the knee was almost on a level with the spine. The left humerus lay along the side, the forearm under the pelvis; the right forearm was between the pelvis and the femurs. In one of the dorsal vertebræ was imbedded a flint arrowpoint, which had penetrated the abdominal cavity from the left side; the bone had made no new growth about the injured part. The femur was 16 inches long. With the exception of the single arrowpoint mentioned no art remains were found with this skeleton.

Three skeletons of children not more than 2 years of age were next exhumed, the heads toward the east; bones almost completely decayed. Near them was a hole 3 feet deep and 4½ feet in diameter; and just east of this a skeleton of a child about 14 years of age was found. It lay on the left side, with head toward the east; a portion of the lower jaw lay several inches to one side, but there was no trace of the skull. As the bones were only a few inches beneath the surface, the remainder of the skull probably had been destroyed by the plow.

On the twelfth day 6 holes were found; 4 near together, each about 3 feet deep, yielded nothing; one, 4 feet in both dimensions, contained a large perforated mussel shell and a broken scraper or currier made from the leg bone of a deer (figure 3). Another, nearly 6 feet deep, and 4 feet across, had near the middle a stratum of ashes about 2 feet thick.

The first skeleton found lay on the right side, head toward the east; the skull had been destroyed by the plow. One tibia also was broken, the ends being about an inch apart, and the pieces, which were firmly embedded in undisturbed earth, not in the same line. A broken needle was with the skeleton.

Fragments of 2 other skeletons were found near the first; of one, only a portion of the skull remained; of the other, there was no trace of the skull.

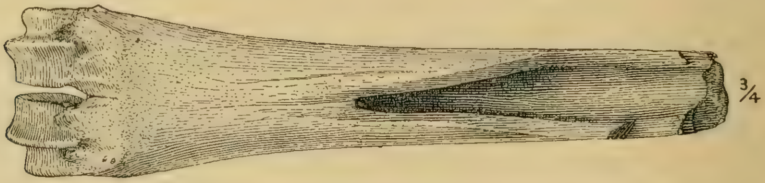

FIG. 3.—Currier from Gala, Botetourt county, Virginia.

The fourth and fifth skeletons lay on their right sides, with the heads toward the east. One had with it a perforated shell disk with a shell bead stuck in the hole.

Close to the last hole was the sixth skeleton, lying on the back, head southward, legs drawn up close to the body and turned to the left. The skull lay face upward, the front part having been torn away by the plow. A large bone fishhook, rudely finished, lay by or under the chin. The femur was 18½ inches long.

The next skeleton was that of a very small child; only a few broken bones remained. A number of long, slender shell beads were buried with it, but so badly decayed that only 12 could be recovered.

A few pieces of bone belonging to another skeleton were found, but not enough to ascertain how it had been placed.

These 8 skeletons were lying on the clay which was nowhere, except in the holes, more than a foot below the surface; consequently they were almost entirely decayed and their position was difficult to determine.

The twelfth day a hole was found on the edge of the railway cut; most of it had been removed by that excavation. In the portion remaining was a considerable quantity of broken pottery. Two other holes, each about 3 feet deep and 4 feet in diameter, also contained some pottery.

The first skeleton was doubled, rested on the right side, with the head toward the east, near the surface. The bones were very soft. No art remains were found with it.

The next skeleton, which also was doubled, was found in the clay, resting on the right side, with the head toward the south. The back was straight, and the head bent back until the face was turned directly southward and pressed firmly against the hard wall. Two well-finished arrows, a rough knife, some flint chips, and a bone needle, with the bones of the hands, lay beneath the skull.

The third skeleton lay only a few inches below the surface; its position could not be ascertained, except that the head was southward. Half of the lower jaw was discovered; all the bicuspids and molars had been lost and the bone entirely closed.

The fourth skeleton was 18 inches below the surface, doubled, on left side, head toward the east; 14 long bone beads were around the neck.

The fifth and last skeleton was at the bottom of a hole 3 feet deep; it lay on the right side, head eastward, back straight. The tibiæ were much enlarged and roughened apparently by disease; one humerus and a few of the smaller bones were slightly affected in the same way.[1]

### WOOD ISLAND.

Before the great freshets of 1870 and 1877, skeletons were sometimes exposed by the caving of the eastern bank of a large island in James river near Baldwin station; but since that time none have been seen. As the surface was much denuded, it is probable that any bones which may have remained at the time of the flood were carried away by the water.

On the western side of the island are some indications of a village site. There were formerly piles of burned stones, apparently sites of camp-fires, beneath which it is claimed skeletons were found. Only two such piles remained; excavations under and around them to a depth of 5 feet showed that the earth had never before been disturbed.

Graves formerly existed along both banks of the western branch of the river; but the caving of the banks has extended past the line at which they occurred, and consequently none have been seen for several years.

In the bottom land on the western side of the river are many spots 4 to 5 feet across and about 6 inches thick, very irregular in outline, where the sandy earth is of a bright red color. They are called "fireplaces," but there is no trace of ashes or charcoal, nor are any relics found about them.

### HOOK MILL.

Six miles west of Gala, in Rich Patch mountain, there is a pass through which a trail led from Craig creek to Covington. At the highest point in this pass there are several small stone piles, not more than a foot high, and placed on earth which is light and easily dug. Several of these cairns were removed and the earth beneath carefully examined to a depth of 3 or 4 feet without result. They are probably trail-marks.

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[1] Except the fragments of skull exhumed on the first day, this was the only instance of human bones found in a barbecue hole.

### NEAR IRON GATE.

Three miles below Clifton Forge the Jackson and Cowpasture unite to form James river. A large fertile bottom lies between them, in which many relics of various kinds have been found, flint chips being very abundant. Close to the bank of Jackson river, a few hundred yards above the junction, the upper soil was washed away in 1870, and many human bones were unearthed.

On the opposite or right bank of the Jackson the land is much higher, being underlain with native rock which forms a bluff along the water. At one point on this bluff is the site of an arrowhead factory.

This high level land extends for a mile along the stream; the alluvial soil is loose and fertile; good springs are numerous; and the mountains, full of game, come down to the rivers on every side.

Similar conditions exist in all the valleys in this portion of Virginia and the adjoining parts of West Virginia. There are many well defined plateaus and terraces along the rivers and some of the creeks.

Under such circumstances, evidences of aboriginal occupancy are to be expected, and the ordinary hunting or war implements, pipes, and ornaments are quite common. A number of cemeteries have been disclosed by floods, and it is probable that many others remain to be discovered; for in some places where relics are plentiful, and where all the requirements of Indian life seem to be met, there are no indications of permanent settlements. There are very few mounds, and none of them are large.

## ALLEGHANY COUNTY.

### FALLING SPRING.

In making a cut on the Covington and Warm Springs railway at this point, an aboriginal cemetery was discovered and 30 or 40 skeletons, together with some beads, a pipe, and a few arrowheads, were exhumed by the workmen. The burial ground was not more than 30 feet wide, and this width was reduced at least one-third in making the cut. In the remaining space were 2 pits or holes, neither of them more than 8 feet across, into which many bodies or skeletons had been thrown promiscuously. The first pit had been dug partially away by the laborers; in the undisturbed portion 12 skulls were found, probably less than half the original number. It was evident that some of the bodies had been deposited soon after death, the displacement of the bones being no greater than would naturally result from the settling of the earth around them when the flesh had decayed. In other cases the bones alone were interred, being intermingled and packed in a way that could not have been possible had they ever been orderly arranged. For example, the leg bone of a child had half its length in the skull of an adult; 3 skulls were in contact among a mass of long bones, ribs and vertebræ, that occupied a very small space; a patella and some bones of a foot were lying against the face of a skull which had its vertex upward, there being no leg bones within 6 inches. This pit was nowhere more than 3 feet deep, and the uppermost bones were only 6 inches beneath the surface. No art relics were found among them.

South of this pit, separated from it by not more than a foot of intervening earth, was the second, somewhat larger, containing from 20 to 25 skeletons; as the stratum of bones had been continuous for several feet and at about the same depth as those found near the top of the pit, the exact number could not be ascertained; several had been taken out before the character of the deposit became apparent. This pit was somewhat deeper than the first; the lowest skeletons being 4 feet below the surface. In a hole barely large enough to contain them, 2 bodies were closely doubled up and laid in with heads at opposite ends—one at the northern, the other at the southern end of the hole. The skulls were so flattened and broken by pressure of the earth, and the other bones so intermingled, that it was impossible to ascertain their original position. Above these skeletons was a foot of earth, and then the other bodies were found just as in the first pit—mingled in every way and extending nearly to the surface.

No bones were found north of the first pit opened, but south of the second and west of both were a number of skeletons, usually buried singly, but occasionally 3 or 4 together. Where more than one was thus found there was at least one child or infant; sometimes only a single adult, the other 2 or 3 being young persons. None was more than 16 inches below the surface; some not more than 6 inches. All were doubled, resting on either side, with the heads toward no particular direction. Each grave had been made only long and wide enough to hold one skeleton. If another was placed in it the bones were laid directly upon those first deposited. Sometimes 3 bodies had been thus buried, one above the other, the bones being in close contact.

With one adult in the second pit was a single shell bead; with one west of the first pit were 2 pieces of worked *Columella* shell; with an infant west of the second pit was a part of a small conch, the whorls mostly decayed. South of the second pit were many fragments of a large pot, and west of it were 2 bone awls or perforators.

In some of the pits 5 or 6 skulls were found in a space not over 2 feet square. The leg bones or the vertebræ of one skeleton were sometimes forced into the fragmentary skull of another lying just beneath, or a skull would be wedged between the bones of several individuals.

Although the ground was very dry and hard the bones were quite brittle, most of them having been much broken by the pressure of the earth. The soil, varying from a foot to 30 inches in depth, rests on a stratum of gravel and bowlders, some of them as large as a flour barrel. Many large stones were in the earth containing the bodies. Several skulls were flattened by rocks thrown or laid on them at the time of burial. Two skulls had transverse incisions on the left side, such as might have been made by an iron tomahawk or small hatchet. In one grave were found nearly all the bones of a skeleton except the skull; in another all the bones of the body and arms were recovered, but not the skull or leg bones. Altogether portions of 61 different skulls were obtained, showing that at least 63 persons were buried here, besides the 30 or 40 reported by the railroad excavators.

A battle was fought at this point in the year 1760 between whites and Indians, 25 or 30 of the former being killed; but the number of of skeletons of persons who could not have been engaged in such an affray, especially those of children, precludes the idea that this was the burial place of the slain on this occasion.

Just south of the southern pit were two barbecue holes, near each other, containing only a few deer bones; and northwest of the northern pit, beyond where any remains were found, was a fire bed about 8 feet across, the earth burned red to a depth of 6 inches, and covered by a layer of ashes from 2 to 3 inches thick. Not even a potsherd was found in it.

There are no traces of a village site in the vicinity. Two miles north is a place where it is said bones have been exposed by plowing, but no art relics have been discovered.

### INDIAN DRAFT.

This is a small tributary of Jackson river, flowing into it 6 miles above Covington. A level bottom of about 50 acres, subject to overflow, extends along the river above the creek. Excavation was not permitted except in a narrow strip a few yards in length along the roadside. In this small space 10 skeletons were found from a foot to 2 feet beneath the surface, the bones being much decayed. Among them were the remains of 2 small children and also of a child apparently about 14 years of age. All were crowded into the smallest possible space. They lay on either side, with the heads in various directions. Most of the bodies had been buried with the flesh; of 2 or 3 apparently only the skeletons had been interred. With one this was very plainly the case. The bones were at a depth of 2 feet; the femurs lay side by side, but with the ends reversed; some ribs were at the top of the skull, which lay on the left side; the sacrum, one scapula, and some vertebræ lay at the base of the skull, while other vertebræ lay at the top in front of the face.

The only articles found with the bones were a few pieces of pottery, including some that had formed part of a vessel of 2½ to 3 gallons capacity.

Half way between Falling Spring and Indian Draft, and a little more than a mile from each, is a mound 3 feet high and 30 feet in diameter.

It is built of loose clay and sand, with many small bowlders scattered through it. A little to one side of the center near the top were traces of human bones, completely decayed. By them lay a syenite celt. A foot from the celt was a small arrowhead.

Under the bones was an impacted mass about 8 feet across, the color of ashes, though it seemed to contain nothing but sand. It extended a foot below the natural surface and contained no trace of bone. Near the bottom of the mound and close to one side were 3 small sheets of mica.

## BATH COUNTY.

### SITLINGTON.

During a freshet several years since a new channel or "cut-off" was made across a level bottom at this place. When the water subsided many human bones were found heaped up in the depression. Bullets of different sizes as well as arrowheads were scattered along for more than a hundred yards. Human bones have not been discovered elsewhere in this bottom, and it is uncertain whether these had been buried here or were carried in by the current from some other place. It is possible they mark some forgotten pioneer graveyard.

A black steatite pipe and a butterfly gorget of green steatite have been found in the same field with the bones, but none of the remains common to Indian camps have ever been noticed.

On a bluff on the next farm below Sitlington a great many human bones have been exposed by plowing. They are confined to an area not more than 15 feet in diameter. From the description it seems to be a small burial pit. The only surface indication was an elevation of about 6 inches. No excavating was allowed.

### DICKINSON MOUND.

At a point on Cowpasture river, 2 miles below Millboro springs, the geologic formation is somewhat unusual for this region. There are 5 distinct terraces, the lowest subject to frequent overflow, the highest being probably 120 feet above the water. The river makes a curve of about 3 miles, the isthmus formed being not more than half a mile wide. The fourth terrace and the one next above it are on the peninsula, which was an ancient island half a mile from the hills, the third terrace extending across the intervening space.

The fourth terrace is entirely absent, except on the side next the point. On it stands a mound, which after much cultivation is 30 feet in diameter and 3 feet high. A trench 16 feet wide was run through it from the northern side, but the only trace of human bones observed was a parietal and part of a frontal bone at a point 9 feet outward from the center and just above the bottom. Two feet farther in was a rectangular hole with rounded corners, but not having a well-defined or symmetric outline. It measured 2 by 3 feet, and extended 2 feet into the original soil, the longer axis being east and west. Nothing was found in this cavity except a small arrowhead which had been thrown in with the earth. Loose in the earth above the hole, and near the top of the mound, were some small pieces of mica and a perforated slate gorget. Farther along were a flint knife, some broken arrows, and several chips. About a foot below the summit were a sheet of mica and a small piece of galena. In the original soil, with its northern edge just at the center, was an irregular excavation about 3 by 4 feet and a foot deep, the longer axis being north and south. The bottom of this hole, over a space 15 by 24 inches, was covered with a bright red substance, which had been deposited either in a fluid state or had afterward dissolved; it saturated the clay and gravel to a depth of 2 inches at the center, gradually thinning out toward the edges until it disappeared. In this red deposit were 3 gorgets, each with a single hole. All were finished and polished to the highest degree; one (illustrated in figure 4) was made of argillite, one was of dark chocolate slate, the third of syenite. All of these specimens were coated with the red paint. The earth just above them had the color of that in which animal matter has decayed; but nothing remained to show that an interment had ever taken place.

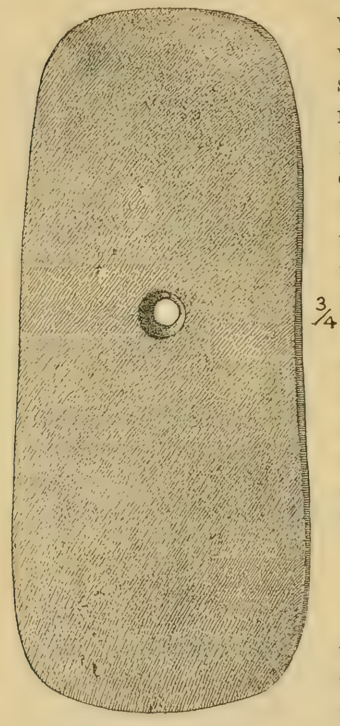

FIG. 4.—Gorget from Dickinson mound, Bath county, Virginia.

### WITHROW MOUNDS.

On the farm of Mr Withrow, adjoining the Dickinson place, are 2 mounds. The first opened, once circular and 4 feet high, is now 30 by 40 feet, longer east and west, and not over 18 inches high. Bones have been plowed out for many years. The entire mound, except a few feet at the eastern side, was removed; 13 graves, from 2 to 4 feet across, were found beneath it. In some were traces of bone lying on the clay at the bottom, the earth having the peculiar appearance due to decay of animal matter; but in most there was no sign of bone, though the color showed what their purpose had been. After these graves were filled a large number of skeletons—not bodies—had been placed on the natural surface, and a layer of earth about a foot thick placed over them; then other skeletons were similarly laid down and covered. Only the upper layer had been disturbed by the plow.

Most of the bones were in the southwestern quarter of the mound, a solid mass 6 inches thick, all in confusion, as if they had been thrown in promiscuously. On the southern side of the mound they extended to the edge of the earth that had been plowed down, while on the northern side they did not reach more than half way from the top to the margin of the base. For the first 8 or 10 feet from its western edge the bone stratum was continuous; after this there were intervals of 6 to 12 inches from which it was absent; then perhaps 5 or 6 skeletons would be found mingled in a heap; and so they continued until some distance past the center. Wherever single skeletons, or not more than 2 together, occurred, large stones had been piled on them; this was not the case where several were buried in a small area. Perhaps the remains covered with stones had been interred in the flesh and this was a preventive against wild animals digging after them. Four single skeletons lay directly on small masses of human bones burned until nearly destroyed, only small calcined pieces remaining. Many of these burned pieces, especially the fragments of skull, were bright bluish-green on one or both sides, the stain resembling that produced by copper; but a careful analysis shows no trace of that metal. A similar deposit was at the bottom of one of the graves under the mound. No burial accompaniments of any kind were found; the teeth of one child only were seen, though many of the bones unearthed were small enough to pertain to children. It was not possible to recover any of the bones entire.

The second mound on the Withrow tract is 25 feet across and 2½ high, made of earth and stone in equal quantities. It is surrounded by a shallow ditch about 3 feet wide, containing from 6 to 12 inches of black muck.

In the construction of this mound a hole had been dug to a depth of 18 inches and the bottom covered with a layer of burned human bones about 15 by 20 inches, an inch thick at the middle and running to a feather edge all around, in which were 3 black flint arrowheads. On this charred bone a body had been laid. No trace of bones remained, but the "grave earth" previously described was distinct in an area 2 by 5½ feet, with a thickness of 2 inches. Stones, some fully 100 pounds in weight, had been placed over the body until they reached a thickness of 4 feet and extended about 10 feet on every side; then earth had been piled on which filled in the spaces between the rocks. Some fragments of the burned bones were of the same bluish-green color as those from the first mound.

### KLEEK MOUND.

On the farm of A. G. Kleek, 12 miles north of Millboro depot, is a mound not more than a foot in height and 10 feet in diameter, near the edge of a slate bluff about 100 feet high. A trench was cut through it, but neither human remains nor art relics of any description were found.

After a freshet some years ago a number of arrowheads, stone hatchets, and bullets were found in the lowland, where the Millboro Springs and Warm Springs turnpike crosses the river. No aboriginal remains are now traceable.

### WILLIAMSVILLE.

There are 2 mound groups near this village, one on either side of the Bullpasture. The first, consisting of 5 small stone mounds, is on the land of Mr Wallace, half a mile from Williamsville, on a plateau rising 100 feet above the river. All were made in the same way; the surface soil had been removed and the rocks piled up to a height of 2 feet over a space 15 or 16 feet in diameter. Three of them yielded nothing. In one, lying under the rocks and on the undisturbed earth, were a number of flint implements, including some broken or unfinished ones and a few cores; 3 fine slate gorgets, each with a single perforation; a lump of wad; and a fine monitor pipe (figure 5). In the fifth mound were a rectangular tablet or gorget, small and not well finished; a stone pipe, shaped like our common clay pipes; and three columellas, one drilled lengthwise, another through one end. No trace of bone or pottery could be found in any of them.

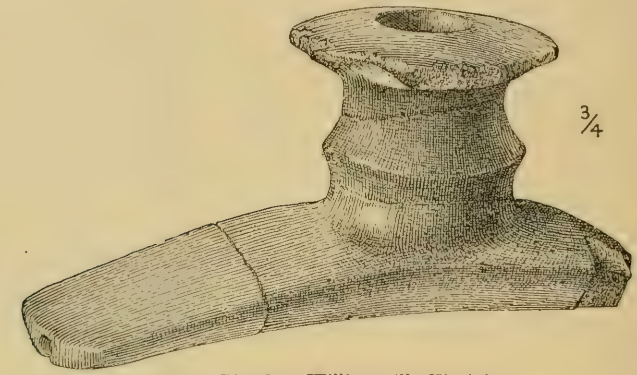

FIG. 5.—Pipe from Williamsville, Virginia.

The second group is on the farm of Major John T. Byrd. One is of stone, about 16 feet in diameter and 3 feet high, and contained nothing in the way of relics save 2 or 3 small lumps of charcoal. A mound similar in size and barrenness stood near this one.

The other mounds were of earth, the larger 2 feet high and 25 feet in diameter. Near its center was an irregular hole 4 by 8 feet, extending 2½ feet into the subsoil, and filled with earth in which a large quantity of ashes and charcoal were mingled; part of the earth was burned red. All this mixture, which had been carried from some other place and thrown into the hole, was very hard and dry, while the remainder of the mound was soft and even muddy. If an interment had ever taken place here it would seem the skeleton must be perfectly preserved; but there were no remains of any character in the entire mound except a sheet of mica, trimmed smooth on the edges, which was found loose in the earth a foot below the summit.

The last mound was 18 inches high and 20 feet in diameter. Particles of charcoal occurring 2 feet below the natural surface in the central portion showed that a hole had been dug to that depth and then filled. It contained one broken arrowpoint.

Each earth mound had a depression around the base, whence earth had been taken to construct it.

### HIGHLAND COUNTY.

#### CLOVER CREEK.

On the farm of Mr George Revercomb, 5 miles above the mouth of the Bullpasture, is a mound 3 feet high and 60 feet in diameter. The bottom on which it stands contains about 200 acres of fertile land, all of which is subject to frequent overflow.

For 40 years human bones and teeth have been plowed out every time the mound was cultivated. Arrowheads and flint chips are numerous in the field around; but the only indications in the vicinity of a village or camp are found on the top of a high rounded knoll a mile below the mound, where quantities of mussel and periwinkle shells have been plowed up.

Beginning at the northwestern side a trench 35 feet wide was carried nearly to the opposite margin. Human bones were found almost to the limit of the excavation on every side.

At 18 feet outward from the center was a hole 3 feet in diameter, dug after the mound had been carried to a height of 2 feet, and extending through the clayey subsoil to the underlying gravel. In the bottom was a layer of bone about an inch thick. On this was a layer 2 inches thick of charcoal containing linden, oak, and poplar bark, small twigs, and several fragments of charred cloth. Resting on this was a second layer of bone, just above which were fragments of a pot whose capacity had been 5 or 6 gallons. This seemed to have been placed in the hole unbroken, as many of the pieces held their proper position around the sides of the cavity, which was lined with charred cloth. In and above the vessel were 10 or 12 large stones. The character of the bones could not be determined, as they were entirely decayed, forming a soft, sticky mass.

Skeletons, or traces of them, were continually discovered. None of the remaining seemed to have been buried at full length, though this is uncertain. Often a thin layer of decayed bone only a few inches across would be all that was left. Usually the skeletons occurred singly; sometimes 3 or 4, in one place 5, skulls were found almost in contact. All the bones whose condition was such as to allow of examination seemed to have been compactly bundled. In many instances bowlders were placed on the bones, and in 2 or 3 cases bodies had been laid on bowlders and others piled above them. Graves and barbecue holes from 2 to 4 feet across and from 6 inches to 3 feet apart, some only a few inches deep, others reaching down into the gravel, occupied a space 30 feet in diameter under the central portion of the mound. Bowlders were found in every one, those in the graves showing no marks of fire, while all the others had been much burned.

Eight feet nearly west of the center of the mound was a barbecue hole, dug after the mound had reached the height of 2 feet, which contained a large quantity of ashes, burned earth and stones, and charcoal. Among the last were nearly a quart of charred corn and beans. Corn in small quantities, with a few fragments of cloth, were found in two other holes, while charred bark was plentiful. In each of two holes was an arrowpoint. Shortly before the center was reached a broken steatite pipe (figure 6) was found near the top, close to but not among the remains of 2 or 3 skeletons. It bore evidence of long service. A few feet beyond the center, at the bottom of the mound, were the fragments of a large pot, piled together as if broken and thrown in.

Near the southeastern edge of the mound, 18 feet from the center, was the largest hole found. It measured 5 feet across and extended below the surface of the gravel nearly a foot, or about 3 feet below the bottom of the mound. It contained no trace of bone, very little charcoal, some ashes, two or three patches of burned earth, apparently burned in place, and half a cart load of bowlders of various sizes, one weighing fully 100 pounds, some of them burned, others not. It was probably a barbecue hole.

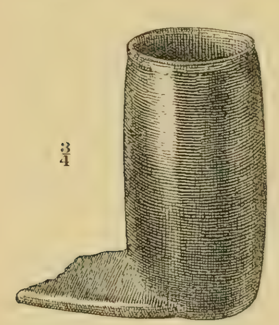

Fig. 6.—Pipe from Clover creek, Highland county, Virginia.

The remains of between 75 and 100 skeletons were exhumed; the number plowed out previously is not known. Often it was impossible to say whether a bone deposit represented one or several bodies. They were not buried in regular order, but a few had been interred at a time, and the mound, of alluvial material, black, sticky, and wet, thus built up irregularly.

No animal bones or shells were found; but burned earth, charcoal, and ashes were abundant in all parts of the mound, some of the holes being filled with these materials. Small deposits of bone almost destroyed by fire were similarly distributed. In one were pieces of antler and turkey bone; in another fragments of a human skull and teeth. Nothing else could be identified.

There was formerly a depression encircling the base in which water stood much of the year.

### NEW HAMPDEN.

On a spur rising to a height of 200 feet just west of the village of New Hampden a large quantity of flint (or chert) has been released by the decomposition of the limestone in which it was imbedded. It is mostly in the form of small nodules or fragments, although some of it is interstratified with the limestone. Over a considerable area on the northern end and at the top of the ridge the earth had been much dug over by the aborigines for the purpose of procuring the flint. Most of the pits remaining are quite small, few being larger than would contain a cartload of earth. The largest are on top of the ridge, where a few have a depth of 2 to 3½ feet with a diameter of 20 to 30 feet. The latter cover an area of about an acre; the others are so scattered that it is difficult to estimate their extent, probably 6 acres in all. There is no outcrop of stone at any point where digging has been done, and it appears that the searchers for the material, having learned that the flint nodules and fragments were distributed through the soil, excavated for them in such spots as proved to contain them in greatest abundance, making no effort to quarry out the stone in which they occur. At various places on the summit of the ridge, where the flint projected above the ground, it had been battered off apparently with stones, but there is no evidence that quarrying was resorted to.

Such portion of the hill as is not timbered has a heavy blue-grass sod, and the ground is visible only in a few small spots where animals have burrowed. Flint chips and flakes were found at several of these. At the foot of the spur at its northwestern terminus is a spring, around which these indications of manufacture are abundant; and it is reported that before the grass had become so thick a great many broken or unfinished implements were picked up. Spalls and chips are abundant in the face of the bank around the spring, but it can not be ascertained except by excavation how far they extend. So far as could be learned the space covered by this workshop seems too limited to have been utilized for flaking more than a small part of the flint that could have been obtained by the amount of digging apparent. It may, however, be more extensive than reported, or there may be others in the vicinity which have been overlooked.

## THE PIEDMONT COUNTRY.

### ORANGE COUNTY.

The country along the upper portion of the Rappahannock and its tributaries was inhabited by tribes known collectively as the Manahoac. They probably migrated westward and united with tribes beyond the Ohio whose names they took. They and the Monacan were allied against the Powhatan, though the dialects of these tribes were so diverse that interpreters were required.[1]

It will be proper to describe here a mound, evidently a tribal burial place, situated in the former territory of the Manahoac and due probably to their labor.

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[1] Jefferson, Notes, pp. 149, 156.

The mound stands on the right bank of Rapidan river, a mile east of the boundary between Orange and Greene counties. Originally it was elliptical in form, with the longer axis nearly east and west; but the river in shifting its channel some years ago undermined and carried away the eastern portion. Estimates as to the amount removed, made by persons who saw the mound intact, vary from one-half to two-thirds of the entire structure. For several years more or less of the earth composing it fell in at every freshet, thus keeping a vertical section exposed to view. During this time the different strata of bone were plainly visible, and at periods of low water fragments of human bones were strewn along the shore beneath. Afterward the river took a new course and the earth on the exposed side of the mound soon assumed its natural slope. At present the base of that portion still remaining measures 42 by 48 feet, with the longer axis nearly north and south. A considerable part of this has been hauled away, leaving a depression at the middle fully 20 feet across and extending almost to the bottom of the mound. As a result, the interior was very muddy, the bones extremely soft and fragmentary, and excavation quite difficult.

The highest point left by these destructive agencies was 6 feet above the level of the surrounding field; to judge from the slope of the undisturbed surface the river had left it fully 10 feet high. How much more it may have been, no one could say; if the statements concerning its original form and extent be correct the apex was at least 12 feet above the base, the latter being not less than 50 by 75 feet.

Beginning at the northern side, the earth was removed from an area 28 by 40 feet. At 7 feet from the margin was found the outer edge of a bone deposit measuring 6 by 15 feet, the longer axis about parallel with that of the mound as constructed. It was very irregular both in outline and thickness, in some places being 8 inches in depth and in others showing only a thin chalky seam. There were indications in several places that skeletons had been compactly bundled; but most of the bones were scattered promiscuously, as if they had been collected from some place of previous interment and carelessly thrown in, there being no evidence of an attempt to place them in their proper order. In the mass were two small deposits of calcined human bones in minute fragments, and beneath it were graves or burial pits which will be described later.

This bone-bed, which was at the level of the natural surface, was the largest found in any part of the mound. Two feet above it, and 4 feet within its outer margin, was another, much smaller; and numerous others were found in all the portion removed. There was no attempt at regularity in position or extent; in some places there was only a trace such as may have resulted from the decomposition of a few bones; in others it seemed that as many as 15 or 20 skeletons had been deposited. They occurred at all levels below a foot from the upper surface of the mound; but no section showed more than 4 layers above the original surface of the ground, although it was reported that 6 strata had been found near the central portion. This would indicate that the burials were carried nearly to the top of the mound. There was no uniformity in either the vertical or horizontal space between the deposits; it was plain there had not been at any time a sufficient number of interments to cover any considerable part of what was then the top of the mound, but that a quantity of bones, greater or lesser according to circumstances, had been laid on the surface and covered with earth. Others were afterwards buried in the same way. Thus while no single vertical section would reveal more than 6 layers of bone, a careful removal of the earth horizontally would have uncovered them at probably three times that number of levels.

In the skeletons all ages were represented, for among the bones were those of very young children, while of others many of the teeth were worn to the neck.

Numerous small deposits of human bones almost destroyed by fire were scattered through the mound. When found in the bone-beds, they seemed to have been placed at random, but when found with the remains of not more than 2 or 3 skeletons they formed a thin layer upon which the latter rested.

The pits or graves mentioned above were of two kinds. One class was excavated to a depth of 2 feet in the soil, with a diameter varying from 4 to 5 feet; the others did not exceed a foot in depth, and all were somewhat less than 4 feet across. The deeper ones contained usually 3 layers of decomposed bones at intervals of about 10 inches; in the shallower there was in most cases only a single layer, at the bottom, though in a few a second deposit had been made a few inches above the first. The bones in some of the graves appeared to have been placed in their proper position; but it was impossible to ascertain with certainty whether such was the case. One of the deeper pits had its bottom and sides lined with charcoal; none of the others had even this slight evidence of care or respect. These holes were so numerous as to coalesce and take up the entire space within a limit of 10 feet from the margin of the mound; it was sometimes difficult to determine the line of separation between two bone deposits. When all the earth indicating their position had been removed, a basin to the extent and depth above indicated was left, with only a few small points of the yellow sandy subsoil rising above its bottom. Owing to the erosion and caving-in of the mound on its eastern side, the limit of the graves in that direction could not be ascertained; but it is probable they extended as near to the margin on this side as elsewhere.

No relics of any sort were deposited with the bones; a rough mortar, 2 arrowheads, and some fragments of pottery were found loose in the débris.

It is plain that this spot was for a long period the burial place of a small tribe or clan, among whom prevailed the habit of stripping the flesh from the corpse before interment, or of depositing the body elsewhere for a time and afterwards removing the dismembered bones to this ossuary. That no stated intervals elapsed between consecutive deposits is shown by the varying position and size among the different bone-beds, and by the overlapping of many of the graves beneath.

It is impossible to accurately estimate the number of skeletons found in this mound; but there were certainly not fewer than 200, and there may possibly have been 250. These figures will represent, approximately, one-fourth of the entire number deposited, if the statements as to the original size of the mound be correct.

In its construction this mound corresponds closely with one opened by Jefferson a few miles above Charlottesville in low ground of the Rivanna, except that no mention was made of graves occurring below the original surface; but these might easily have been overlooked in the method of excavation pursued. The contents were such "as on the whole to give the idea of bones emptied promiscuously from a bag or basket and covered with earth, without any attention to their order."[1] As in the mound above described, "the bones near the top were in a much better state of preservation than those toward the bottom." This is due probably less to their being of much later deposit than to the drier earth near the top. We are further told (pp. 151, 162) that "a party [of Indians] passing about thirty years ago [i. e., about 1751] through the part of the country where this barrow is went through the woods directly to it, without any instructions or inquiry, and having staid about it some time, with expressions which were construed to be those of sorrow, they returned to the high road, which they had left about half a dozen miles to pay this visit, and pursued their journey." It is very unfortunate that no one took the trouble to learn to what tribe these travelers belonged, as this knowledge would have given a clue to the fate of the aborigines of this part of Virginia.

## MADISON COUNTY.

Near the Orange and Madison road, 2 miles from Rapidan river, is an outcrop of steatite half a mile in length, but nowhere more than a few rods in width. At the extreme northern end are 5 or 6 excavations, none more than a foot deep and 10 or 12 feet across. The stone is either too siliceous or too porous to be suitable for aboriginal purposes, hence was but little utilized.

## CULPEPER COUNTY.

### WAYLAND MILL.

On Crooked run, a mile and a half west of the Orange and Culpeper road, an outcrop of steatite fully half a mile in length has been excavated over its entire extent. At this place is the largest excavation in this material yet discovered; it is fully 150 feet across. On one side the bank is about 10 feet high; the other side being on the slope of the hill shows less elevation. The pit is partially filled with muck and rubbish, so that it is level within over an area of 50 by 60 feet; hence its entire depth can not be ascertained except by clearing away the accumulated material. The other pits are at the present time from a foot to 4 feet in depth, and 10 to 50 feet in diameter. Several thousand cubic yards of stone were excavated by those to whom these remains are due.

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[1] Jefferson, Notes, p. 158.

### AYLOR FARM.

On the farm of H. I. Aylor, 2½ miles from Wayland mills, is another aboriginal quarry, less extensive than the one above mentioned.

# SHENANDOAH AND UPPER POTOMAC VALLEYS.

## AUGUSTA COUNTY.

Several mounds formerly existed in this county, but all have been obliterated by cultivation except one on Middle river, a few rods from the bridge on the Staunton and Churchville road. This, after long cultivation, is now about 5 feet high.

## ROCKINGHAM COUNTY.

### TIMBERVILLE.

A mile north of Timberville was a small mound, 2 feet high, on a slight natural elevation near the left bank of the Shenandoah. It contained several skeletons extended at full length at the level of the natural surface. Flat stones were set on edge around the bodies and others placed over them.

### LINVILLE.

Two miles northwest of Linville, on the farm of Mr S. M. Bowman, is a mound near the bank of Linville creek. After heavy rains the mound is often the only dry spot between the hills for 2 or 3 miles along the stream.

It now measures 65 by 75 feet, and 3 feet high, the longer diameter trending northwest and southeast. Over the entire surface of the mound, to a depth of 6 inches, there is not so much as a space 3 inches square that did not contain fragments of bone which had been dragged down from the top by cultivation.

Five trenches were extended inward from the edge of the mound. For a considerable distance no remains of any description were found in any of these except the one from the southwestern side. At 24 feet from the center of the mound a small hole a foot deep contained the decayed bones of a young child, which, judging from their disposition, were evidently the remains of a skeleton burial.

When undisturbed bones were reached the inner ends of these trenches were connected, isolating a mass of earth nearly circular in form, 36 feet in diameter, which was filled from the top to fully 2 feet below the level of the original surface with skeletons and bone-beds in the utmost confusion. There was scarcely a cubic foot of earth in which human remains of some description were not discovered. Sometimes a single skeleton, perhaps that of a very young infant, would be found, the few bones remaining being in their proper position, with many beads around or among them; again the long bones of several adults would be laid closely together, like sticks tied in a bundle. Occasionally 5 or 6 skulls would be in contact, with not a lower jaw near enough to have been deposited with any of them; or an entire skull would be in a mass of bones many of which belonged to some other skeleton. Cremated human bones were found in little deposits by themselves, or under the bundled skeletons of one or more individuals, or in the middle of a stratum of bones a foot thick showing no evidence of incineration.

When the southeastern trench reached the bone deposits it had a width or face of 18 feet. At the western side of this, a foot above the bottom of the mound, were the bones of an infant with a large number of (*Marginella*) shell beads. Six feet from the latter, at the same level, was a skull on which lay the frontal bone of another. These were at the edge of a bone pile a little less than 3 feet across, containing 10 skulls, some of them burned to cinders. Among them was a black steatite pipe, and above them, with an intervening layer of earth from 8 to 10 inches thick, was a thin and very uneven stratum of charcoal.

Just at the middle of the face was a hole 6 inches deep; in the bottom lay a skeleton, doubled, with a lot of *Marginella* shells among the bones of the head and neck. Above this was a bone bed 3 feet thick containing 14 skulls; in it were a drill and a knife of black flint and 5 bone needles. Two feet nearer the center were piled about a peck of small fragments of bones, some of which were calcined.

Four feet farther from the eastern side of the face, a foot from the top, began a mass of bones which reached in an unbroken layer for 10 feet north and south, with fully half that width at the middle, and in some places more than a foot thick; among them were a rough slate gorget, a perforater of deer bone, and 6 triangular arrowheads. They were packed so closely together that the earth could not settle between them. Under them lay the bones of a very small child in their proper position with the head toward the northeast; many *Marginella* shells were scattered from its head to its knees. Within a few inches, and parallel, were the remains of another infant, also in position; with it also were a number of *Marginella* shells and 12 rather long columellas. A little farther toward the center was the skeleton of a third infant, near which were found half a pint of *Marginella* shells, as well as 38 columellas of various lengths.

Under these, its outer margin 18 feet from the center, was a burial pit a foot in depth, 10 feet long, and from 3 to 3½ feet wide, the longer axis parallel with that of the mound, in which were the remains of 32 adults and 7 children. Only the bones had been deposited, and they were mingled in the most promiscuous manner. In the southeastern end of the pit there were many fragments of human skulls, limb bones, and vertebræ, some of them completely incinerated. The only other relics found were a few columellas split lengthwise, none being entire.

Almost exactly at the middle of the bank, was a grave 4 feet in diameter and 10 inches deep, in which lay the skeleton of an adult, lying on the right side, nearly straight, with the head toward the south. Three columellas 2½ to 3 inches long and one 6 inches long lay by the head.

When the bank was 6 feet from the center, 14 skeletons mingled with earth were discovered at its eastern end. They occupied a space 4 feet in diameter and a little more than 3 feet in thickness, extending a foot below the original level. A clay pipe, many *Marginella* shells, 2 long columellas, and the cremated bones of a child and an adult were among them. Four of the skulls lay almost in a vertical line separated by 2 to 4 inches of earth.

Within a few inches of this deposit, toward the center, was a small bone-bed a foot thick, near the middle of which was a thin stratum of the cremated bones of a youth and an adult; scattered through it were 2 steatite platform pipes, 4 panther claws, and 4 columellas. Five or 6 skulls also were found. Immediately below lay the bones of an infant in their proper position, with disk and *Marginella* shell beads; a little nearer the center on the bottom of the mound were the remains of another infant, who evidently had been born but a few days, and with which were 38 columellas and many disk beads.

Near the center of the mound, in soft black earth apparently resulting from decay of organic matter, was a bone deposit 8 feet across. At its western margin was the skeleton of an infant[1] having small beads scattered from head to feet. Near this, among the bones, were other deposits of beads; and at various points a broken and a perfect clay pipe, 2 well-made steatite pipes, and a triangular arrowhead were found. The arrowhead, like all other finished flint implements found at this locality, was delicately worked, thin, symmetric, and sharp. A femur was found that had sustained a compound fracture, the ends having overlapped fully two inches and healed in that position. Another femur was greatly enlarged, rough, and with a deep hole apparently of tubercular origin in the side running parallel with the shaft.

A foot above this deposit was one similar but smaller. In it were many fragments of burned bones of various parts of the body, as well as a number of teeth.

Four feet west of the center was a grave 2 feet deep, in which lay a skeleton, doubled up, on right side, with the head southward. With it were a gorget of fine finish; a lot of red and yellow ocher; a large columella; disk beads; a net or weaving needle, highly polished from use, with a hole in the end opposite the point (figure 7);[1] a bone ornament in the form of a comb, and the upper portion of another having a yoke or Y shape, delicately worked and covered with incised lines (figures 8 and 9). It will thus be seen that the number of burial accompaniments was unusually large for this section.

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[1] No infant in this mound had been folded, though none of the many skeletons of youths and older children were extended.

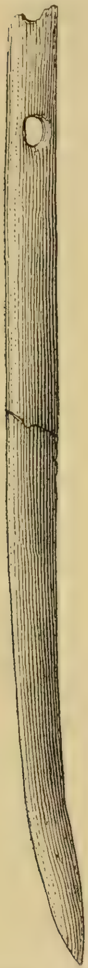

Fig. 7.—Bone needle from Linville, Virginia.

Over these remains, at the level of the bottom of the mound, was a folded skeleton, resting on the left side, the head to the south, with which were 2 columellas, one 5 the other 6 inches long, the latter having a bone drill stuck in the perforation and broken off even with the end of the shell. Just at the northern edge of the grave were the bones of an infant; upon them was the outer whorl of a conch shell which had been partly filled with about a pint of *Marginella* shells and inverted over the body. Above the conch, with less than an inch of earth between, lay the skull of an adult whose skeleton, which rested on the right side, was doubled, the head being toward the south.

At the center, a foot above the bottom, were human bones, of large size, cremated before the flesh had been removed; some fragments only 2 or 3 inches long were burned to a cinder at one end while the other ends were as fresh in appearance as any bones found. A columella and a panther claw were with them, but may have fallen from the bone stratum above. In the earth under the burned bone was considerable charcoal which reached a few inches north of it and stopped at the edge of a grave a foot deep and 4 feet across, in which were 2 skeletons; one doubled, on right side, head toward the south; the other apparently in the same position, but so decayed as to make this uncertain. With the first were 2 bone needles near the top of the skull, 3 columellas 5 to 6 inches long under the skull, and a quartz crystal near the chest; with the other were 5 columellas, a flint knife, a flint drill, and a lot of shell beads, the latter scattered over a foot in area.

Immediately north of this grave was another a foot deep containing the skeleton of an adult; the skeleton of an infant with columellas and *Marginella* shells lay just above it. On the natural level above these was a skeleton accompanied by a very fine gorget, a celt scraper, 7 pieces of hematite which had stained the earth about them a bright red, 3 bone polishers, 4 bone needles, and 6 quartz crystals, one of the latter with a slight groove around a projection from the end. Over this was a layer of charcoal extending upward to the 10 foot stratum of bone above mentioned, and containing several hundred *Marginella* shells that showed indications of having been burned. Above the northern margin of the charcoal layer was a skull by which lay 14 columellas; 6 inches to the northward of this was another skull with a flint drill, 2 arrowheads, some cores and chips, 2 bone polishers and 2 bone needles; and a foot northward from the last was a third with 3 columellas. These were all at the bottom of the bed, and it was impossible to trace any connection between them and the other bones.

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[1] This implement had been longer, with a hole farther from the point, but had been broken and a new eye drilled in it.

A grave southwest of the center contained a doubled skeleton, on the left side, head toward the south; by the skull lay the lower portion of the ornament shown in figure 9,[1] and a number of animal ribs 5 or 6 inches long and obtusely pointed at one end; at the northern edge of the grave on the original surface was a mass of red ocher. From this level to the top of the mound, over the grave and on every side of it, was a mixture of bones, many of them burned; beads, both shell and disk; and many columellas.

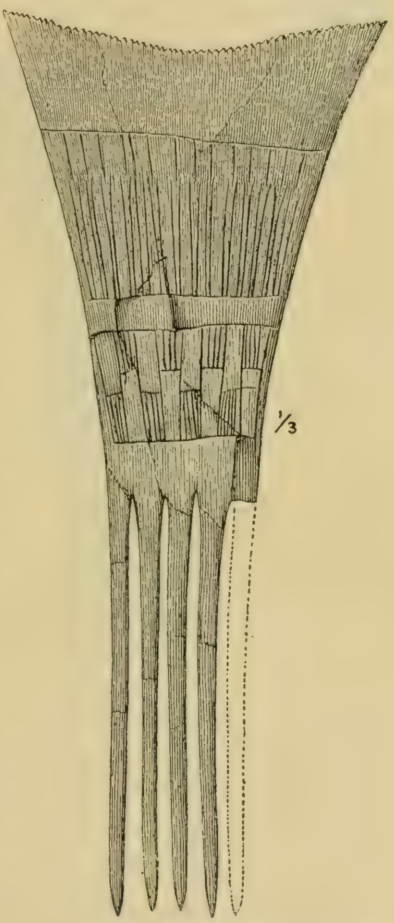

FIG. 8.—Carved bone from Linville, Virginia.

Eight feet east of the center was a funnel-shape burial pit 6 by 8 feet at the top, extending the entire depth of the mound, the sides being slightly incurved. An inverted pot, holding about 1½ pints, lay at one side. There were scores of individual skeletons, but all the bones were crushed, broken, and displaced, so that very few pieces of skull more than 2 or 3 inches in diameter were found. Under this deposit was a grave a foot deep, 4 feet north and south by 5½ feet east and west. In this were 18 skeletons, including those of 2 infants with whom were mussel shells and shell beads. Among them were a piece of decayed wood (apparently a pine knot), 22 columellas, a celt, some disk beads, a bone needle, and potsherds. At the northwestern corner, partly on the natural surface and partly within the grave, was a doubled skeleton, on left side, with head toward the south. Behind the head was a pot lying on its side, broken in pieces by the pressure of the earth, and containing a tortoise shell and fragments of animal bones. Almost touching the pot, on the opposite side, was another skull lying vertex upward on the scapulæ and backbone; the arms were in their proper places, but the bones of the legs and lower part of the body were not distinguishable among those which rested upon them. This apparently was a skeleton burial, with some effort to place the bones as they belonged. Under and in contact with one scapula was a patella belonging to a much larger person.

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[1] One of these "combs" is 15½ inches, the other 17 inches, in length.

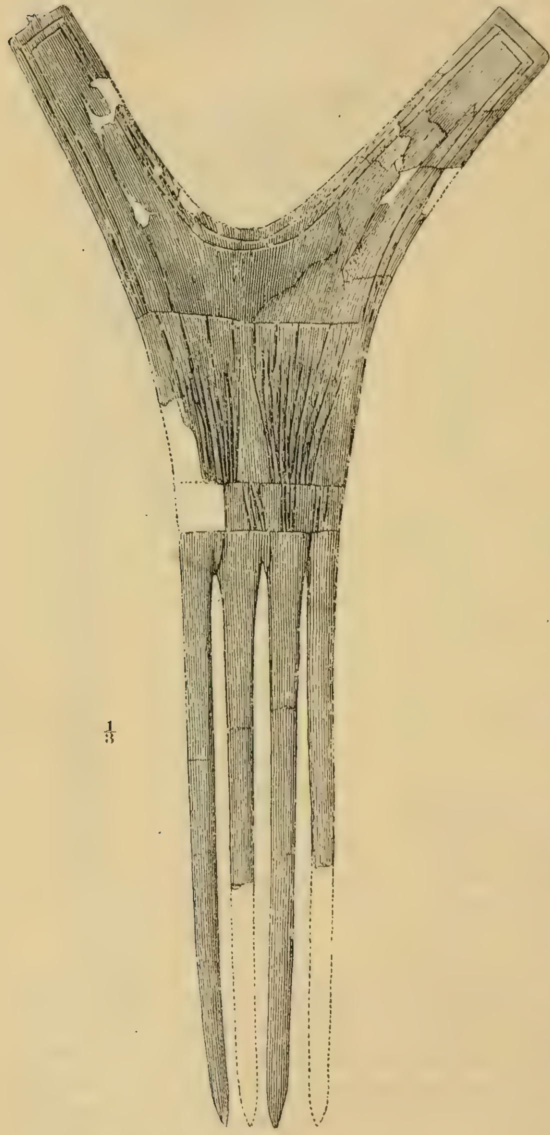

FIG. 9.—Carved bone from Linville, Virginia.

The bones in the upper portion of the funnel-shape pit were continuous with a stratum a foot thick, 25 feet long, and with an average width of 10 feet. This terminated at the extreme northern edge with a similar but slightly smaller pit.

Of necessity the face or bank of the trench was in a very irregular line, each deposit, except the 25-foot bone-bed, having been thoroughly worked out as discovered. The projecting portions were next removed with the same general results as already described, though there was nothing of striking interest found in them. When the line was rectified the face was 12 feet north of the center point. Here 3 small graves about 10 or 12 inches deep were found almost in a line, each containing skeletons with columellas and *Marginella* shells.

Coincident with the face at the western side was the edge of a saucer-shape depression in the original soil, a little more than 4 feet across and 16 inches deep at the center. It contained a bed of ashes and charcoal 3 inches thick at the middle and gradually thinning toward the sides. On this and nearly parallel lay the arm and leg bones of 2 adults, burned black, with no traces of other bones belonging to the same bodies. Lying on them, in contact, was the spinal column of an adult, very soft from decay, not in the least degree charred or even smoke-stained. The skull lay at one side of the depression; at the opposite side was the head of a humerus; between these were many other bones so decayed that their character could not be ascertained. As the vertebræ were in their proper position, the unburned bones must have belonged to more than one individual, whose remains had evidently been placed on the cremated bones after the latter had become cold.

North of the center, 6 feet from the cremated bones, was a skeleton a foot and a half above the bottom of the mound, with a number of shell beads. A few feet east of this was a grave 8 inches deep, large enough to contain only a body closely folded, which rested on its left side, with head toward the south. At the top of the skull was a broken clay pipe.

A foot lower down and almost at the limit of the burials was a large mortar, concave on both sides but not otherwise dressed.

In the funnel-shape pit which terminated the large bone stratum, as well as in a few places in the mass itself, were found bones which, judging from their position, may have belonged to a bundled or doubled skeleton, but the evidence is too slight to state this as a fact. Only one relic was found in the northern half of this bone-bed—a dressed piece of mussel shell an inch and a half square with a hole drilled near the center.

Under the pit was the end of a grave a little more than a foot deep, barely 3 feet wide, and extending 12½ feet on a line exactly east and west. In it were 19 skeletons, including those of 3 infants and of 2 or 3 older children. Only one was doubled, all the other bones having been promiscuously thrown in. The only specimens found were a few *Marginella* shells and disk beads.

The soil of the bottom is the black loam found along water courses which overflow frequently; it is very muddy when wet, but easily dug when dry. This probably accounts for the location of the mound. Many higher places close by on each side of the creek afford ample level space for the construction of such a tumulus, but the soil is a limestone clay, difficult to work by aboriginal methods. The many ways in which the remains were deposited are explicable only by the supposition that this was long a general burial place. But there was no village or camp in the immediate vicinity, for no burned earth or stones, no ashes or animal bones, very few pottery fragments, and not half a dozen flint flakes were found in the entire structure. The dismembered condition of remains and the absence of relics in the bone-beds denote the periodical collection and interment of skeletons, while the position of the bones and the finding of various relics in nearly every grave with only 1 or 2 skeletons indicate that other persons were buried soon after death. This was especially the case of infants, nearly all of whom had been interred with many beads.

Moreover, the bodies occurred at all levels. In many places graves had been dug after the mound had been partly or even wholly completed. In others—especially in the bone-beds and in 2 or 3 smaller deposits somewhat similar—bones seem to have been laid or thrown on the surface of the mound and covered with soil. The earth was so uniform in color and consistency that this could not be proved.

The total number of skulls found was 388, but in the bone-beds, as well as in other places where the bones were much broken, only those were counted of which enough remained in position to make certain there could be no duplication. Neither was any account taken of the fragments of cremated skulls found in more than 20 different spots. The mound had been dug into several times previously, in a desultory way, yielding fragmentary skulls to everyone who chose to continue excavation. A great many have been destroyed by the plow. Altogether it is probably safe to say that as originally constructed this was the cemetery of not less than 800 individuals. There is no other mound nor any indication of another burial place in the neighborhood; but half a mile southward, on the opposite side of the creek, a great quantity of chips, spalls, and unfinished implements of flint foreign to the locality have been found.

## PAGE COUNTY.

### KITE PLACE.

On the land of A. J. Kite, one-fourth of a mile west of Grove Hill, on a narrow ridge, is a mound nearly leveled by cultivation. It is now 75 feet long, north and south, 20 feet wide, and a foot high. Mr Kite states that a few years ago he found near the extreme northern end, just beneath the surface, 17 extended bodies radiating like the spokes in a wheel, the skulls lying almost in contact. Over the face of one skeleton was a sheet of mica about 10 by 12 inches and nearly an inch thick, supported by a stone on each side of the skull, no other stones being found. The only art relics were a few gorgets. Afterward, near the center of the mound, Mr Kite unearthed a sandstone platform pipe with a turtle carved on top of the bowl, the legs and tail in relief on the sides, the head projecting on the side opposite the stem hole; also about a peck of well-finished quartzite arrowpoints or spearheads.

At the extreme southern end a few bowlders rested on the original surface over a narrow space about 5 feet long, near one end of which was a side-notched ax and near the other end a sheet of mica; between them was a slate gorget with 2 perforations. A gorget was found at one point on the bottom; and chips of quartzite, scraps of mica, and pieces of arrows were abundant through the entire structure.

In the bottom land below this mound the flood of 1870 uncovered between 200 and 300 aboriginal fire beds, from 4 to 6 feet in diameter, either on the bare surface or on a stratum of bowlders carefully placed. Quantities of flakings, broken and burned bones, burned stones, and other indications of a village site were washed out.

### PRICE FARM.

n the farm of C. D. Price, half a mile north of Alma, on the summit of a hill overlooking the largest bottom on the Shenandoah, is a mound 20 by 28 feet and 2 feet high, composed of earth and stone in about equal quantities.

At the center, over an area 4 feet in diameter, the stones reached to the hard gravelly subsoil. No relics or traces of bone were in this pit, but it was evident from the appearance of the earth that a body, or bodies, had been deposited in it.

### LEE LONG FARM.

On a high point on the farm of Lee Long, adjoining the Price place on the north, is a small cairn similar to many others in this section. Nothing was found in it.

### PHILIP LONG FARM.

On the farm of Philip Long, 3 miles southwest of White House ford, are 3 mounds which, after much mutilation by plow and spade, are not more than 2 feet high, and measure, the first, 50 by 25 feet, the longer axis northeast and southwest; the second, 25 feet northwest from the first and parallel to it, 38 by 28 feet; and the third, 10 feet north of the second, 37 by 25 feet, the longer axis northwest and southeast. They are mentioned in Kercheval's History of the Valley, which also states that many Indian graves exist immediately around them; but no trace of these can be found, and it is probable that the author alludes to depressions from which earth was taken to form the mounds.

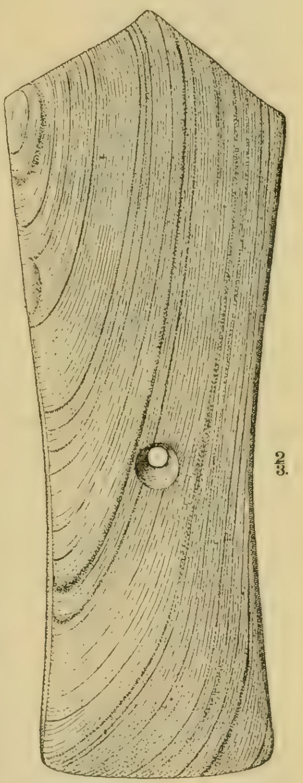

FIG. 10.—Gorget from Philip Long mound, Page county, Virginia.

In the first the central portion was excavated over an area 12 by 25 feet. At several places southwest of the center small fragments of bone were found, but not enough to denote the number or position of the bodies. The earth around them was unchanged in appearance or color. Six feet southwest of the center in a space not more than 4 feet square were 4 deposits of relics, all on the original surface, with only one of which were any traces of bone. These consisted of a striped slate gorget (figure 10), a rectangular slate gorget with 2 holes, some red ocher, several pieces of quartz crystal, some small, smooth quartz pebbles, a very large flint flake, a flint knife, 6 arrowheads, and a gorget-form piece of slate roughly finished; finally, a large triangular knife, several pieces of quartz, 2 rough celt scrapers of basaltic rock, and an unfinished pipe of micaceous sandstone (figure 11). The mound was composed entirely of earth.

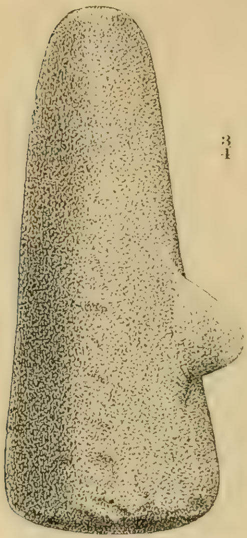

Fig. 11.—Unfinished pipe from Philip Long mound, Page county, Virginia.

In the second mound, 13 feet west of the center, were some fragments of bones with which were a sandstone platform pipe (figure 12), 8 arrowpoints and spearheads of flint and crystal, a small gorget of shale, another of sandstone, a small plate of mica, and pieces of crystal.

The third mound contained about the center several wagon loads of stones which had all been taken out and thrown back by a previous investigator. It is reported they formed a vault in which was a skeleton with a few relics. Eight feet west of the center were fragments of bone, with a single tooth worn to the neck; and the same distance south of the center were a broken gorget with one hole, another with two holes, a third unfinished, and 2 arrowheads. Four feet northwest of the center were some soft fragments of the skull of a body that extended toward the west.

In the river bottom under the spur on which these mounds are built some human bones were exposed a few years ago by a freshet, and a great many spalls, chips, and implements in various stages of manufacture have been picked up.

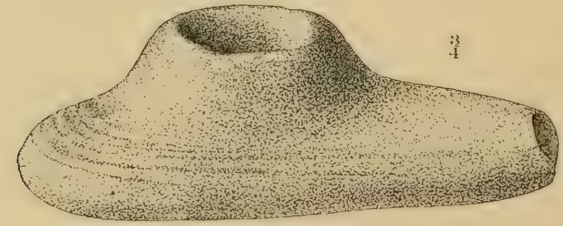

Fig. 12.—Pipe from Philip Long mound, Page county, Virginia.

### BRUBAKER FARM.

On the farm of A. D. Brubaker, near the mouth of Massanutten creek, is a small spot on the bank of a level terrace where a mound is said to have stood. No elevation is now apparent, but arrowheads and chippings are very plentiful.

### GANDER PLACE.

On the top of a hill near the house of D. H. Gander, half a mile above White House ford and nearly opposite the mouth of Massanutten creek, was a small stone mound which has been destroyed. On an opposite island the flood of 1870 washed out burned stones, fragments of pottery, flint chippings, and several skeletons.

### BOWERS FARM.

On the farm of J. C. Bowers, 3½ miles west of Luray, opposite the mouth of Mill creek, on the first ridge rising above the river, is a mound of earth and stone 30 feet in diameter and 30 inches high. On the northern side is a depression 15 by 30 feet, 2 feet deep, the slope being continuous from its bottom to the top of the mound. Most of the stones were at the central portion where several wagon loads of bowlders had been carefully laid up in the form of a V, with the opening toward the east. From the apex to the extremity of either arm was between 12 and 13 feet. The right or southern arm rested on the undisturbed original surface. No relics or traces of bone were found in or under it. Beneath the left or northern branch was an irregular excavation filled with large stones, between which very little earth had settled. The western end of the excavation was nearly circular, 4 feet in diameter and a foot in depth, the bottom being covered with a mixture of white clay and sand, which had been put there while wet, and pounded smooth and level. It was as hard as cement and under the pick split into small flakes. Traces of bony substance were found in it; also 3 gorgets sufficiently far apart to denote that they belonged to different individuals. One, similar to that illustrated in figure 10, was of green slate; another was of black slate, rectangular, with two perforations; the third, like the second in form, of black shale, much softened by moisture. A trench a foot in width joined the northeastern side of this grave to another measuring 5 to 6 feet across, with an average depth of 2 feet, the sides of which were covered with a substance similar to that on the bottom of the first. It was roughly made, with no attempt at regularity or symmetry, and contained no relics or traces of bones. An excavation a foot wide and the same in depth, with smooth, even sides and bottom, extended 2½ feet from the eastern side; nothing was found in it. The arrangement of bowlders and the peculiar shape of the grave pits in this mound were different from anything else observed in Shenandoah valley.

### BURNER PLACE.

In the river bottom, half a mile above the Bowers farm, near Jacob Burner's distillery, a village site was uncovered by the flood of 1870.

Little information concerning these remains or the character of the art products uncovered by the freshet was obtainable.

### VEENY FARM.

On a hill on the farm of Lee Veeny, half a mile above the Burner place, are 2 small mounds, both of which have been opened. It is reported that pottery was found in one.

### RUFFNER PLACE.

For nearly a mile along the bottom lands of Reuben and Ben Ruffner, below Ruffner ford, a mile north of Hamburg, the flood of 1870 disclosed at intervals hearths and fireplaces, probably over 200 in all. They were close to the river bank and from 2 to 6 feet in diameter. Quantities of flint and quartzite chips, burned stones, fragments of pottery, many fine arrowpoints and spearheads (one of Flint ridge stone), and a very large black steatite platform pipe have been found.

### BAUSERMAN FARM.

On the farm of George Bauserman, a mile and a half above Bixler ferry and 3 miles northwest of Luray, is a village site on a low bluff overlooking the bottom. Chippings are abundant, and many relics have been found here and in the adjacent bottom lands. The last Indian massacre in the valley occurred at this point in 1766.

### DEAL FARM.

Three miles northwest of Luray, opposite Shuler, at Bixler ferry, on the farm of Mrs Deal, are 2 mounds on a plateau that rises about 200 feet above the river bottom. They are a hundred yards apart on a line nearly northwest and southeast. The one nearer the bluff is 21 feet in diameter and 18 inches above the surrounding level. On the northern side the slope continues unbroken to the bottom of a ditch a foot deep and 4 feet wide which embraces a third of the circumference. The surface of the mound was covered with a single stratum of bowlders, none appearing below these until within 4 or 5 feet of the center on every side. Here they began to increase in numbers and finally extended to the bottom of a pit 4 feet in diameter which reached to the gravelly subsoil at a depth of 18 inches. Across the bottom of the pit, in irregular spots and patches not wider at any point than 18 inches, was a streak of powdered specular iron ore. On this, close to one edge of the pit, were some scraps of mica, a few flint fragments, pieces of quartz crystal, a lump of red ocher, a slate gorget with two perforations and curving sides, a rectangular gorget with two perforations and another of similar shape but with one perforation, and a chalcedony spearhead nearly 6 inches long (figure 13). There was no trace of bone. Evidently a body had been deposited at the bottom of the grave with the accompanying articles, stones placed over it until they reached up the slope of the removed earth, which had been thrown out on every side alike, earth piled over and around them, and the mound covered with a layer of bowlders.

The other mound was somewhat larger, being 24 feet across and 2 feet high. It had been previously excavated, but examination of so much as remained undisturbed showed that it was constructed in the same manner as the first. Four feet from its base was the inner margin of a shallow ditch extending two-thirds of the way around on the northern, western, and southern sides.

### HENRY BRUMBACK FARM.

On the farm of Henry Brumback, 3½ miles north of Luray, near the bank of Pass run, just above its confluence with Hawksbill creek, is a mound 3 feet high and 80 feet in diameter; but before being cultivated it was 8 or 9 feet in height. The bottom is level, subject to overflow, and composed entirely of material deposited by the creek, none of it being due to the decomposition of rock in place. Bowlders of varying size from the foothills on the east occur sparsely along the stream, but constantly increase in numbers toward the hill until the ground is covered with them. Spalls, chips, fragments, and entire specimens are abundant on the surface; and though all the facts point unmistakably to a comparatively recent date for the deposition of the soil, many of these objects are perfect types both in form and material of the "paleolithic" implements from the gravels.

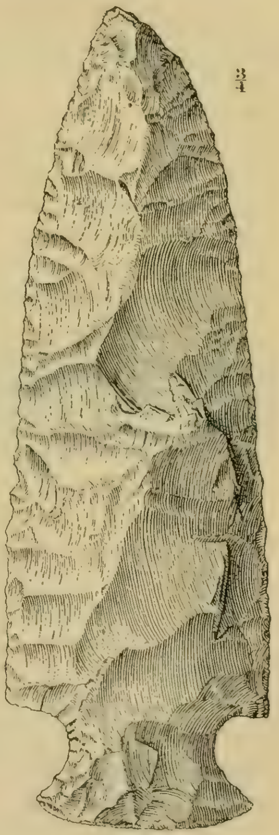

FIG. 13.—Spearhead from Deal mound, Page county, Virginia.

Five circles were marked off from the center of the mound, the radii in multiples of 5 feet, giving a diameter of 50 feet to the outer circle. This area was excavated to a depth of 2 feet below the surrounding level, each zone being entirely removed before the one next interior was touched. In the outer zone at least 40 different deposits of human bones were found at various depths, a dozen or more of them being remains of cremated skeletons. They were so decayed that the method of burial or number of individuals was not determinable. None extended beyond the outer circle. On the eastern side was a small pile of stones on the original level; nothing was found under them.

At the beginning of the second zone, 20 feet from the center, on the northern side, were 3 skulls almost in contact and lying on a few of the longer bones which were much decayed and broken. Two feet from these were 2 others under the same conditions. For several feet on each side and toward the center from these skulls every stroke of the pick uncovered human bones, most of them soft as wet ashes. Northeast of the center, mostly in this zone but partly in the outer one, was a thin layer of pine bark charcoal with some small oak sticks or limbs, apparently spread with some care over the surface of the mound as it stood at this stage. Below it the earth showed no marks of fire; but resting on and coextensive with it was a stratum of burned earth having considerable variation in thickness. A similar but smaller deposit was near the skulls above mentioned.

Sixteen feet south of the center were the remains of a young buffalo, consisting of a skull with the nubs of the horns, a portion of the lower jaw, some cervical and dorsal vertebræ, the latter with the ribs still attached, the pelvic bones, and a few caudal vertebræ. No trace of limbs or scapulæ were present, though all the bones found were in their proper relative positions, the ribs extending into the earth above as if the body of the carcass had been thrown on the ground and covered with earth during the construction of the mound. On the sandy subsoil a few inches west of these bones, and 8 or 10 inches lower, was a folded human skeleton. The teeth were much worn, the bones slender but long, the femur measuring 18 inches.

On the eastern side was a cart load of bowlders covering an extended skeleton, with the head toward the north; near the hips were 5 small triangular quartzite arrowheads with indented base, and a knife of similar pattern of green flinty stone. The stones extended over the northern end of a hole of very irregular outline a foot deep, 6 feet long, and 2 to 3 feet wide, the bottom burned red to a depth of 2 to 3 inches, and covered with an inch of pine charcoal, on which lay a lot of decayed bones, certainly the remains of more than one body; with them, at the southern end, were a triangular knife and 2 triangular arrowheads of quartzite. The hole had been filled to the general level with earth, a space 1 by 2 feet covered with an inch layer of cremated human bones and other bones, showing no trace of fire, deposited on them.

Toward the center, with only a few inches of earth intervening, was a similar excavation, the northern end opposite the middle of the first, which it duplicated in construction and contents, with the addition of 4 large columellas.

Just above and west of the stone pile began a bone-bed extending 14 feet from north to south and reaching to within 10 feet of the center. The deposit was irregular, the bottom varying a foot or more from a horizontal plane, not holding the same level more than a few inches at any part. In places the decayed bone formed a stratum 5 or 6 inches in thickness with scarcely any included earth; in others it almost disappeared; while in one part there were several thin layers of bone interstratified with thicker layers of earth, making the deposit extend through a vertical space of 2 feet. One large and several small columellas and also a rude clay pipe were among the bones.

In the third zone, nearly north of the center, 2 feet above the bottom, was a long-stemmed steatite pipe; south of the center a grave 5 by 8 feet, the main axis east and west, extended through the 2 feet of sand subsoil to the yellow clay beneath. The bottom was covered by a mass of charcoal and burned earth, on which the disarticulated skeletons of 3 or more individuals had been thrown at random after the fire had died down; burned and unburned fragments of bone were mingled, hence the cremation was not a part of the burial ceremony; no relics were with them, but in the earth just above were many fragments of an incised flat bone ornament. Over a small portion of the bottom was a stone pile which extended upward into the body of the mound; the sand excavated had been thrown back after the bones were interred. A little north of east from the center was a kettle-shape pit 5 feet in diameter at the top and 2 feet deep. The bottom was lined with charcoal, some of the pieces being 6 inches in diameter. Another, north of this (a foot of solid earth separating them), was 3 feet in diameter and 8 inches deep, with the usual contents of charcoal and decayed bone. East of north of the center was a fourth pit, 6 feet in diameter and 30 inches deep, extending to the solid gravel. The bottom was covered with 6 inches of charcoal; scattered through this was nearly a cart load of burned stones, none of them weighing more than 8 or 10 pounds. A few fragments of bone and a steatite platform pipe (figure 14) lay at the bottom. The next stratum of 6 inches was of earth; then a space 8 by 2 feet, the main axis east and west, was covered with charcoal, in and on which were traces of bone. Whether the circular grave had been filled to a depth of only 12 inches and the second interments made at once, or whether it had been made level with the surface and another grave dug afterward, could not be determined.

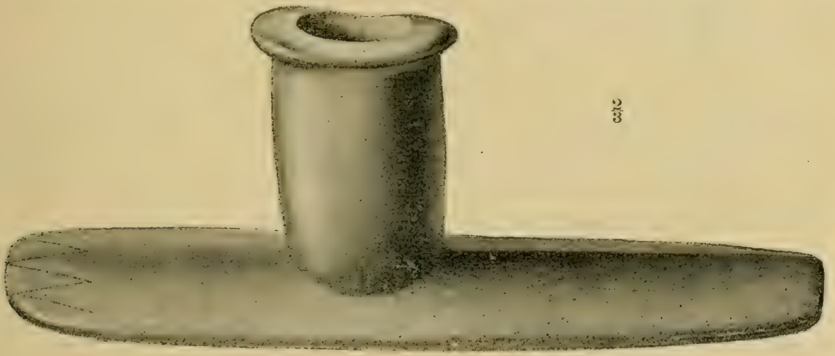

FIG. 14.—Pipe from Henry Brumback mound, Page county, Virginia.

West of these was a grave 3 feet in diameter and a foot deep. Southwest of this, or northwest of the center, was another, 6 by 2 feet, lying north and south, in which were 6 columellas close to a skull that had been partially burned, the teeth being completely calcined. Southwest of the center was a shallow grave 6 by 4 feet, extending northeast and southwest; the bottom was covered with charcoal intermingled with decayed bone. These 8 graves—or 7 separate pits—were thus made almost in a circle around the central part of the mound, but at varying distances from one another.

In the fourth zone, south of the center, several columellas, as well as a number of shell disk beads, were found at the original surface level; and 2 feet above them were still other columellas and a handful of shells of *Marginella* with the bones of a hand and wrist by a skull. All were soft from decay. Southeastward from the center a steatite bent tube pipe was found, but no human remains occurred near it.

Throughout this zone were beds of decayed bone, mostly at 1 foot and 3 feet above the bottom, though detached masses occurred at all levels; while small deposits of burned human bones, either with or without others showing no marks of heat, were frequent.

East and southeast of the center was a grave 8 by 4 feet, trending north and south, very irregular in depth and outline, extending in places to 30 inches below surface level. The bottom was covered with charcoal, burned stones, and traces of bone, among which were 8 small shark teeth, charred; with a skull at the margin nearest the center were an arrowhead and a flat pebble drilled for a gorget.

The removal of these four zones left a central area 10 feet in diameter. Near the center of this, on the southern side, among fragments of bone on and above the surface level, were 15 triangular arrowheads of quartz and quartzite, one of them stemmed, the only specimen of this kind found in the mound. A few inches south of these, and a foot higher, were numerous soft and broken columellas. Others were found at various places in the block, sometimes with decayed bone, sometimes alone, all traces of the bodies with which they had been interred having disappeared. Northeastward from the center were several pieces of a small but very thick pot.

Beneath this area were 3 graves, south, northwest, and northeast of the central point, each large enough to contain several bodies. They were irregular in outline and depth, extending in places to the compact gravel below. The bottom of each was covered with a layer of charcoal, which reached a few inches up the sides; on this were traces of decayed bone, but nothing else.

Throughout the mound were bowlders, 2 or 3 in a place, laid on deposits of bones, though never in sufficient numbers to cover them. As a rule they were placed above the head. One, with a natural concavity, had been so placed as barely to touch a cranium, the edges of the stone resting on the earth all around it.

All the pits and graves appear to have been made with reference to a regular disposition around a given point.[1]

All other mounds in this county in which specimens were found contained mica and gorgets, but no beads nor shells, while this yielded quantities of the latter, but not a flake of mica nor a gorget, except one rough stone whose only artificial feature was a rudely drilled hole.

### CULLERS FARM.

On the summit of a hill on the farm of Lee Cullers, next west of the Brumback farm, is a small mound 18 by 28 feet, the longer axis nearly east and west, parallel with the ridge on which it stands.

Near the eastern end was a small pile of stones resting on the original surface, but nothing was found under them.

At the middle of the mound, stones extended to the bottom of a grave 5 by 2 feet and a foot deep, trending nearly southeast and northwest. At the eastern end against the slope were a large unperforated gorget, some flint and quartz chips, and a long, slender flint flake. A foot from these 5 small plates of mica, a quartz blade, 5 roughly finished flint knives, and a shale gorget in fragments from weathering were found.

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[1] On April 21–23, 1894, this locality was further examined by Professor W. H. Holmes and W J McGee. About 100 yards northeast of the large mound, on the level alluvial bottom, a number of graves were found, roughly arranged in a line trending east and west. All were broken up by plowing to such an extent that the contents were fragmentary and indiscriminately intermingled. The graves were detected by the dark color, due to organic matter, in the freshly plowed surface. In all, fragments of human bones and potsherds were found; in some cases human teeth occurred, and in one instance the distal portion of the tibia of a deer was picked up. Charcoal was observed in several graves, but no calcined bones were seen.

The site is of exceptional interest as an illustration of aboriginal industry. Pass run, a good-sized mill stream, flows over a bed of small bowlders and cobbles with smaller pebbles, consisting in part of an exceptionally hard and tough diabase, and in size and texture the diabase cobbles were admirably adapted to manufacture and use in primitive fashion. The extent of manufacture is indicated by numerous rejects representing all stages from that of a few trial or initial blows to nearly finished implements. These rejects are of special note in that nearly all represent the manufacture of broad-pointed implements—celts or axes—rather than sharp-pointed objects, such as those represented by the rejectage in the well-known localities on Piney branch and Delaware river. A nearly complete celt, showing the flaking by which it was wrought out of the original cobble, and ground only toward the edge, was among the objects picked up, and it was evidently the form which the primitive artisan had in mind in his work on the cobbles which resulted only in failures.

The source of the diabase cobbles was sought by following Pass run toward its source near the summit of the Blue ridge. Traced upstream, the fragments increase in size and number until, about the confluence of the branches as they emerge from the mountain gorges, the material was found to prevail, commonly in the form of huge bowlders; and well within the gorges the rock was found in place as a great eruptive mass. In view of the rude appliances and purposes of the red men the site near the mouth of Pass run could not be better chosen by civilized intelligence. With primitive tools the hard, tough rock could not be quarried where it occurs in place; the great bowlders of the upper reaches could not be reduced. A few hundred yards below the site, with the confluence of the larger Hawksbill creek and its inferior pebbles, the material is too sparse for profitable seeking. At the site only the toughest and hardest specimens have been preserved by the selection of stream work, and they are of fit size for convenient flaking and sufficiently numerous for easy finding.—W J McGee.

On the point between the Hawksbill and the Shenandoah there was formerly a small stone mound, but it is now entirely destroyed. Many relics have been found in the field in which it stood.

### J. A. BRUMBACK FARM.

On the farm of J. A Brumback, at Beyler ferry, is a small cairn almost effaced by cultivation.

### ALGER FARM.

On the farm of A. J. Alger, 8 miles northwest of Luray, on a spur which extends from Massanutten mountain to the Shenandoah, is a mound 50 feet long and from 22 to 28 feet in breadth, the longer axis nearly northwest and southeast, or about parallel with the spur. The height varies from 4 to 5 feet. A broad shallow ditch extends nearly around it, the inner edge being 3 to 4 feet from the base of the mound. Excavation proved it to consist of two nearly circular earth mounds whose bases overlapped on the adjacent sides, the whole being covered with bowlders to a depth of 1 to 2 feet. Thirteen feet inward from the southeastern end and 8 feet from the northern side was a grave large enough to contain an extended body. Two feet southwest of this was a pit 3 feet in diameter. From these to the southern edge of the mound extended a streak of burned earth and charcoal 6 to 10 feet in breadth, apparently the remains of a fire on the surface. Eighteen feet inward, 10 feet from the northern side, was a pit 5 feet in diameter containing a few fragments of soft bones, among which were the teeth of a child and an adult; also a broken flint spearhead. Twenty feet inward, 8 feet from the northern side, was a grave 5 feet long. Twenty-eight feet inward on the center line was a grave 4 by 1½ feet. All of these reached only to the hard subsoil, and in none of them, except as mentioned above, were found any relics or traces of bone. Forty feet inward, or 10 feet from the northwestern end, equidistant from the sides of the mound, was a grave nearly 7 feet long extending a foot into the hard gravelly clay, which is difficult to penetrate even with a pick. Much of the earth removed had been thrown back and mingled with cobblestones or bowlders. Near the center were 2 small copper beads and a scrap of mica. At the northwestern end were an gorget-form piece of slate (not perforated), a gorget of green slate broken and redrilled, a piece of mica, a flint arrowhead, a quartzite knife, a piece of white quartz, and a piece of quartz crystal. Stones filled all the graves and were piled above them to the top of the mound. In several of the graves flat stones were inclined against the sides with one end in the bottom, as if poles or other supports had been placed across to protect the bodies and had decayed, thus allowing the stones to fall in. This feature was observed in nearly every mound in the valley in which slabs were found.

### RILEYVILLE.

On the farm of F. M. Huffman, a mile southwest of Rileyville, is a narrow ridge somewhat lower at the middle than at either end. In this slight depression is a mound 60 feet long, 20 to 24 feet wide, and 2 to 3 feet high, being lower and narrower at the middle than near the ends. The longer axis is nearly east and west or at a right angle to the ridge, extending across the latter to the slope on either side. There is a shallow ditch along each side of the mound and a stratum of bowlders ranging from 10 to 50 pounds in weight covers the top. It will be observed that the method of construction is exactly the same as that of the Alger mound.

At the extreme western end was a grave 6 feet by 18 inches, dug nearly to the subsoil, partially refilled with earth, and then covered with a pile of bowlders. This is unusual in such graves, as no others have been found in the valley in which the rocks did not extend to the bottom. A foot from the eastern end of the grave, just below the stones, was a crescent of copper 6 inches across the horns, with 3 small holes punched near the convex edge (figure 15). Directly under this, with 6 inches of earth intervening, were 8 triangular black flint knives. Two feet from these, at a slightly lower level, was a double handful of quartzite chips and spalls.

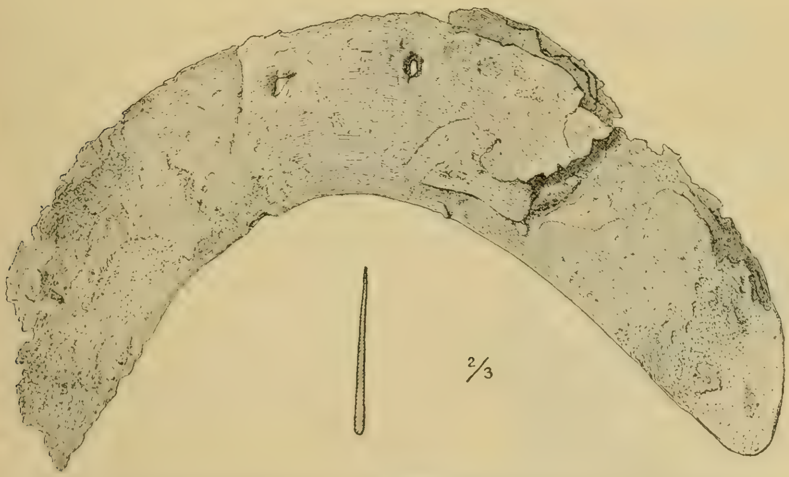

FIG. 15.—Copper crescent from F. M. Huffman mound, Page county, Virginia.

At 14 feet from the end began a mass of stones covering a space 8 feet in diameter at the top of the mound and filling a grave 6 by 4 feet that reached a few inches into the soil. On the bottom, a few feet from the eastern end, were two pieces of quartz crystal and a large rectangular gorget in which a hole had been started but not completed.

Midway between the extremities of the mound were 2 graves 3 by 5 feet extending slightly below the original surface, and 6 feet beyond these was another of the same size and general character, reaching to the subsoil.

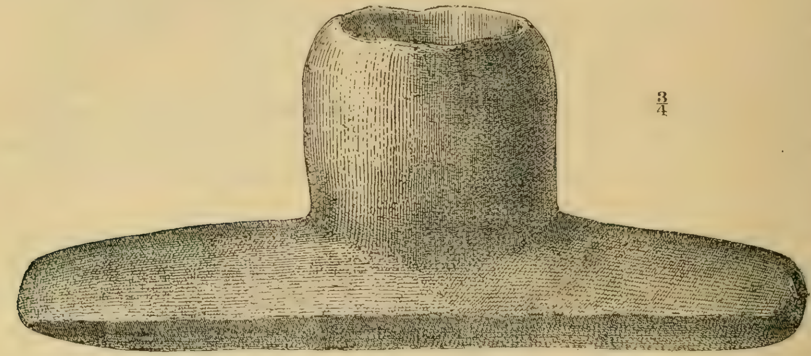

FIG. 16.—Pipe from F. M. Huffman mound, Page county, Virginia.

At 16 feet from the eastern end of the mound were 4 graves on a line nearly north and south. The northern one, near the edge of the mound, was quite shallow and 1 by 5 feet in extent. The next was the same length, but 6 inches wider. At its eastern end was some greasy, shining black substance mingled with the earth, in which was a rectangular gorget 2 by 5 inches with one hole. Near the middle was a smaller gorget of similar form with two holes. Against the northern side, opposite the center, was another, still smaller, with curved sides. Near the western end, 6 inches below the level of the first gorget found, was a large plate of mica, thus showing that the bottom of the grave had not been made level. A pine stump had been burned on the spot where it was dug. The charcoal and resin from the roots could be traced below and on either side of the excavation.

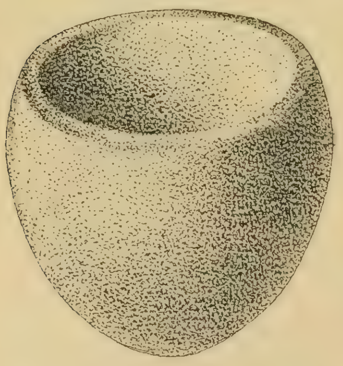

FIG. 17.—Paint cup from F. M. Huffman mound, Page county, Virginia.

The third grave was 3 feet in diameter. At the center lay a finely finished platform pipe of bluish-gray sandstone, with the bowl upward (figure 16), and a paint cup or unfinished pipe of the same material (figure 17). The fourth grave, almost at the margin of the mound, measured 2 by 5 feet, and was dug to the subsoil. At the eastern end were a small gorget and a few scraps of mica.

Two feet east of the first of these graves, almost at the edge of the mound, was one 3 feet in diameter, reaching to the subsoil; and at the extreme eastern end of the mound was another not quite so deep, 4 feet in diameter.

In all cases the measurements given apply to the bottom of the grave, the top being larger, owing to the outward inclination of the sides, whose slope was not at all even or regular. No traces of bone were found in any of them. The longer graves lay parallel with the main axis of the mound, and the position of the relics indicates that the bodies had been placed in them with the heads toward the east. The clay below the thin coating of soil was of the consistency of putty.

Manifestly there were three periods of construction. At the eastern end 7 graves were covered by a mound about 24 feet in diameter; a few feet west of this a similar mound was made over 2 graves; then two additional graves were made in the narrow space between, sufficient stone and earth being piled above to give the appearance of a single mound, but not enough to make it symmetric in form. Each of the larger graves may have contained more than one body.

Fragments of mica, quantities of quartzite chips and spalls, and occasionally a knife or arrowhead were scattered through the earth of the mound. A piece of clay pipe was found near the top.

On the adjoining farm of J. R. Huffman, on a knoll somewhat higher than the ridge, is a small cairn now nearly destroyed.

### KEYSER FARM.

On the farm of J. W. Keyser, three-fourths of a mile northwest of Rileyville, is a cave from which several human skulls have been obtained. In the débris near the mouth many fragmentary bones occur, and in a room about 30 feet farther back bones are resting on and imbedded in the stalagmite. Some entire skulls have been found in this room.

Systematic investigation is impossible until the opening to the cave is greatly enlarged and the accumulated matter cleaned out.

### M. LONG FARM.

On the farm of Mrs Michael Long, 2½ miles north of Rileyville, on a spur locally known as "Indian Grave ridge," are 2 stone mounds, both of which have been ravaged to such an extent as to render further examination useless. One is 70 feet in length with a breadth of 15 to 20 feet; the other is about 30 feet in diameter; each probably 3 or 4 feet high originally.

### IDA.

On the farm of A. Shipe, near Ida, are 2 small mounds or bowlder piles which have long been known as Indian graves; but they are on the slope of the hill instead of on the top, and may have been heaped up when the land was cleared.

### PRINTZ PLACE.

On John S. Printz's land, on Dry run, is a small stone heap from which, it is claimed, human bones and fragments of pottery have been taken; but it lies on the slope of the Blue ridge, fully 1,000 feet above the base, and a stream of water flows from beneath it.

### KOONTZ PLACE.

Near the Gordonsville turnpike, a mile above Kite mills, at the foot of the Blue ridge, on the land of David Koontz, is a field where hundreds of arrowpoints and spearheads and many hoes and celts have been found. The ground is covered with chips and spalls, and it seems to be the site of an extensive factory. Quartz and quartzite bowlders, and argillite in pieces that may be wrought into implements with but little labor, are abundant. The ground is too sterile for cultivation, and the nearest level land is fully a mile away.

A very small earth mound in which some fragments of mica were found, stood on a terrace between the two Hawksbill creeks, a mile and a half south of Luray.

## SHENANDOAH COUNTY.

### STRASBURG.

A little more than a mile south of Strasburg, on the land of O. S. Funk, is a mound 3 feet high and 30 feet in diameter. It stands near a bluff overlooking North fork of the Shenandoah, and is composed of earth and stone in about equal quantities, the latter, some of them weighing 200 pounds, being sandstone bowlders from the surface and shale or limestone slabs from the bluff.

Three graves were found extending a little less than a foot into the compact clay soil, each about 6 feet long and 16 or 18 inches wide, lying northwest and southeast, and nearly equidistant from the center and from each other. In one, nothing was found; in another, decayed bone; in the third, traces of bone, a rude quartz knife, and a sheet of mica. The rocks piled over them had settled to the bottom of each.

On the opposite side of the river, south of this mound, is another 18 inches high and 20 feet in diameter, similar in construction except that it was built of shale slabs, there being no sandstone bowlders near. It is on the northern end of a ridge in a sharp curve of the river, and covered two graves, the longer axis northwest and southeast as in the first. They were about 5 feet apart, the eastern end of the southern one opposite the middle of the northern one. No trace of bones was found.

Half a mile south of this mound, in a field that rises from the river in a gentle slope, is an area of about 2 acres, known as "Indian camp." The soil is black and very productive, but no pottery, burned stones, bones, or any other of the usual remains have ever been found.

In the bottom just below Mr Funk's house a flood some years ago washed off a considerable quantity of soil, disclosing several places where the earth over a space of 5 or 6 feet was very red, as if it had been burned. These were possibly the sites of fire beds, but no trace of them is now to be seen.

## VICINITY OF NEWMARKET.

Near the mouth of Smith creek, 5 miles north of Newmarket, is a mound, now almost leveled by cultivation. Some human bones and a few relics have been dug or plowed out of it.

It was at this point that Peyton[1] and Kercheval[2] located the Senedo Indians. The latter says all the tribe, except two boys, were killed, and the mound, whose height he gives as 12 or 15 feet, contained the bodies of the slain, being "literally filled with human skeletons." But the author appears not to reflect that a mound of such height could scarcely be constructed by "two boys," or be so nearly obliterated by the plow.

On the adjoining farm, near the river, are 2 mounds. One has been opened and is reported to have contained an extended skeleton covered with flat stones. A grooved ax of about 3 pounds' weight, a leaf-shape quartzite knife 6 inches long, some arrowheads, and a black steatite platform pipe with a stem 3 inches wide, the cylindrical bowl 5 inches long and joining the stem at an angle of about 135°, are shown, which it is claimed were found with the skeleton.

A mound a mile north of town on ground overlooking the river, and another a mile southeast of town in a narrow bottom on the eastern side of Smith creek, have been completely destroyed. Some human bones have been exhumed in this bottom; it is not known whether they were of Indians.

## WOODSTOCK.

A mile south of Woodstock, on the farm of E. M. Bushong, is a small mound on top of a ridge commanding an extensive view in every direction. It is now about 35 feet across and 18 inches high.

Fifteen feet northeast of the center on the original surface under a pile of limestone which had been carried from some ravine in the vicinity—there being none in place nearer than a quarter of a mile away—were some fragments of bones apparently of a person about 14 years of age. Two feet south of this, in the mound, were a few decayed bones belonging to another skeleton.

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[1] Peyton, J. L., History of Augusta County, 1882, p. 6.

[2] Kercheval, S., History of the Valley, 1833, p. 50.

Fragments of bone were under a small heap of stones 4 feet southwest of the first; on the stones was the extended skeleton of an adult, apparently an intrusive burial; by its side lay a bone needle. Another intrusive burial was indicated by some fragments of bones a foot above the bottom and just south of the skeleton last mentioned.

Under the highest point of the mound was the southern margin of a burial pit 16 inches in depth. It had first been dug in circular form with a diameter of 5 feet; afterward it had been extended toward the west, making a pear-shape cavity 7 feet in length. In this were portions of 15 skulls. In two places were a few teeth which may have belonged to some of these skulls or to others which had entirely disappeared. The clay was very wet and of wax-like consistency; consequently the bones could not be taken out except in small fragments almost as soft as the mud. They were mingled in confusion, showing skeleton burials. Several of the skulls were very thin; in at least 2 of them the teeth were very small and not at all worn, while in some the teeth were worn to the necks.

A fine perforated gorget, a bear tusk with the root half ground away, and a minute quantity of wad were the only relics in the grave, although a soft slate gorget with two perforations was found on the surface above it. The pit was filled with 8 or 10 wagon loads of limestone slabs, each from 10 to 100 pounds in weight, which extended beyond its limits on every side and reached the top of the mound.

Four feet south of the grave were a few bones a foot above the original surface; and 4 feet farther was another stone pile that probably had covered a skeleton though no bones were found under it.

Near the southern edge of the mound was another skeleton protected by a small pile of stones.

It is probable that a mound 15 to 18 feet across and about 3 feet high was first built over the large grave; and that afterward the other skeletons were interred, perhaps at various times, the earth and stones thrown over them destroying the symmetry of the mound and changing the position of its summit.

At Dr Riddel's, 4 miles above the town, on the opposite side of the river, is a place possessing all the features that would fulfill the requirements of an Indian village; and many burned stones, unfinished implements, fire beds, and small areas of black earth are found.

A trail from South branch, across North mountain, passed over Fort mountain (Massanutten), near Woodstock, into Page valley.[1] It probably led to the country east of the Blue ridge.

### WARREN COUNTY.

A number of small mounds or cairns formerly existed in Warren county, but nearly all have been destroyed and scarcely a trace of them now remains. Four of the mounds were on the hill back of Front

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[1] Kercheval, History of the Valley, p. 51.

Royal, near the college building, and 2 others were situated on the point opposite the junction of the two Happy creeks.

Seven miles above Front Royal, on the farm of Captain Simpson, opposite Gooney run, were 4 cairns, one of them 20 by 20 feet, the others much smaller.

There were several cairns on the farm of Dr Haynie, 9 miles below Front Royal; many relics, mainly arrowpoints and spearheads, are found in the bottom lands near by. Kercheval mentions the location of an Indian town at this point.

Two mounds were opened near Water Lick; in one of them were found a stone hatchet and part of a gun barrel.

On the Jenkins farm, near Buckton, is a mound 28 feet in diameter and 2 feet high; it has been partially opened without results.

On the Catlett place, adjoining the above, were 4 mounds, of which one has been entirely destroyed. The largest was 20 feet in diameter and 30 inches high. It covered 2 graves, about 3 feet apart, extending a few inches into the tenacious clay subsoil and filled with large stones which had settled in from the mound. One was nearly 6 feet long and about 20 inches wide; the other was circular, 3½ feet in diameter. No traces of bone remained in either. A foot from the top of the mound were the fragmentary bones of 2 adults and a child of 12 or 14 years, much broken and decayed but in proper order; they had been interred in a shallow hole made by the removal of the stones, which were then thrown back on them. The 2 other mounds were much smaller; under each was a circular grave 3½ feet in diameter, extending a few inches into the subsoil. No bones or art products were found in either.

A mound at the highest point on the road leading through Cullers gap to Seven Fountains in Fort valley, if not due to natural causes, is only a trail mark, as this pass was much traversed by the Indians.

The Indian trail through Chester gap divided at Front Royal, one branch joining the main trail up the valley, a few miles north of Winchester,[1] the other following the Shenandoah. The two main streets of the town are laid out along the line of these trails; this explains the sharp angle at which they separate.

Tradition also locates the Senedo Indians at the junction of the two branches of the Shenandoah and along Happy creek.

## CLARKE COUNTY.

### VICINITY OF BERRYVILLE.

Five miles south of Berryville, on the farm of S. M. Taylor, at the end of a low ridge, bounded by the river and a small creek, are abundant surface indications of an aboriginal settlement.

Four folded skeletons were found not more than a foot below the surface, one on the right side, with head toward the east; the position of the others could not be determined. Another, lying on the left side, the head toward the south, was in a grave 3 feet deep, the end of which was at the side of a barbecue hole.

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[1] Kercheval, History of the Valley, 1833, p. 51.

A burial pit 4 feet in diameter and 3 feet deep, 15 feet from the nearest grave, contained remains of 3 persons. At one side were piled in confusion the bones of a child about 14 years of age; opposite them lay the pelvic bones of an adult. The bones of an infant lay in their proper order, on the right side, the head toward the east; at the neck was a shell disk with a single perforation.

More than 20 barbecue holes were found which had apparently been cleaned out before being abandoned, and had refilled; for, although the bottom was much burned, they were almost devoid of the remains usually found in such holes except that in one was a quantity of burned stones. They were filled with earth having exactly the same appearance as the soil about and between them; pieces of charcoal, none larger than a hazelnut, occasionally a mussel shell or small burned stone, or a fragment of pottery being scattered here and there. Most of the holes were circular in outline, measuring from 3½ to 5 feet in diameter at the top and a little more than half as much at the bottom. Several were quite irregular as if dug at different periods. One was 15 feet long, a foot deep at one end, 3 feet deep at the other, and from 3 to 5 feet wide, the bottom not having a uniform slope but being quite uneven. It contained very few animal bones, shells, or such remains, but small lumps of charcoal were scattered thickly in the earth filling it. Parts of the skull of an infant, with arm and leg bones of 2 others were found; the femurs were not more than 4 inches long and the skull was as thin as heavy wrapping paper.

There were several large piles of mussel shells in various places; one covered the grave of an adult, but this did not seem to have been intentional.

On the land of John F. Alexander, lying next south of the Bowman farm are 2 stone mounds, one of them about 2, the other about 3 feet high, the diameter of each being about 20 feet. One is on top of a hill, the other about 40 feet above the bottom land on a point terminating a ridge. Both have been opened, and human bones but no other relics found in them.

### WHITEPOST.

On the farm of Mr M. H. Reardon, 2 miles northwest of Whitepost, was a stone mound or grave that was carefully examined by that gentleman. The rocks surrounding it were all large, with one end set in the ground, the other inclining inward. Several circles were thus formed, each supported by the next inner one, the last being upheld by small stones laid under it. Similar rows above were held in place by having the lower end of each stone wedged between stones in the next lower course; others were fixed upon these, and so on until the uppermost stones came together above the middle of the grave, forming an arch. Several wagon loads of loose stones were then thrown on, making a mound more than 4 feet high and 30 feet in diameter. In the vault were not less than 20 extended skeletons of adults, the skulls all toward the west, laid as closely together as they could be placed on the ground and exposed rock which formed the natural surface. The small amount of earth within the grave was very black and loose. A quantity of bone and shell beads sufficient to fill a cigar-box was found among them.

This description exactly corresponds with that of a grave near Ripley, Ohio, except that the latter contained fewer skeletons.

Half a mile southeast of the above mound was another, also of stone, in which were several skeletons, with arrowpoints and spearheads and celts. It was noticed at the time that while one mound contained no relics but beads, only weapons were found in the other.

### WASHINGTON COUNTY, MARYLAND.

A mound and a cemetery were removed near dam number 4, in digging the Chesapeake and Ohio canal. Two small mounds stood near the Miller sawmill, 3 miles below Sharpsburg, at the mouth of Antietam creek; human bones also were found there in excavating for the canal. Another was near the river, 2 miles west of Sharpsburg. All these have been opened; they were of stone and quite small; pipes, pottery fragments, and bone ornaments or implements were found in them.

There is a burial cave on S. S. Stauffer's land, 2 miles south of Sharpsburg, in a bluff that overlooks Antietam creek, and about 40 feet above the level of that stream. The opening is not sufficiently large to allow a man to enter upright, and the cave is only a few yards in extent in any direction. Human bones and some relics, including a pipe, have been found in it, under flat stones which lie only a few inches below the surface; some of the bones were calcined. The earth below them has not been disturbed, and its depth is not known.

At the mouth of the Conococheague, on the upper side, is a village site where bones, pottery, and other relics, including an unfinished steatite pipe of very modern North Carolina type, have been found, with great quantities of chips and spalls; it extends along the river bank for more than 300 yards. Half a mile farther up the river, on a bluff, was a small cairn which upon examination yielded human bones and a few relics.

A mile west of Hagerstown is a flat rock near a large spring; tradition says it was an Indian council place. Quantities of worked flint, chips, spalls, and some finished implements were formerly found on and about the rock; it was probably an arrowhead factory.

Two miles above Hancock, on the Bowles farm, is a large spring at the foot of the hill. It was formerly a camping place of the Indians.

At various points on the hillside above the spring, in crevices formed by unequal erosion of the nearly vertical strata, human bones have been found on the natural surface, covered with large stones sometimes to the amount of several wagon loads.

Cairns are reported on the farms of Thomas Smith, near the Bowles place, and Frank Shive, on Timber ridge, 4 miles north of Hancock.

### JEFFERSON COUNTY, WEST VIRGINIA.

Stone mounds or cairns, from 12 to 30 feet it diameter and less than 3 feet high, have been located as follows: One near the cement mill, a mile below Shepherdstown; 2 on Jacob McQuilken's farm, 6 miles above Shepherdstown; and another on Harrison's farm, adjoining the last. All have been opened, human bones and a few relics being found in them. It could not be learned at what depth they were placed; the excavations seemed to extend somewhat lower than the outside level.

### ALLEGANY COUNTY, MARYLAND.

Several small cairns on a hill above the river, on the Cresap farm, at Oldtown, were hauled away many years ago. Bones in a fair state of preservation and some relics, among them a very fine pipe, were found.

There is a village site near Ellerslie, and one at James Pollock's place, on the river, 2 miles above North Branch station; there is also a mound at the latter place, now almost destroyed. Other mounds have existed in various parts of the county, but none remain intact, unless in the vicinity of Flintstone.

A trail down Wills creek, through Cumberland, led to the Wappatomaka (South branch) valley.[1]

### HAMPSHIRE COUNTY, WEST VIRGINIA.

The largest mound in Hampshire county is in the cemetery at Romney; it measures 35 by 40 feet (the longer axis trending nearly east and west,) and is nearly 5 feet high, being made of stone and earth in about equal proportions.

Two mounds on the Parson farm, a mile north of Romney, one 35 feet in diameter and 2½ feet high, the other somewhat smaller, have been thoroughly examined and reported to contain nothing.

Two mounds, mostly of earth, are on the farm of Joseph Wirgman, a mile south of Romney. In one, about 25 feet in diameter, a small pot was found entire. The other is 22 by 34 feet and 2 feet high, the longer axis east and west. It covered a grave larger than any other that has been disclosed in this region, being 7 by 8 feet, not regular in outline, and extending 18 inches to the hard-packed, disintegrated shale that could scarcely be dug with a pick. It had been refilled with earth to the depth of a foot, and then large stones, some of them as heavy as a man could lift, piled on until they reached slightly beyond the margin of the grave on every side and to the top of the mound as it now exists. No relics were found in it.

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[1] Kercheval, History of the Valley, 1833, p. 51.

A small cairn stood half a mile south of the cemetery on the same level as those just described.

On the bottom lands, between the cemetery and the bridge, many village site relics as well as human bones have been picked up after floods, or when the ground was freshly plowed.

In making excavations for the railway along the foot of Hanging rock, 4 miles below Romney, many human bones were unearthed. Such quantities of stone have fallen from the cliff above, however, that it is impossible to ascertain whether there was a mound. According to tradition a great battle was here waged between the Catawba and the Delaware. The same claim is made for various points on the Potomac from the mouth of Antietam creek almost to Cumberland, and along South branch from its source to its mouth;[1] in every locality, in fact, where a few skeletons have been found.

An extensive village and cemetery site exists on the Herriott farm, opposite and below Hanging rock. Fireplaces are numerous and many skeletons have been exhumed. Besides the ordinary Indian relics are found iron hatchets, glass beads, and ornaments of brass. An Indian town stood at this point when the whites first came into the valley, and the natives continued to occupy it for a number of years after the early settlers had taken up land, as shown by the character of some of the relics found. Persons well versed in the history of the region assert that the Indians occupying this town were a branch of the Seneca.

There were formerly many stone mounds along the foot of the hill back of this village, but all of them have now been removed. Some of them were along the hillside a few feet above the margin of the level bottom; others were on the level, but nowhere more than 50 or 60 feet from the foot of the hill. They varied in height from 2 to 8 feet, in diameter from 12 or 15 to 40 or 50 feet, and were composed entirely of stone. All except the smallest ones had a depression at the top as if they had contained a vault or pen of logs whose decay had allowed the rocks to settle. Fragmentary bones were found in many of them lying on the original surface. Very few art relics were found. In one was a pipe with a wolf head carved on it. A cairn on the hillside near the schoolhouse on the Herriott farm contained some decayed bones.

On the western slope of Mill Creek mountain, on the farm of William Hamilton, directly west of Romney, is the site of an arrowhead factory. Flint is abundant along the mountain side, and was carried to a knoll near the foot of the slope to be worked.

Three considerable village sites are located above Romney. One is on Murphy's farm, 9 miles from town; a second on John Pancake's place, 2 miles below the former. Both are on the right bank. The third is on the left bank, at what is known as Pancake island. Many fireplaces and graves have been examined. In them arrowheads, bone fish-hooks, celts, pipes (including many of the platform type), iron hatchets, brass ornaments, and glass beads (among the latter some of the Venetian polychrome variety) were found intermingled. Pottery fragments are abundant and of two distinct kinds; one, thin, smooth, well worked, of nearly pure clay, kneaded or paddled as compactly as possible, the other formed of pounded flint and quartz mixed with shale from the hill crushed like the other ingredients, pieces as large as a grain of wheat being common.

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[1] Kercheval, History of the Valley, 1833, pp. 47-50.

On Joseph A. Pancake's place, at the mouth of Trout or Mill run, 4 miles above Romney, are 2 stone mounds, one of which has been nearly leveled. It contained some relics, among them a celt and a steatite pipe with a hawk head carved on it. The other mound was formerly 3 feet above the surrounding level, but the soil had been washed away from around it by freshets until its top is 6 feet above the present surface. It is now on the river bank, but the terrace formerly extended fully 100 yards farther than at present. At the center was a grave dug to the underlying gravel, at this point only a few inches below the old surface, and filled with flat stones, some of them 200 pounds in weight. They were inclined at various angles as if they had been placed over a pen or other covering for the body. Nothing in the way of relics was found.

"Indian rock," 3 miles above the mouth of South branch, takes its name from an incised image, supposed to represent an Indian, carved on the protected portion of an overhanging rock. The lines are filled with a red substance which persons have tried unsuccessfully to remove. Of course "a great battle" is reported to account for it.

On a point overlooking Cacapon river, half a mile north of the Hardy county line, on the Rudolph farm, are 3 or 4 small cairns, one of which has been opened and found to contain bones tolerably well preserved.

A small cairn on a hilltop just above the residence of Captain Pugh, 4½ miles south of Cacapon bridge, has also been opened; and two others on the opposite side of the river, half a mile farther down, have been removed. Nothing of note was found in any of them.

An undisturbed cairn stands on a narrow ridge just west of Cacapon bridge.

### MINERAL COUNTY, WEST VIRGINIA.

Many stone graves have been opened along Patterson creek, but no record was made of their appearance or contents.

### GRANT COUNTY, WEST VIRGINIA.

Small stone mounds are to be found in the vicinity of Maysville. It is reported that in a mound (whether of earth or stone could not be ascertained) in the valley between New creek and Alleghany mountains, a very small, soft, steatite platform pipe, decorated with incised straight and zigzag lines, was found.

On the eastern edge of the town of Petersburg was a small earth mound, now entirely destroyed. No one could remember whether anything had been found in it, but flint implements are abundant about its site.

At the opposite end of the town a mound of earth and stone formerly stood, but it has long since been leveled. It is said to have contained a black steatite platform pipe, many flints, and some other relics whose character could not be learned.

On a high point 2 miles south of Petersburg are two small cairns, both of which have been opened.

Half a mile north of the town, on a hill, is an undisturbed mound of earth and stone, about 40 feet in diameter and 4 feet high; and near it the remains of a stone mound about 30 feet in diameter, now mostly hauled away.

On the Cunningham place, in the river bottom, a mile below Petersburg, was an earth mound, but it has been destroyed by years of cultivation and no record of the contents is now obtainable from the residents of the neighborhood.

There is a cairn on the Stump farm, 5 miles south of Petersburg, and a mile east of the turnpike.

"Indian-house cave," about 10 miles above Petersburg, on the right side of South branch, takes its name from a tradition that it was an Indian dwelling place. As the floor is of solid stone over nearly its entire extent, there is no means of verifying or disproving the account.

## HARDY COUNTY, WEST VIRGINIA.

"Old Fields" takes its name from the fact that when the earliest white explorers entered the valley there was a clearing on the left bank of South branch, just above the "Trough," at what is known as the "Neck," on the McNeill place. A fort was established here and many battles took place between the whites and the Indians. On the mountain near the upper end of the "Trough" human bones covered with stones have been found in crevices formed by erosion of the upturned strata; while on "Indian Grave ridge," 3½ miles east of "Old Fields," was a cairn, and on the mountain, a mile farther southward, there were 2 or 3 others, supposed to contain the remains of Indians slain in early border warfare. None of these cairns are more than 12 or 15 feet in diameter, and to explorers they have yielded nothing except a few bone fragments.

On the Cunningham farm, next south of "Old Fields," on a level terrace 40 feet above the river, are 2 mounds, one 35 feet in diameter and 2 feet high, the other 20 feet in diameter and 18 inches high. The central portion in each is stone, the remainder earth. A short distance away are 2 others, on a ridge 100 feet above the terrace. They are of earth and stone in about equal proportions; the smaller is 20 feet in diameter and 18 inches high, the larger 32 by 50 feet, with the longer axis east and west, and 30 inches high. This was removed and found to cover 6 graves, none of them more than 3 feet in diameter; one extended 16 inches below the original surface, none of the others being more than a foot deep. The stones reached to the bottom in every one, some being inclined against the sides. No traces of human bones were found; indeed the only relics observable were a few flint chips scattered throughout the earth.

A small cairn has been removed from the first terrace near the river bluff on the McNeill farm.

On Thompson Parson's farm, 8 miles above Moorfield, on South fork, was a cairn 18 feet in diameter and 2 feet high, on a hillside 100 feet above the river. Nothing was found in it, although stone implements have been found in the bottom lands below.

On Duidy's farm, two miles below Parson's, on a point 50 feet above the river, are 2 mounds of stone, one 15 feet in diameter and 18 inches high, the other 30 feet in diameter and 2 feet high, united at the base. They have been opened, but the result could not be learned.

On Welton's farm, 8 miles south of Moorfield, on the left side of South branch, were 3 small cairns; all have been opened, but contained nothing of archeologic interest.

A mound of earth and stone, 25 feet in diameter and 3 feet high, on William Baker's farm, 6 miles above Moorfield, on South branch, has never been opened.

On Jesse Fisher's farm, on South branch, 7 miles above Moorfield, were 3 mounds, one of which had been partly, and another entirely, removed. The third, 25 feet in diameter and 3 feet high, has been partially opened, and it is reported that some flints were found in it. Removal of nearly the entire structure showed that it covered a single grave a foot deep, the earth from which had been thrown out on every side. In the bottom were a plate of mica, 3 roughly worked arrowheads, a piece of quartz crystal, some flint flakes, a piece of slate with 3 shallow depressions on one side (probably a polisher), and a small quantity of black substance, probably graphite, intermingled with the earth, which, when rubbed on a smooth surface, exactly resembles ordinary stove polish.

There is a cairn on the Randolph place, near the junction of South branch and South fork; another on the Newman place, 2 miles south of Moorfield, and two others may be seen on the Inkermann farm, in the vicinity of the latter.

Four miles south of Moorfield, on Jesse Fisher's farm, were 4 mounds, one of which had been removed; another, 20 feet in diameter and 2 feet high, was not opened. The third, 25 feet across and a foot high, covered a single grave reaching 6 inches into the original soil; the stones formed a solid mass to the bottom over a space 5 feet in diameter. A slate gorget with 2 perforations was found among these stones, but there was nothing beneath them. These 3 mounds were entirely of stone, except such earth as had accumulated on them. The fourth mound, 30 feet in diameter and 3 feet high, was composed equally of earth and stone. Near the eastern side was a grave 2 by 6 feet, a foot deep, filled with bowlders, but without relics or traces of bone. Six feet northeast of the center lay a slate gorget and a number of small flint chips. Ten feet south of the center, heaped promiscuously together, were a slate gorget, 25 triangular knives of black flint. 15 quartz crystals, 2 plates of mica, a few chips and spalls, a paint cup or pipe like that shown in figure 17, and a pint or more of the same black substance noted above. Eight feet southwest of the center were 14 black flint knives and arrowheads and a shale gorget. All these objects were on the original surface. In a number of places compact masses of stone reached to this level; one of these was almost at the western edge. Nothing was found under them; if they marked the position of graves there was no other evidence of the fact. A cupstone, about 5 pounds in weight and containing several depressions, was one of the stones forming the mound. Flint chips, a few arrowheads, and a piece of iron ore were found loose in the earth.

There is a large stone mound on the farm of George McAllister, on Lost river, 2 miles above Mathias.

A mound mostly or entirely of earth is located near Fort Seybert, on South fork, about 21 miles from Moorfield. A pioneer fort stood here, which was several times attacked by the Indians and once, in 1758, captured by them. This mound, which is now scarcely discernible, is supposed to be the burial place of the slain. Many bones in a fair state of preservation have been exhumed. Another mound which stood near here yielded bones said to be much smaller than those from the one just mentioned.

Near the Hampshire county line, on a small ridge or level formed by Frye's run, on the right side of the Cacapon river, are 3 cairns; and in the river bottom, a mile from the mouth of this run, is another. All have been opened, but nothing was found in them.

## PENDLETON COUNTY, WEST VIRGINIA.

On the farm of John H. Harmon, at Upper Tract, near the river bluff, on the first terrace, were 2 stone mounds. Chips and spalls are abundant along this terrace and many flint implements, including some scrapers, have been picked up. On the same farm, on the upper terrace, are 4 mounds. One of earth and stone resembles somewhat a pear cut in two lengthwise, the smaller end being toward the east; the larger portion is 30 feet in diameter and 4 feet high, the smaller part 20 feet wide and 18 inches high, extending 25 feet toward the east. Another mound is similar in form but is somewhat smaller. A third mound, 15 feet in diameter and 3 feet high, is entirely of stone; this covered a single grave in which nothing was found. The fourth mound is also irregular in form; apparently 2 mounds, each about 20 by 25 feet and 18 inches high, have been built end to end, in such a way that a line connecting their centers would fall near one side at their junction.

There is an earth mound at the mouth of Seneca creek, in fertile, sandy bottom land, from which many well-preserved human bones have been taken. It is reported that they were buried extended under flat stones.

A small cairn stands at Riddle's store, 6 miles above Upper Tract, and another at Jacob Hammer's, 3 miles above the latter.

An earth mound, now destroyed, stood at McCoy's mills, 2½ miles above Franklin, at the mouth of Blackthorn creek.

Various places have been reported as the sites of Indian quarries or workshops for the manufacture of arrowpoints and spearheads; also caves which are said to show traces of human occupancy; they present nothing not due to natural causes. As the rocks in this region belong to the Devonian system, caves are frequent, though mostly small, and hornstone or chert is very abundant. The weathering of the limestone has released the latter in blocks and nodules to such an extent that in many places the surface is completely covered with their fragments.

## CONCLUSIONS.

The data obtained by the investigations described in the foregoing pages, and the results of previous explorations so far as can be judged by the published accounts, justify the belief that the aboriginal remains between tidewater and the Alleghanies, from Pennsylvania to southwestern Virginia, pertain to the tribes who lived or hunted within this area at the beginning of the seventeenth century. If a more ancient population existed, all traces of it have been obliterated or else bear such a resemblance to those of a later period that differentiation is at present impossible.

In the various cemeteries, so far as examined, there is nothing in the methods of burial or the character of attendant works of art that may not be more rationally explained by the known customs in vogue among the Indians of this region than by any arbitrary division into conjectural periods of time or stages of culture. The occurrence of objects which could have been obtained only from white traders fixes approximately the date of some burial places; others in which these evidences are lacking show such resemblance to the first in construction, and such similarity in specimens due to aboriginal handiwork, that any attempted separation of them that involves the supposition of a different age or dissimilar people appears to be without sufficient warrant.

The same is equally true in regard to the mounds. Even if we omit the statement of Jefferson that the one opened by him was visited by a traveling band of Indians, their contents prove them to be ossuaries formed by depositing at intervals, probably irregularly, the remains of those whose bones had been collected since the last previous general burial. This, as we know from various authorities, was customary with many tribes both north and south. Jefferson[1] tells us that at a treaty held with the Six Nations at Lancaster, Pennsylvania, one of the Indians died and was buried near the town. Afterward a party came, took up the body, cleaned off such flesh as remained by boiling and scraping, and carried the bones home. As the Tuskarora (or Monacan) were one of the Six Nations, and as the Powhatan also preserved the bones of their dead, while the Manahoac, being neighbors to both, might be expected to have similar customs, it is quite probable that such remains in the Piedmont region are due to the tribes occupying that territory within the last three centuries. A similar assertion can safely be made concerning the country beyond the Blue ridge. The earth mounds are constructed in practically the same way; the small cairns, containing in most cases only a single skeleton and never more than two or three, are doubtless the graves of such hunters or warriors as perished on their periodical raids or hunting expeditions; the larger cairns seem to have been constructed hastily and without much care. The finding of the fragment of a gun barrel at Water lick proves a modern origin for at least one of them, and all are quite similar in their construction to the graves which students generally agree were made by different tribes who have roamed through this country within the historical period.

Following is a list of all the known tribes residing in or resorting to the valley in 1716–1732, taken from Peyton's History of Augusta County:

Shawnee, whose principal villages east of the Alleghanies were near the present town of Winchester.

Tuskarora, near Martinsburg.

Senedo, who occupied the north fork of the Shenandoah until 1732 when they were exterminated by hostile tribes from the south.

Catawba, from South Carolina.

Delaware, from the Susquehanna.

Susquehanna, or Susquehanough, who were driven from the head of Chesapeake bay and settled on the headwaters of the Potomac.

Cinela, on the upper Potomac.

Piscataway, or Pascataway, from the head of Chesapeake bay.

Six Nations.

Cherokee.

Kercheval, in his History of the Valley, says that "Shawnee cabins" and "Shawnee springs," near Winchester, received their names from settlements of this tribe, who had, besides, a considerable village at Babb marsh, 3 or 4 miles northwest of Winchester, where signs of their wigwams were visible years after the country was settled. He also says the Tuskarora were living on the creek of that name after the whites came into the country.

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[1] Notes on Virginia, p. 353.

These various tribes hunted and fought over all this region. Each year, before going into winter quarters, they set fire to the dry grass in order to prevent timber from growing and thus diminishing the area of their hunting grounds. For this reason the country was almost devoid of trees, except along the streams and to some extent in the mountains, the forests which now exist having sprung up since Spotswood's day.

In 1744 one of the chiefs of the Six Nations, at the treaty of Lancaster, Pennsylvania, claimed that all the country west of the Blue ridge belonged to his people by right of conquest, and a clear title to it could only be obtained from them.[1] How long they may have been in possession of it is not known. Colden[2] states that they formerly lived near the present site of Montreal, whence they were driven by the Adirondack Indians shortly before the French settled in Canada in 1603, and settled where they were found by the whites, and that they did not extend their conquests into the south till furnished with firearms by the English; but Smith records that he saw several canoes full of them in Chesapeake bay in 1608, and that they were then known and feared by all the eastern Indians. He speaks of procuring from them arrows, shields, etc., but makes no mention of firearms or other weapons that they could have obtained from the whites, which is very good evidence they did not possess them at that time. By the seaboard Indians they were called "Massawomec," but are better known by the various names of Mingo, Mengwe, Iroquois, Maqua, and Five Nations, or, after the admission of the Tuskarora, Six Nations.[3]

Besides the aboriginal villages above mentioned, a number of Shawnee had settlements along South branch until the whites became numerous enough to drive them out; the villages above Romney may have belonged to them. At the same period the Delaware were represented by a branch upon the Cacapon; while the Seneca had a village opposite Hanging rock, and another at the mouth of Seneca creek, which takes its name from that fact. It is not known to what nation or tribe the Senedo belonged, as there is no reference to them in the older books; it is possible that the name was invented to account for the term Shenandoah, which is popularly derived from them and interpreted "Sparkling daughter of the shining stars." On the earliest deeds it is spelled "Gerando," and by successive orthographic changes has reached its present form. It is really a corruption of the Iroquoian word "Tyonondoa," meaning literally "there it has a large (high) mountain;" that is, "in that place there is a high range of mountains." On some old maps the name "The Endless Mountains" is given to some of the ranges of Pennsylvania and Virginia, probably an attempted translation of the above meaning; the descriptive portion of the word refers to the elevation instead of to the length of the chain. These romantic but incorrect translations of Indian words are common. For example, "Kentucky," which is nearly always interpreted "Dark and bloody ground," is almost certainly derived from an Iroquoian word conveying the idea "a place where the grazing is good"—at least, the word having that meaning is almost identical in sound with "Kentucky," while there is no Indian word with anything like the popular meaning that bears the slightest resemblance to it.[1]

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[1] Minutes of the Provincial Council of Pennsylvania, vol. IV, p. 512.

[2] Colden C., History of the Five Nations, 1747, p. 23.

[3] Jefferson, Notes, p. 350; Craig, N. B., Olden Time, 1876, vol. I, p. 4.

The Alleghany mountains, in this part of the range at any rate, seem to have been a dividing line between the eastern and the western Indians. South branch and Shenandoah valleys were the great thoroughfares within modern times, and may long have been so, between the north and south, for the one· while the others followed Tygart Valley and New river.

There is nowhere any evidence of an ancient or long-continued occupancy of this region by the Indians; on the contrary, the archeologic discoveries are in accord with the historical and traditional statements that more than one stock or people were in the habit of resorting to this country. The village sites, as would be expected, are along the principal watercourses, in fertile bottoms easily tilled, and the cemeteries are at the same spots. The stone mounds, on the contrary, are scattered at random, with no other apparent object in their location than the selection of a commanding outlook. It is not to be supposed that any people would carry their dead to an inconvenient spot and bury them in a manner so different from that in which most of their interments were made. There is not, however, sufficient diversity in these graves to permit a classification that would attribute particular forms to certain tribes.

It is worthy of note that many of the pipes and most of the gorgets found in this section, whether in the earth or stone mounds, very closely resemble in style, finish, and material those considered typical of the mound-building tribes of Ohio. It would be of interest to know whether this coincidence is accidental, or whether it may result from communication between the different peoples. If the latter, it would have the effect of reducing considerably the length of time that is generally supposed to have elapsed since the construction of the western mounds.

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[1] Communicated by Mr J. N. B. Hewitt.

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# ADVERTISEMENT

The work of the Bureau of American Ethnology is conducted under act of Congress "for continuing ethnologic researches among the American Indians under the direction of the Smithsonian Institution."

Two series of publications are issued by the Bureau under authority of Congress, viz, annual reports and bulletins. The annual reports are authorized by concurrent resolution from time to time and are published for the use of Congress and the Bureau; the publication of the series of bulletins was authorized by concurrent resolution first in 1886 and more definitely in 1888, and these also are issued for the use of Congress and the Bureau. In addition, the Bureau supervises the publication of a series of quarto volumes bearing the title, "Contributions to North American Ethnology," begun in 1877 by the United States Geographical Survey of the Rocky Mountain Region.

These publications are distributed primarily by Congress, and the portions of the editions printed for the Bureau are used for exchange with libraries and scientific and educational institutions and with special investigators in anthropology who send their own publications regularly to the Bureau.

The exchange list of the Bureau is large, and the product of the exchange forms a valuable ethnologic library independent of the general library of the Smithsonian Institution. This library is in constant use by the Bureau collaborators, as well as by other anthropologists resident in or visiting Washington.

The earlier volumes of the annual reports and the first seven volumes of the "Contributions to North American Ethnology" are out of print.

Exchanges and other contributions to the Bureau should be addressed,

The Director,
*Bureau of American Ethnology,*
*Washington, D. C.,*
*U. S. A.*

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

# LIST OF THE PUBLICATIONS
OF THE
# BUREAU OF ETHNOLOGY
WITH
## INDEX TO AUTHORS AND SUBJECTS

BY

FREDERICK WEBB HODGE

WASHINGTON
GOVERNMENT PRINTING OFFICE
1894

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## ANNUAL REPORTS.

First annual report of the Bureau of Ethnology to the secretary of the Smithsonian institution 1879–'80 by J. W. Powell Director [vignette] Washington Government printing office 1881

Roy. 8°. xxxv, 603 p., 346 fig., 1 map. *Out of print.*

*Contents.*

Report of the Director. pp. xi–xxxiii.

On the evolution of language, as exhibited in the specialization of grammatic processes, the differentiation of the parts of speech, and the integration of the sentence; from a study of Indian languages, by J. W. Powell. pp. 1–16.

Sketch of the mythology of the North American Indians, by J. W. Powell. pp. 17–56.

Wyandot government: A short study of tribal society, by J. W. Powell. pp. 57–69. On limitations to the use of some anthropologic data, by J. W. Powell. pp. 71–86.

A further contribution to the study of the mortuary customs of the North American Indians, by H. C. Yarrow, act. asst. surg., U. S. A. pp. 87–203, figs. 1–47.

Studies in Central American picture-writing, by Edward S. Holden, professor of mathematics, U. S. Naval Observatory. pp. 205–245, figs. 48–60.

Cessions of land by Indian tribes to the United States: illustrated by those in the state of Indiana, by C. C. Royce. pp. 247–262 and map.

Sign language among North American Indians compared with that among other peoples and deaf-mutes, by Garrick Mallery. pp. 263–552, figs. 61–346.

Catalogue of linguistic manuscripts in the library of the Bureau of Ethnology, by James C. Pilling. pp. 553–577.

Illustration of the method of recording Indian languages. From the manuscripts of Messrs J. O. Dorsey, A. S. Gatschet, and S. R. Riggs. pp. 579–589.

Index. pp. 591–603.

Second annual report of the Bureau of Ethnology to the secretary of the Smithsonian institution 1880–'81 by J. W. Powell director [vignette] Washington Government printing office 1883 [1884.]

Roy. 8°. xxxvii, 477 p., 77 pl., figs. 1–35, 347–714, 2 maps. *Out of print.*

*Contents.*

Report of the Director. pp. xv–xxxvii.

Zuñi fetiches, by Frank Hamilton Cushing. pp. 3–45, pls. i–xi, figs. 1–3.

Myths of the Iroquois, by Erminnie A. Smith. pp. 47–116, pls. xii–xv.

Animal carvings from mounds of the Mississippi valley, by Henry W. Henshaw. pp. 117–166, figs. 4–35.

Navajo silversmiths, by Dr Washington Matthews, U. S. A. pp. 167–178, pls. XVI–XX.

Art in shell of the ancient Americans, by William H. Holmes. pp. 179–305, pls. XXI–LXXVII.

Illustrated catalogue of the collections obtained from the Indians of New Mexico and Arizona in 1879, by James Stevenson. pp. 307–422, figs. 347–697, map.

Illustrated catalogue of the collections obtained from the Indians of New Mexico in 1880, by James Stevenson. pp. 423–465, figs. 698–714, map.

Index. pp. 467–477.

Third annual report of the Bureau of Ethnology to the secretary of the Smithsonian institution 1881–'82 by J. W. Powell director [vignette] Washington Government printing office 1884 [1885.] Roy. 8°. LXXIV, 606 p., 44 pl., 200 [+1] fig. *Out of print.*

*Contents.*

Report of the Director. pp. XIII–LXXIV.

Notes on certain Maya and Mexican manuscripts, by Prof. Cyrus Thomas. pp. 3–65, pls. I–IV, figs. 1–11 [–10].

On masks, labrets, and certain aboriginal customs, with an inquiry into the bearing of their geographical distribution, by William Healey Dall, asst. U. S. Coast Survey; honorary curator U. S. National Museum. pp. 67–202, pls. V–XXIX.

Omaha sociology, by Rev. J. Owen Dorsey. pp. 205–370, pls. XXX–XXXIII, figs. 12–42.

Navajo weavers, by Dr Washington Matthews, U. S. A. pp. 371–391, pls. XXIV–XXXVIII, figs. 42 [*sic*]–59.

Prehistoric textile fabrics of the United States, derived from impressions on pottery, by William H. Holmes. pp. 393–425, pl. XXXIX, figs. 60–115.

Illustrated catalogue of a portion of the collections made by the Bureau of Ethnology during the field season of 1881, by William H. Holmes. pp. 427–510, figs. 116–200.

Illustrated catalogue of the collections obtained from the pueblos of Zuñi, New Mexico, and Wolpi, Arizona, in 1881, by James Stevenson. pp. 511–594, pls. XL–XLIV.

Index. pp. 595–606.

Fourth annual report of the Bureau of Ethnology to the secretary of the Smithsonian institution 1882–'83 by J. W. Powell director [vignette] Washington Government printing office 1886 [1887.] Roy. 8°. LXIII, 532 p., 83 pl., 564 fig.

*Contents.*

Report of the Director. pp. XXVII–LXIII.

Pictographs of the North American Indians. A preliminary paper, by Garrick Mallery. pp. 3–256, pls. I–LXXXIII, figs. 1–209.

Pottery of the ancient Pueblos, by William H. Holmes. pp. 257–360, figs. 210–360.

Ancient pottery of the Mississippi valley, by William H. Holmes. pp. 361–436, figs. 361–463.

Origin and development of form and ornament in ceramic art, by William H. Holmes. pp. 437–465, figs. 464–489.

A study of Pueblo pottery as illustrative of Zuñi culture growth, by Frank Hamilton Cushing. pp. 467–521, figs. 490–564.

Index. pp. 523a–532.

Fifth annual report of the Bureau of Ethnology to the secretary of the Smithsonian institution 1883–'84 by J. W. Powell director [vignette] Washington Government printing office 1887 [1888.]

Roy. 8°. liii, 560 p., 23 pl., 77 fig.

*Contents.*

Report of the Director. pp. xvii–liii.

Burial mounds of the northern sections of the United States, by Prof. Cyrus Thomas. pp. 3–119, pls. i–vi, figs. 1–49.

The Cherokee nation of Indians: a narrative of their official relations with the colonial and federal governments, by Charles C. Royce. pp. 121–378, pls. vii–ix. (Pls. viii and ix are pocket maps.)

The mountain chant: a Navajo ceremony, by Dr Washington Matthews, U. S. A. pp. 379–467, pls. x–xviii, figs. 50–59.

The Seminole Indians of Florida, by Clay MacCauley. pp. 469–531, pl. xix, figs. 60–77.

The religious life of the Zuñi child, by Mrs Tilly E. Stevenson. pp. 533–555, pls. xx–xxiii.

Index. pp. 557–560.

Sixth annual report of the Bureau of Ethnology to the secretary of the Smithsonian institution 1884–'85 by J. W. Powell director [vignette] Washington Government printing office 1888 [1889.]

Roy. 8°. lviii, 675 p. (incl. 15 pl. and 6 p. of music), 10 pl. (incl. 2 pocket maps), 546 fig.

*Contents.*

Report of the Director. pp. xxiii–lviii.

Ancient art of the province of Chiriqui, Colombia, by William H. Holmes. pp. 3–187, pl. i, figs. 1–285.

A study of the textile art in its relation to the development of form and ornament, by William H. Holmes. pp. 189–252, figs. 286–358.

Aids to the study of the Maya codices, by Prof. Cyrus Thomas. pp. 253–371, figs. 359–388.

Osage traditions, by Rev. J. Owen Dorsey. pp. 373–397, fig. 389.

The central Eskimo, by Dr Franz Boas. pp. 399–669, pls. ii–x, figs. 390–546. (Pls. ii and iii are pocket maps.)

Index. pp. 671–675.

Seventh annual report of the Bureau of Ethnology to the secretary of the Smithsonian institution 1885–'86 by J. W. Powell director [vignette] Washington Government printing office 1891 [1892.]

Roy. 8°. xliii, 409 p., 27 pl. (incl. pocket map), 39 fig.

*Contents.*

Report of the Director. pp. xv–xli.

Indian linguistic families of America north of Mexico, by J. W. Powell. pp. 1–142, pl. i (pocket map).

The Midē'wiwin or "grand medicine society" of the Ojibwa, by W. J. Hoffman. pp. 143–300, pls. II–XXIII, figs. 1–39.
The sacred formulas of the Cherokees, by James Mooney. pp. 301–397, pls. XXIV–XXVII.
Index. pp. 399–409.

Eighth annual report of the Bureau of Ethnology to the secretary of the Smithsonian institution 1886–'87 by J. W. Powell director [vignette] Washington Government printing office 1891 [1893.]
Roy. 8°. XXXVI, 298 p., 123 pl., 118 fig.

*Contents.*

Report of the Director. pp. XIII–XXXVI.
A study of Pueblo architecture: Tusayan and Cibola, by Victor Mindeleff. pp. 3–228, pls. I–CXI, figs. 1–114.
Ceremonial of Hasjelti Dailjis and mythical sand painting of the Navajo Indians, by James Stevenson. pp. 229–285, pls. CXII–CXXIII, figs. 115–118.
Index. pp. 287–298.

Ninth annual report of the Bureau of Ethnology to the secretary of the Smithsonian institution 1887–'88 by J. W. Powell director [vignette] Washington Government printing office 1892 [1893.]
Roy. 8°. XLVI, 617 p., 8 pl., 448 fig.

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Report of the Director. pp. XIX–XLVI.
Ethnological results of the Point Barrow expedition, by John Murdoch, naturalist and observer, International polar expedition to Point Barrow, Alaska, 1881–1883. pp. 3–441, pls. I–II, figs. 1–428.
The medicine-men of the Apache, by John G. Bourke, captain, third cavalry, U. S. army. pp. 443–603, pls. III–VIII, figs. 429–448.
Index. pp. 605–617.

Tenth annual report of the Bureau of Ethnology to the secretary of the Smithsonian institution 1888–'89 by J. W. Powell director [vignette] Washington Government printing office 1893 [1894.]
Roy. 8°. XXX, 822 p., 54 pl., 1290 fig.

*Contents.*

Report of the Director. pp. III–XXX.
Picture-writing of the American Indians, by Garrick Mallery. pp. 3–807, pls. I–LIV, figs. 1–1,290.
Index. pp. 809–822.

Eleventh annual report of the Bureau of Ethnology to the secretary of the Smithsonian institution 1889–'90 by J. W. Powell director [vignette] Washington Government printing office 1894
Roy. 8°. XLVII, 553 p., 50 pl., 200 fig.

*Contents.*

Report of the Director. pp. XXII–XLVII.
The Sia, by Matilda Coxe Stevenson. pp. 3–157, pls. I–XXXV, figs. 1–20.
Ethnology of the Ungava district, Hudson Bay territory, by Lucien M. Turner. Edited by John Murdoch. pp. 159–350, pls. XXXVI–XLIII, figs. 21–155.

A study of Siouan cults, by James Owen Dorsey. pp. 351–544, pls. XLIV–L, figs. 156–200.
Index. pp. 545–553.

Twelfth annual report of the Bureau of Ethnology to the secretary of the Smithsonian institution 1890–'91 by J. W. Powell director [vignette] Washington Government printing office 1894
Roy. 8°. XLVIII, 742 p., 42 pl., 344 fig.

*Contents.*

Report of the Director. pp. XIX–XLVIII.
Report on the mound explorations of the Bureau of Ethnology, by Cyrus Thomas. pp. 3–730, pls. I–XLII, figs. 1–344.
Index. pp. 731–742.

Thirteenth annual report of the Bureau of Ethnology to the secretary of the Smithsonian institution 1891–'92 by J. W. Powell director [vignette] Washington Government printing office 1894
Roy. 8°. —— p., 60 pl., 330 fig. *In press.*

*Contents.*

Report of the Director. pp.—
Prehistoric textile art of eastern United States, by William H. Holmes. pp. 3–45, pls. I–IX, figs. 1–28.
Stone art, by Gerard Fowke. pp. 47–178, figs. 29–278.
Aboriginal remains in Verde valley, Arizona, by Cosmos Mindeleff. pp. 179–261, pls. X–L, figs. 279–305.
Omaha dwellings, furniture, and implements, by James Owen Dorsey. pp. 263–288, figs. 306–327.
Casa Grande ruin, by Cosmos Mindeleff. pp. 329– —— pls. LI–LX, figs. 328–330.
Outlines of Zuñi creation myths, by Frank Hamilton Cushing. pp. ——

Fourteenth annual report of the Bureau of Ethnology to the secretary of the Smithsonian institution 1892–'93 by J. W. Powell director [vignette] Washington Government printing office 189–
*In preparation.*

Fifteenth annual report of the Bureau of Ethnology to the secretary of the Smithsonian institution 1893–'94 by J. W. Powell director [vignette] Washington Government printing office 189–
*In preparation.*

## BULLETINS.

(A=1). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Bibliography of the Eskimo language by James Constantine Pilling [vignette] Washington Government printing office 1887

8°. v, 116 p. (incl. 8 p. of fac-similes.)

(B=2). Smithsonian Institution Bureau of Ethnology: J. W. Powell, director—Perforated stones from California by Henry W. Henshaw [vignette] Washington Government printing office 1887

8°. 34 p., 16 fig.

(C=3). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—The use of gold and other metals among the ancient inhabitants of Chiriqui, Isthmus of Darien by William H. Holmes [vignette] Washington Government printing office 1887

8°. 27 p., 22 fig.

(D=4). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Work in mound exploration of the Bureau of Ethnology by Cyrus Thomas [vignette] Washington Government printing office 1887

8°. 15 p., 1 fig.

(E=5). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Bibliography of the Siouan languages by James Constantine Pilling [vignette] Washington Government printing office 1887

8°. v, 87 p.

(F=6). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Bibliography of the Iroquoian languages by James Constantine Pilling [vignette] Washington Government printing office 1888 [1889]

8°. vi, 208 p. (incl. 4 p. fac-similes), 5 unnumbered fac-similes.

(G=7). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Textile fabrics of ancient Peru by William H. Holmes [vignette] Washington Government printing office 1889

8°. 17 p., 11 fig.

(H=8). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—The problem of the Ohio mounds by Cyrus Thomas [vignette] Washington Government printing office 1889

8°. 54 p., 8 fig.

(I=9). Smithsonian institution Bureau of Ethnology: J. W. Powell, director.—Bibliography of the Muskhogean languages by James Constantine Pilling [vignette] Washington Government printing office 1889
8°. v, 114 p.

(J=10). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—The circular, square, and octagonal earthworks of Ohio by Cyrus Thomas [vignette] Washington Government printing office 1889
8°. 35 p., 11 pl., 5 fig.

(K=11). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Omaha and Ponka letters by James Owen Dorsey [vignette] Washington Government printing office 1891
8°. 127 p.

(L=12). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Catalogue of prehistoric works east of the Rocky mountains by Cyrus Thomas [vignette] Washington Government printing office 1891
8°. 246 p., 17 pl. and maps.

(M=13). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Bibliography of the Algonquian languages by James Constantine Pilling [vignette] Washington Government printing office 1891 [1892]
8°. x, 614 p., 82 fac-similes.

(N=14). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Bibliography of the Athapascan languages by James Constantine Pilling [vignette] Washington Government printing office 1892
8°. XIII, 125 p. (incl. 4 p. fac-similes).

(O=15). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Bibliography of the Chinookan languages (including the Chinook jargon) by James Constantine Pilling [vignette] Washington Government printing office 1893
8°. XIII, 81 p. (incl. 3 p. fac-similes).

(P=16). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Bibliography of the Salishan languages by James Constantine Pilling [vignette] Washington Government printing office 1893
8°. XIII, 86 p. (incl. 4 p. fac-similes).

(Q=17). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—The Pamunkey Indians of Virginia by Jno. Garland Pollard [vignette] Washington Government printing office 1894
8°. 19 p.

(R=18). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—The Maya year by Cyrus Thomas [vignette] Washington Government printing office 1894

8°. 64 p., 1 pl.

(S=19). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Bibliography of the Wakashan languages by James Constantine Pilling [vignette] Washington Government printing office 1894

8°. XI, 70 p. (incl. 2 p. fac-similes).

(T=20). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Chinook texts by Franz Boas [vignette] Washington Government printing office 1894

8°. 278 p., 1 pl.

(U=21). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—An ancient quarry in Indian territory by William Henry Holmes [vignette] Washington Government printing office 1894

8°. 19 p., 12 pl., 7 fig.

(V=22). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Siouan tribes of the east by James Mooney [vignette] Washington Government printing office 1894

8°. 92 p. and index, map. *In press.*

(W=23). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Archeologic investigations in James and Potomac valleys by Gerard Fowke [vignette] Washington Government printing office 1894

8°. — p., 17 fig. *In press.*

(X=24). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—List of the publications of the Bureau of Ethnology with index to authors and subjects by Frederick Webb Hodge [vignette] Washington Government printing office 1894

8°. 25 p.

## CONTRIBUTIONS TO NORTH AMERICAN ETHNOLOGY.

Department of the Interior U. S. geographical and geological survey of the Rocky mountain region J. W. Powell in charge—Contributions to North American ethnology volume I [-IX]—[seal of the department] Washington Government printing office 1877 [-1893].

4°. 9 vols.

NOTE.—Volumes I to VII of this series are out of print.

*Contents.*

VOLUME I, 1877:

Part I. Tribes of the extreme northwest, by W. H. Dall. 156 p., 9 fig., 10 pl., pocket map.

1. On the distribution and nomenclature of the native tribes of Alaska and the adjacent territory. With a map. pp. 7–40.
2. On succession in the shell-heaps of the Aleutian islands. pp. 41–91.
3. On the origin of the Innuit. pp. 93–106.

Appendix to Part I. Linguistics. pp. 107–156.

1. Notes on the natives of Alaska, by J. Furuhelm, [1862.] pp. 111–116.
2. Terms of relationship used by the Innuit: a series obtained from natives of Cumberland inlet, by W. H. Dall. pp. 117–119.
3. Vocabularies, by Gibbs and Dall. pp. 121–153.
4. Note on the use of numerals among the T'sim si-an', by George Gibbs, M. D. pp. 155–156.

Part II. Tribes of western Washington and northwestern Oregon, by George Gibbs, M. D. pp. 157–241; appendix, pp. 243–361, pocket map.

Appendix to Part II. Linguistics. pp. 247–361.

1. Comparative vocabularies, by Gibbs, Tolmie, and Mengarini. pp. 247–283.
2. Dictionary of the Niskwalli, by George Gibbs. pp. 285–361.

VOLUME II, 1890 [1891]:

The Klamath Indians of southwestern Oregon, by Albert Samuel Gatschet. 2 pts. cvii, 711 p., map; iii, 711 p.

VOLUME III, 1877:

Tribes of California, by Stephen Powers. 635 p., 1 pl., 44 fig., 3 p. music, pocket map.

Appendix [Linguistics], edited by J. W. Powell. pp. 439–613.

VOLUME IV, 1881:

Houses and house-life of the American aborigines, by Lewis H. Morgan. xiv, 281 p., 57 pl. and fig.

VOLUME V, 1881:

Observations on cup-shaped and other lapidarian sculptures in the old world and in America, by Charles Rau. [1882.] 112 p., 61 fig.

On prehistoric trephining and cranial amulets, by Robert Fletcher, M. R. C. S. Eng. Act. asst. surgeon U. S. army. [1882.] 32 p., 9 pl., 2 fig.

A study of the manuscript Troano, by Cyrus Thomas Ph. D. with an introduction by D. G. Brinton M. D. [1882.] xxxvii, 237 p., 9 pl., 101 fig.

VOLUME VI, 1890 [1892]:

The Ȼegiha language, by James Owen Dorsey. xviii, 794 p.

VOLUME VII, 1890 [1892].

A Dakota-English dictionary, by Stephen Return Riggs, edited by James Owen Dorsey. x, 665 p.

VOLUME VIII, 189-:

Pottery of eastern United States, by William H. Holmes. *In press.*

VOLUME IX, 1893:

Dakota grammar, texts, and ethnography, by S. R. Riggs, edited by James Owen Dorsey. XXXII, 239 p.

## INTRODUCTIONS.

(1). Introduction to the study of Indian languages, with words, phrases, and sentences to be collected. By J. W. Powell. [Seal of the Department of the Interior.] Washington: Government printing office. 1877.

4°. 104 p., 10 blank leaves. *Out of print.*

Second edition as follows:

(2). Smithsonian institution—Bureau of Ethnology J. W. Powell director—Introduction to the study of Indian languages with words, phrases and sentences to be collected—By J. W. Powell—Second edition —with charts—Washington Government printing office 1880

4°. xi, 228 p., 10 blank leaves, kinship charts I-IV in pocket. A 16° "alphabet" of 2 leaves accompanies the work.

(3). Smithsonian institution—Bureau of Ethnology—Introduction to the study of sign language among the North American Indians as illustrating the gesture speech of mankind—By Garrick Mallery, brevet lieut. col., U. S. army—Washington Government printing office 1880

4°. iv, 72 p., 33 unnumbered figs. *Out of print.*

(4). Smithsonian institution—Bureau of Ethnology J. W. Powell, director—Introduction to the study of mortuary customs among the North American Indians—By Dr. H. C. Yarrow act. asst. surg., U. S. A.—Washington Government printing office 1880

4°. ix, 114 p. *Out of print.*

## MISCELLANEOUS PUBLICATIONS.

(1). Smithsonian institution—Bureau of Ethnology J. W. Powell, director—A collection of gesture-signs and signals of the North American Indians with some comparisons by Garrick Mallery. Brevet lieut. col. and formerly acting chief signal officer, U. S. army—Distributed only to collaborators—Washington Government printing office 1880

4°. 329 p. *Out of print.*

Note.—250 copies printed for use of collaborators only.

(2.) Smithsonian institution—Bureau of Ethnology J. W. Powell director—Proof-sheets of a bibliography of the languages of the North American Indians by James Constantine Pilling—(Distributed only to collaborators)—Washington Government printing office 1885

4°. xl, 1135 p., 29 pl. (fac-similes). *Out of print.*

Note.—Only 110 copies printed for the use of collaborators, 10 of them on one side of the sheet.

It was the intention to have this Bibliography form Volume x of "Contributions to North American Ethnology," but the work assumed such proportions that it was deemed advisable to publish it as a part of the series of Bulletins, devoting a Bulletin to each linguistic stock.

(3). [Linguistic families of the Indian tribes north of Mexico with provisional list of the principal tribal names and synonyms.

16°. 55 p. *Out of print.*

Note.—A few copies printed in 1885 for the use of the compilers of a Tribal Dictionary and Synonymy now in preparation. It is without title-page, name, or date, but was compiled from a manuscript list of Indian tribes by James Mooney.

(4). [Map of] Linguistic stocks of American Indians north of Mexico by J. W. Powell. [1891.]

Note.—A limited edition of this map, which forms plate i of the Seventh Annual Report of the Director, has been issued on heavy paper, 19 by 22 inches, for the use of students.

# INDEX TO AUTHORS AND SUBJECTS.

A=Annual Report. B=Bulletin. C=Contributions to North American Ethnology.
Int.=Introduction. M=Miscellaneous publications.

Alaska, Notes on the natives of (Furuhelm)..................C i, 111.
Algonquian languages, Bibliography of the (Pilling) ..........B M=13.
Amulets (cranial), Prehistoric trephining and (Fletcher)........C v (pt. 2).
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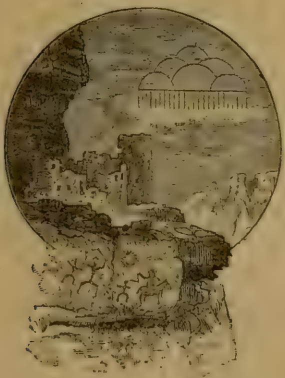

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